



Public Communication of COVID-19 Prevention in Vulnerable and Marginal Groups Towards Strong and Prosperous Family Resilience in Sidoarjo

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ABSTRACT

The title of this research is "COVID-19 Prevention Public Communication in Vulnerable and Marginal Groups Towards Resilience of Strong and Prosperous Families in Sidoarjo" to answer questions related to the urgency of public communication, public communication patterns, public communication strategies, public communication approaches, the influence of family resilience, and how are the efforts of the marginalized to prevent the spread of the COVID-19 virus. The method in this study uses socio-legal research, which is a study of the law using a legal and social science approach. Then the data is analyzed qualitatively to obtain a complete picture of understanding regarding the study of public communication to prevent COVID-19 in vulnerable and marginal groups towards the resilience of a solid and prosperous family (analysis of the perspective of human rights in Sidoarjo). The results obtained from this study indicate that Sidoarjo has utilized and optimized the role of this technology. One way to achieve success in public communication activities is an effective and collaborative communication strategy implemented in Sidoarjo. In addition, efforts to increase family resilience are also optimizing to overcome the spread of the COVID-19 virus, which is becoming an epidemic throughout the region.

Keywords: Covid-19, Public Communication, Family Resilience.

1. Introduction

Coronavirus Disease 2019 (COVID-19) is a new type of disease that has never been previously identified in humans. The virus that causes COVID-19 is called Sars-CoV-2. First discovered in Wuhan, China, in December 2019, COVID-19 spread rapidly worldwide, so the WHO declared it a global pandemic. The spread of COVID-19 has forced each country to determine a quick and appropriate solution for handling it (Hidayaturrahman & Purwanto, 2020). The spread of COVID-19 occurs in vulnerable and marginal groups. Vulnerable groups such as women (especially the poor), children, the elderly, and people with disabilities must be the attention of the Task Force for the Acceleration of COVID-19 Prevention. Meanwhile, marginal groups include child labor, a person/group/community treated unfairly or discriminated against because of gender issues, a person or group of people who experience social marginalization, and a community or community group whose human rights are violated. Thus, individuals or groups who receive injustice/margin due to the abovementioned problems are included in the marginal category. Vulnerable and marginalized groups can be affected by two things. First is the possibility of not being able to carry out preventive and social distancing so that they are more susceptible to COVID-19. Second, they are affected by the economy when they cannot work because of illness. There are several groups of women who are easily exposed. The first is female workers in the direct service layer, for example, cashiers, receptionists, customer service, and marketing or sales in the market. Women dominate the service sector. Armed with minimal protection, such as masks, not all can apply a minimum distance from clients or buyers.

The two groups of women whose living conditions are poor are also easily exposed to the impact of COVID-19, whether due to nutritional intake or the quality of health in the neighborhood where they live. More than 25 million people are in a state of poverty. Women also need to be observed in the context of women with disabilities and the elderly. The number of women with disabilities in the age range of 18-59 years is more excellent than men, with a tendency to have low education and not work (J. Manurung, SA. Munthe, HA. Bangun, 2020). The proportion of older women is also more significant, with an average life expectancy of four years longer than men. It is estimated that more than 9.3 million women aged over 65 years in 2019 with minimal social

security (Sukma Alam, 2020). The three groups of women in detention or similar to prisoners, such as social institutions, detention centers (Rutans), and correctional institutions (Lapas) in Indonesia, have very dense housing capacities, so it is likely effortless to spread the COVID-19virus, which is profound (Ulya, 2020).

The Covid 19 outbreak has spread throughout the world, including in Indonesia, so the WHO declared that this phenomenon is a pandemic as a result of its effects not only on the mental health of humans who have contracted this virus but even claimed millions of lives and economic conditions were greatly affected. As a result of this Pandemic, the government has issued a policy to limit the space for COVID-19transmission in various ways, including implementing Large-Scale Social Restrictions (PSBB). This PSBB limits the community's movement space to carry out their activities outside the home for social distancing / physical distancing efforts. Several things must be considered during the COVID-19Pandemic, such as human rights. Every community right can be divided equally among the community, such as the right to health insurance (Engel, 2014).

Juridically, guarantees for workers' health rights are regulated in various laws and regulations. First, Article 166, paragraphs 1 and 2 of Law Number 36 the Year 2009 concerning health states that paragraph (1): The employer or entrepreneur is obliged to guarantee the health of workers through prevention, improvement, treatment, and recovery efforts and is obliged to bear all maintenance costs worker health. Paragraph (2): "The employer or entrepreneur bears the costs for the work-related health problems suffered by the worker following the statutory regulations. Second, Article 35 paragraph (3) of Law Number 13 of 2003 concerning Manpower states that: Employers in employing workers are required to provide protection that includes the welfare, safety, and health of mental and physical workers. During the pandemic period, employees are required to fulfill the health rights of their workers consistently. Equipment that supports health for workers must be equipped in the workplace, such as a sterile and hygienic work environment, gloves, hand sanitizers, masks, thermogenic disinfectants, medicines, multivitamins for body immunity, soap, and handwashing facilities. good, and others by the Covid 19 virus prevention protocol set by WHO (J. Manurung, SA. Munthe, HA. Bangun, 2020).

