

from Senior high School, and one did not get past junior high school. Five informants are married in terms of their marital status and income, with four informants earning IDR. 0 - IDR. 500,000, and one earns IDR. 500,000 - IDR. 1,000,000.

4.3 Pattern of Informants Vulnerability

However, due to the COVID-19, the Tour and Travel company, the informants' partner, no longer operates. Although in a condition of concern after the appeal for self-isolation, Uli complied with the government's advice, isolating herself, staying at home, and not going to work. Even if she needs to go out, Uli will follow the government's health protocol to keep a distance from others, wear a mask, wash hands, and take a bath when returning home. Complying with this protocol by Uli is immensely rational because he has a six-year-old child at home. He believes that coronavirus is very dangerous for kids and children, and it has serious consequences and causes death either. As a result of complying with this appeal, on the other hand, Uli lost his source of income. Uli has no income for three months. Previously he earned an average of IDR. 2,400,000 a month. The total income included in the category of the population with income far above the poverty line (IDR. 474,930) in Semarang.

Hedi, a 27-year-old man married with one child, has a similar experience. He works as a car online driver. He said, "I was forced to isolate myself, or at least take care of myself when carrying passengers because I was afraid of contracting the virus from the passengers." Initially, he was very strict in following self-isolation appeals, but he still must work because of his responsibility to meet his household needs. However, his income dropped sharply. Before the pandemic, he can earn more than IDR. 100,000 per day, with an average of 25 trips a day with the monthly income was IDR. 2,500,000. However, now his income is only IDR. 1,000,000 per month. It decreases by around 60 per cent or IDR. 1,500,000 from the previous income. Therefore, Hedi experienced a situation where his income per month decreased dramatically due to his self-isolation request.

Yudi is a 37-year-old man who has a family with one child. His wife is unemployed and a housewife. He worked as a shop assistant at a supply shop and souvenirs for Hajj and Umrah. Before Corona, his salary was IDR. 1,100,000 per month. However, due to umrah and hajj pilgrimage's travel restrictions, the shop could no longer afford to employ Yudi due to no customers. The shop owner promised him that there would be a delay in payment of salaries while waiting for the conditions to return to normal. Yudi

is an informant who has experienced income delays due to the crisis. Thus, the story experienced by each informant and their economic conditions is presented in Table 2 below. This table contains 25 informants as interviewed based on these professional classifications: five tour guides, ten online drivers, five conventional motorcycle taxi drivers, and five shop assistants.

Table 2. The informant's income before and during the COVID-19 pandemic and income status.

Profession	Freq.	Income before crisis (IDR)	Income during crisis (IDR)	Income Status
Tour Guide	5	2.400.000	-	Not revenue
Online Driver	10	2.500.000	1.000.000	Decreased revenue
Conventional Driver	5	1.500.000	750.000	Decreased revenue
Shop Assistant	5	1.100.000	-	Wage payments postponed

Based on table 2, the pandemic has a paradoxical effect on the household economy of vulnerable groups working in the informal sector. The pattern of vulnerability consists of three levels. First, those who experience lost income because their workplaces are no longer in operation. Second, those who experience a decline in revenue due to decreased purchasing power impact declining income. Third, those who experience delays in payment of income because their workplace experiences a decrease in income.

4.3 Cultural Responses of Vulnerable Groups

The conditions of vulnerability experienced by informal workers are diverse in terms of income. Diversity is related to the perspective that underlies the way they think and responds to policies of self-isolation. This fact proved from the interviews with 25 informants by telephone (video call). Based on the taxonomic analysis found that informants' perspectives manifested into two categories. First, those who believe a manifestation of God's anger due to human behaviour goes beyond natural resources exploitation. To avoid contamination, they must go to pray and apologise for all the mistakes. If they apologise, then they will get protection from G.O.D. from the dangers of COVID. Those who think such methods are called adherents to the religious-magic model or the non-rational model. Most informants who have non-rational thinking patterns refuse to undergo isolation due to the requirement to meet the families' needs.

For this first type of response, the picture is as described by Narso (39 years old), an elementary school graduate, married, and has three children. Narso worked as a conventional motorcycle taxi driver, which each operates at the Kagok motorcycle taxi station in Semarang. He believed the plague was God's test for humans. Against this test, he felt terrified, and to keep him away, he did 'repentance,' pray and carry out his obligations to God on time. For him, a virus is like a call to pray, which allows him to understand the meaning of 'going home' to God. Second, those who argue that the virus is a natural phenomenon, a type of disease originating from Wuhan. This virus spreads to other countries through the process of transmission from one person to another. Thus, the only way to avoid viruses is to self-isolation. They obey the obligation of self-isolation despite losing their income. They believe that this perspective will save them. Those who follow this perspective are called rational models. A complete picture of informants who respond to self-isolation is seen in Table 3a and Table 3b below:

Table 3a. The Cultural responses of informal workers

Type of Profession	Vulnerable Category	Education	Freq.
Tour Guide	Lost Income	< JHS	4
		> JHS	1
Online Driver	Lost Income	< JHS	6
		> JHS	5
Conventional Driver	Decline in Income	< JHS	4
		> JHS	1
Shop Assistant	Delay Income	< JHS	4
		> JHS	1