During the COVID-19Pandemic, the government is trying to ensure that the right to health can be given to the community. Such efforts include quarantine, namely the limitation of activities and separation of a person exposed to an infectious disease as stipulated in the legislation even though they have not shown any symptoms or are in the incubation period, and the separation of containers, transportation equipment, or any goods suspected of being contaminated from people and goods containing disease-causing or other sources of contamination to prevent the possibility of spreading to people and goods in the vicinity. The norm will become the applicable law if desired by the community and is put in a written form, issued by the state, and contains an order, which explains that the law is obeyed not because it is considered fair. Alternatively, good, because the law was written and passed by the authorities.

In Law 6 of 2018, Chapter VII explains the implementation of health quarantine in the region. Article 49, namely: (1) To take action to mitigate risk factors in the region in a Public Health Emergency, Home Quarantine, Regional Quarantine, Hospital Quarantine, or Large-Scale Social restrictions are carried out by Health Quarantine officials. (2) Home Quarantine, Regional Quarantine, Hospital Quarantine, or Large-Scale Social Restrictions, as referred to in paragraph (1), must be based on epidemiological considerations, threat magnitude, effectiveness, resource support, operational technical, economic, social, cultural, and economic considerations. And security. Further explanation regarding Regional Quarantine, namely in Article 53: 1) Regional Quarantine is part of the response to Public Health Emergency. (2) The Regional Quarantine, as referred to in paragraph (1), is implemented for all community members in an area if, from the results of laboratory confirmation, there has been a spread of disease among community members in the area (Utari, Zulkarnain, Syah, & Rohmani, 2022).

In Religion, the role of the family dramatically determines the process in the prevention and recovery of any conditions that take place, as well as this COVID-19 Pandemic. According to Abdullah Nashih Ulwan, religious education is an effort to foster personality, give birth to generations, build people's civilization, and preserve culture, glory, and civilization. However, in reality, in the social environment, there are still many Indonesian people, especially in the Sidoarjo area, who lack religious education, which causes an immature mental formation in every family member when a problem strikes. This results in disruption of harmony in a family relationship related to the system of interaction between family members and the psychological health of the family. In Islamic counseling, the guidance contains the values of faith that lead to the understanding that what humans do is sole because of God, especially for followers of the Islamic Religion, by what is written in QS Al-

An'an verse 162, which means "Indeed, my prayer, My worship, my life, and my death are only for Allah, Lord of the worlds." This is what is meant by the commitment of human life, which is only aimed at God alone.

Suppose it is associated with the COVID-19 Pandemic, whose impact has penetrated all lines of social life, including relationships in a family. In Sidoarjo alone, there are close to 2000 cases affected by COVID-19, one of which is the deputy regent of Sidoarjo, Mr. Nur Ahmad Syaifuddin. This has much influence on the harmony of a family in carrying out family relationships. Religious education, in this case, is the first step in preventing the vulnerability of harmonious family relationships due to COVID-19. In terms of recovery due to COVID-19 for families who have been affected, the mental strengthening of each family member plays a crucial role in it so that it makes the family relationship a healthy relationship and remains prosperous regardless of the conditions (Lubis, 2018). Therefore, this research proposal is significant considering the prevention of COVID-19 against Vulnerable and Marginal groups towards Resilience for Strong and Prosperous Families from a religious perspective in Sidoarjo.

2. Methodology

This research method uses socio-legal research. The main data were women pulling rattan. In taking data sources, researchers used the interview method (Salam, Mustari Pide, Patittingi, & Susyanti Nur, 2021), which is a study of the law by using the approach of legal science and social sciences. In principle, socio-legal studies are legal studies that use a social science methodological approach in a broad sense. Socio-legal studies are an alternative approach that examines the doctrinal study of law. In socio-legal studies, the word 'socio' represents an interface with a context within which law exists. That is why when a socio-legal researcher uses social theory for analytical purposes. They are often not aiming to pay attention to sociology or other social sciences but to law and legal studies. As a 'new' school of thought, this study, through various latest books and journals, has described theories, methods, and topics increasingly becoming its practitioners' attention. The data was collected using literature study, interviews, Focus Group Discussion (FGD), and observation. This interview method was conducted to obtain information by physically meeting face-to-face and asking questions to informants, then analyzed using the hermeneutic method (interpretation) with a comprehensive strategy to find or obtain the necessary data and deductively analyze general conclusions.