Note: J.H.S. is Junior High School

Table 3b. The cultural responses of informal workers to perspective and self-isolation

Profession	Vulnerable Category	Perspective	Self-Isolation
Tour Guide	Lost Income	Non-Rational	Ignore
		Rational	Obey
Online Driver	Lost Income	Non-rational	Ignore
		Rational	Obey
Conventional Driver	Decline in Income	Non-rational	Ignore
		Rational	Obey
Shop Assistant	Delay Income	Non-rational	Ignore
		Rational	Obey

Table 3 shows the variation of views, namely rational and non-rational, in each type of informant profession. Nevertheless, the number of informants who have non-rational ideas is more dominant than those with rational views. Generally, an informant with a non-rational perspective comes from a low educational background, and they tend to ignore self-isolation. Meanwhile, those who have a rational view are generally more highly educated, and this informant manages to comply with self-isolation provisions. Thus, the appeal for self-isolation has given rise to binary opposition from informant actions and ways of thinking. Self-Isolation has also brought down most of the business sector, especially the informal sector.

5 Discussion

Self-isolation is the sine qua non, whether it is carried out on the government policy or carried out independently by a person. Self-isolation is a control system that emerged to prevent people's movement during a particular period in hindering disease transmission [21]–[23]. It is identical to the self-exile of a person or group of people due to the pandemic. In epidemiological discourse, the term self-isolation is often equated with medical quarantine or isolation towards healthy individuals and individuals that have been infected so that they do not transmit the disease to each other. Although the concept of quarantine created to prevent the spread of animal diseases, quarantine is also used to avoid the spread of disease among humans [24]. However, based on field observation, self-isolation is an effort to avoid transmission that affects the vulnerable group's income. In this case, the vulnerable groups earn an average above the poverty line, rely on daily facts, do not have savings, and "rob Peter to pay Paul." Debt is an inherent part of vulnerable groups' lives, and they mostly work in the informal sector [18].

Notable impact experienced by the vulnerable groups categorises the groups into three vulnerable sub-groups. First, those who experience job and income lost. It experienced by informants who work as tour guides. They work very much dependent on the tourists. Therefore, pandemic causes the tourism sector to no longer able to operate. Second, the group experienced a decrease in income due to the decline in their purchasing power because of declining income. This category involves informants who work both online and conventional motorcycle taxis. They work highly dependent on consumers who use motorcycle taxi services. However, the causes most residents choose to stay at home. That is why they experience a decrease in income between 50-60 per cent. Third, those who experience delayed payment

of wages due to workplaces receive decreased income. This category is experienced by informants who work as shop assistants whose business types are also affected by Covid-19, such as stores that provide hajj equipment. During the pandemic, the activities of Hajj and Umrah has stopped temporarily. It causes the store income to drop dramatically. Therefore, the shopkeeper chooses to lay off employees and delay the salary payment until the conditions better.

To respond to the policy of self-isolation, each vulnerable group has a specific variation in its response. Some reject self-isolation, which means ignoring the obligation to stay at home. Meanwhile, many received self-quarantine accompanied by disciplinary action following the obligation to stay at home until stipulatory time. The diversity of responses is a consequence of circumstances that indicate an order in the human mind's organisation. For Lévi-Strauss [19], it is not impossible due to a primary human ability inherited genetically. This ability exists in all humans, namely the ability to structure or construct a structure on the phenomena encountered.

Furthermore, the structure in the form of an action pattern is a surface structure that reflects the human's deep structure or a human mind. The internal structure contains relations of ideas, concepts, and thoughts or a cultural phenomenon that is related to several other phenomena that, at a certain point, determine the meaning of the phenomenon. The relationships that exist in the internal structure can be simplified into a binary opposition model. It is relevant to Lévi-Strauss thought (1976) that cultural studies need to be directed at how the human mind mechanism works and reflects in the structure. The human mind mechanism works and reflects in the surface structure. According to Lévi-Strauss [19], the study of natural thought processes has been heavily influenced by unnatural conditions. The study of fairy tales (myths) by Sturrock [25] is often put forward because it embodies a simple community mind where little things are found.

The similarity is the foundation of Lévi-Strauss to study human reasoning. Another reason for studying myths is that they are similar to languages where myths and languages are both communication media to convey messages, langue and parole aspects of myths demonstrated by the presence of myths in reversible and non-reversible time. It also proposed a view because the meaning in language lies in the combination of phonemes. Myth examined by looking at the combination of various characters and their actions and their respective positions in the combination. This equation of myth and language led Lévi-Strauss to issue a theory that said, "myth is

language, functioning on an especially high level where meaning succeeds practically at 'taking off' from the linguistic ground on which it keeps on rolling."

For Lévi-Strauss [19], the study of culture is not merely revealing the surface structure as a systemic reflection of the workings of the human mind organisation, but at the same time as a framework for cultural studies is carried out through the disclosure of two types of structures namely deep structures and surface structures simultaneously. In this study, the inner structure is known through tracing discourse, which shows the binary opposition's mindset. The concept contains ideas and ideas in the formula of magic-religion models (non-rational models) and rational models.