For socio-legal research, the data were analyzed qualitatively to understand the study of public communication on COVID-19 prevention in vulnerable and marginalized groups towards solid and prosperous family resilience (human rights perspective analysis in Sidoarjo). The study's data collection comes from laws and regulations, official records, or minutes. The unit of analysis in this research makes it easier to understand the data obtained so that the data is structured well, neatly, and systematically. Then the data processing with several stages becomes very urgent and significant. The stages include editing (re-examining the data that has been obtained), classifying (compiling and classifying the data obtained), analyzing (the process of simplifying words into a form that is easier to read and also easier to interpret), and concluding (concluding the data). -data obtained after being analyzed to obtain answers to public communication problems preventing COVID-19 in vulnerable and marginal groups (analysis of the human rights perspective in Sidoarjo).

3. Result and Discussion

There are still many citizens in Indonesia who has lower middle income. We take a sample from the Sidoarjo district from Indonesia's many districts and cities. Sidoarjo Regency itself is one of the regencies in the province of East Java, located next to the Java Sea, which makes the majority of the population active in the world of fisheries, both as fishermen, farmers, and fish processors.

In one of the villages in Sidoarjo Regency, 90% of its residents make a living as fishermen, namely in Gisik Cemandi Village. When the interviewer team visited Sunan Ampel State Islamic University Surabaya to visit the place, it was seen that many residents were busy peeling shells, drying salted fish, and selling fish at the TPI (fish selling place). In this nuance, the houses between residents are very close together. It can also be seen how the sensitivity of the surrounding population to the enforcement of protocols socialized by the government is very minimal in its implementation, starting from washing hands in front of people's homes that are not there, wearing masks when outside the house and even keeping a distance. one another. On this occasion, the interview team met with a resident of Gisik Cemandi village, Mr. Bpk. Mulyadi or commonly called Cak Mul is also a fisherman. On that occasion, he said that the local villagers were primarily people who had low levels of education, besides the economic pressure, which is their main priority. In the interview in Gisik Cemandi Village, all villagers already

know about the health protocols that must be obeyed, the emergency PPKM, the call for vaccinations, and other related regulations during this COVID-19 Pandemic. In implementing the facts, only a tiny part of all the socialized things did it, for example, only local village officials (Tri Apriliani & Nurwati, 2020).

Moreover, even the interview team had difficulty interviewing them because this was an unimportant matter for them. However, many of them went straight to where the food was distributed during the distribution of necessities. When asked about what underlies them in law enforcement, the rules made by the government during the current Corona pandemic are the fear that they will be subject to fines or sanctions from law enforcement officials. So there is no awareness within oneself about the importance of maintaining health. When PSBB, there is a crossbar in every village. There is always this to reduce the presence of other residents entering the village area so as not to be infected with this COVID-19 virus. However, the informant also said that there was never a barrier to limiting access for any newcomers who visited the village, either just to pass or buy fish in this village. They continued their activities as usual. It is just that they find it challenging to send seafood out of town.

At this time, the government also urges to carry out vaccinations immediately. However, the residents of Gisik Cemandi Village, when they hear news about death after being vaccinated, most of them are not willing to carry out vaccinations. Only a few of the residents are willing to carry out the vaccination. Underlying them, there are also other interests, such as obtaining a certificate so that it is easier to manage public services. Mi from the research team also observed Kalanganyar Village, a village not far from Gisik Cemandi Village. This village is a little different from the previous village because, in this village, the work of each citizen is different, as well as the quality of education which is far from Gisik Cemandi Village. Kalanganyar village is famous for its very thick village with its religious nuances, routine activities such as tahlilan, manaqiban, and istighosahan we still often encounter, even education there is covered by the village and its staff. So that the quality of education is guaranteed. Here the role of ulama' or religious leaders is crucial in village development. When we entered the village of circles, we saw that the atmosphere in the enforcement of health protocols by the villagers was somewhat better than that of the residents of Gisik Cemandi village. If they are high-income people, maintaining their health from the transmission of COVID-19 is very important for them, and if they only work as laborers, then this is just a windfall for them. In this village, the enforcement of health protocols for each resident was different, more directed to each resident's type of work unit and the level of income. of the population.

Many villagers work as teachers, employees, and students, so they indirectly implement the health protocols based on government directives. On this occasion, we took many respondents to this village. On that occasion, we met Musyarofah's mother, a widow. She said that Kalanganyar Village is similar to Disik Cemandi village in enforcing rules during this Pandemic. However, everything changed after village officials visited Jogjakarta to carry out BUMDes development. After his arrival back to the village, many of the village officials who participated in the visit were sick, as were symptoms of the COVID-19 virus. After village officials made many changes in enforcing these rules, they were more aggressive in carrying out socialization, implementing disinfectant sprays, etc.