Based on field observations, two types of reasons have found with binary opposition in different vulnerable groups. On the fieldwork basis, it is found that the way they responded to self-isolation, resistance to self-isolation, ignoring the obligation to carry out health protocols, and ignored to stay at home. For them, fulfilling basic needs is jihad fisabilillah, while life and death are a matter of God. Reasoning thought has become a deep structure for vulnerable loss income groups. However, not all of these vulnerable groups are irrational. Some have rational reasons to believe that safety and health are more important than income. Health for them is an investment in life, while income is only something for a living. This mindset is found in vulnerable income groups with a background in Junior High School education. Those who have consciousness undergo adaptive isolation themselves with a new way of life. This perspective becomes a deep structure among those on loss incomes manifested in accepting self-isolation policies.

Vulnerable groups in decline income experience have the same expression for informants working as an online motorcycle taxi and conventional motorcycle taxi. This group is also divided into two sub-logics, namely the magic-religion model and the rational model. For those with a non-rational model of reasoning, their educational background is in elementary school. They ignore the obligation to isolate themselves, as well as health protocols. Looking for a living is the main thing based on the intention to do jihad fisabilillah. It believed that they would avoid the threat of COVID-19 and other threats. The vulnerable group has lost the income among those who have rational thought. Like those who reason, they are educated to graduate from junior high school, carry out self-isolation, and follow the health protocol. These reasoning thought has become a deep structure among the decline-

income group. The same pattern also manifests in vulnerable groups in the category of delay-income for informants who work as shop assistants.

The response pattern is the same as the other two groups above, those who have the magic-religion mind and rational model. For non-rational reasoning models generally also have an elementary education background. The tendency is also to neglect self-isolation and disregard the health protocols. The Daqlam things of earning a living also share the view of the two groups mentioned above—some in the group have the same mindset, where this logical reasoning is the deep structure. Self-isolation has thus significant to a new cultural structure among the vulnerable workers in the informal sector. It is a consequence of the implementation of self-isolation policies that tore up most of the informal sector. Much research states that citizens' isolation from outbreaks that a country has ever experienced generally leads to a contraction in the informal sector [26]–[28].

Many solutions proposed to overcome this problem. For example, Israr et al. [28] suggest handling the vulnerable groups when facing outbreaks in two ways: meeting basic needs and providing facilitation to them to have sustainable livelihoods to independently re-income. Relevant to the implementation of self-isolation for a vulnerable group, the government is expected to provide a policy breakthrough to provide facilitation support suggested by Israr et al. [31]. It is done by providing social security assistance programs by providing direct cash to overcome difficulties in meeting basic needs from the government [29], [30]. It focused on distributing the budget and implementation of poverty alleviation programs and encouraging the realisation of health insurance covering all residents, particularly low-income families. The insurance system can guarantee all society levels regardless of economic vulnerability and give them good quality health services and social protection. To date, the health insurance borne by the Social Security Organizing Agency (BPJS) has not completed everything because it only serves the public who paid monthly contributions. For community groups who work in the informal sector with low income and are not included in receiving contributions. Delay in paying dues can have an impact on termination and providing health services to them.

The government also needs to allocate public funds to strengthen primary health services for the poor. These services include access to health education, clean water, nutrition, immunisation, and various infectious and non-communicable diseases. It is a social security protection program provided to

vulnerable groups to have income or sustainable livelihoods. Other examples of programs are the expansion of social assistance, pre-employment cards, the formation of BUMDES (Village-Owned Enterprises). Besides assisting in the cost of electricity and free water, and tax breaks for workers and MSMEs. An economic recovery program for the business world is also related to the informal sector [28]. Without adequate support from the government with two approaches, the vulnerable, vulnerable groups and low-income informal workers will experience increasingly severe vulnerabilities. They can lead to the birth of an unfavourable situation. While on the other hand, they also belong to vulnerable groups at risk of contracting and potentially spread the infection.

6 Conclusion

The current COVID-19 pandemic, which continues to spread, has a paradoxical effect on informal sector workers. Those who are members of vulnerable groups experience a decline, delay, and loss of their income due to self-isolation appeals. Thus, appeal Self-isolation has also divided the informant's mindset into rational and non-rational models. The mindset model is related to the informant's educational background. The rational mindset applies to informants who stick to appeals for self-isolation. Non-rational ones are related to informants who are forced to violate appeals due to family responsibilities, even though their income is still insufficient or below the Semarang poverty line. Policies to reduce the pandemic's impacts need to be discussed by choosing the right strategy to address this issue more precisely and on target.

In this context, the researchers mention two strategies that need to be carried out together. First, strategies to access basic needs with a focus on direct assistance to targeted vulnerable groups. Second, assist that can facilitate vulnerable groups to support their sustainable livelihoods. Anthropologically, this research needs to be followed by discussing how the government formulates policies for vulnerable groups. It aims to develop anthropology policy reforms. From this review, we will discuss how to formulate "public policies" that have been agreed upon in advance to protect the layers of society that improve them, allowing them to stay healthy and productive.

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