The same thing was conveyed by another of our respondents, namely Ms. Mustaghfiroh. In Kalanganyar Village, we also met with a respondent who was a teacher in an educational institution unit under the auspices of the Nurul Huda Kalanganyar foundation. Her name was Mrs. Irma. On that occasion, we asked about complaints about teaching online or online, as stated by the Ministry of Education. He said that there were many obstacles when teaching online, especially with kindergarten children whom he taught. Many of the parents and guardians of students did not fully understand the learning model, and as a result, the material presented could not reach the students. In the end, before leaving this village to perform Friday prayers, it shows that not all wear masks, only some. One more village that we from the research team observed was Semampir Village, a village located near the Juanda airport in Surabaya. This village is far different from the two villages that were observed previously. When we passed the spicy area, many road users wore masks when leaving the house. And also, every place to eat that we found, even though it is simple, still provides a handwashing place complete with soap.

On that occasion, we interviewed a resident of Semampir Village. Her name was Bu Yuni. His job is selling rice in a shop that he started himself. On this occasion, he said that his observation here is that it is rigorous in enforcing regulations in preventing the coronavirus. So that the high level of observance makes a forced push on yourself. Besides that, because of the work of many villagers who work as employees and the area's mobility also borders Surabaya and Juanda international airport, many residents have carried out vaccinations. This is also supported by the many places to carry out vaccinations (Dilawati, Zulaiha, & Huraiani, 2021). Such as in villages,

health centers, Juanda airport, and places that provide services for a fee. Even the interviewed resource persons had already carried out the second vaccination dose.

When asked about the PPKM regulation, they confirmed that it was marked by law enforcement officers' frequent implementation of control, such as the PP Satpol. However, they are the owners of food stalls and street vendors who are open at night, which they only open at 6 pm and 9 pm already have to be closed so that the income they get is also less than usual. This is also not only felt for those who have a shop business, for those who work as employees such as OB at Widows Airport will be affected, such as having to be temporarily housed, etc. While their daily needs must always be there, they have to be able to rack their brains like her husband, Mrs. Yuni, whom we met, husband works as a crossing maid to meet their daily needs from the many observation sites that we visited, the level of education and the type of work that supports the income earned to determine the motivation of each resident to implement the rules during the Corona pandemic, as it is now, especially in the three villages that we observed.

Fulfilling basic needs and the economy is the primary weapon held by the marginalized without caring about unseen needs such as the Coronavirus attack. Even like the residents of Gisik Cemandi Village, they are very far from carrying out the word even in their daily lives. High stracing from the government in the form of pressure, fines, and sanctions is a powerful weapon to frighten them to be compelled to implement the rules during the current Corona pandemic.

This Corona Virus does exist without a doubt of its existence. Self-awareness is the primary key to maintaining body health. However, as the holder of power, the government wants to control the situation so that rules are made to bring it in order, although sometimes these rules for the vulnerable and marginalized are very inconvenient and cornered. Because the economy squeezes them themselves, sometimes even the social assistance is not right on target. They are poor people who do not know anything and can only stand by and work as best they can with all kinds of obstacles.

3.1 The Sidoarjo COVID-19 Task Force Public Communication Strategy in the Tangguh Village Program

Sidoarjo Regency's efforts to immediately move into a green zone from the spread of the coronavirus continue to be carried out by the Sidoarjo Police and related agencies. Even the Bhabinkamtibmas, Babinsa, and Village Apparatus are also played maximally to plunge into remote villages. So that with the synergistic strength of the three pillars, continue to maximize the role of the Semeru Tough Village Command Post. The hope is to stop the increase in the spread of Covid-19.

As directed by the Sidoarjo Police Chief, Kombes Pol. Sumardji to the three pillars of Krembung at the Gading Village Hall, Krembung, Sidoarjo, Wednesday (22/7/2020). "More and more active down to the residents. Strengthen the synergy with the three pillars, to check the progress of COVID-19 in his village," said Kombespol Sumardji ordered (Kustanto and Sholihah 2021). Then, the bhabinkamtibmas, babinsa, and village officials must also emphasize discipline in implementing health protocols for residents.

The Sidoarjo Police Chief also hopes that massive testing, tracing, and treatment activities at the village level require the spirit and cooperation of the Three Pillars. "In Tangguh Semeru Village, there are already ways to act. There are scanning, analysis, response, and assessment or evaluation. Including 3T, testing, tracing, and treatment," he explained. With the 3T, the three pillars and other elements of society can work together to prevent the spread of the coronavirus in the village so that the recovery is fast. Moreover, optimistic that Krembung District can become a green zone in Sidoarjo.

The primary purpose of public communication at Tangguh Village is defined in the Behavioral Change Communication framework. A systematic, repetitive, and comprehensive public communication is carried out to change the habits and behavior of the target audience. Through this behavior change communication, the primary purpose of Tangguh Village's public communication is to change people's behavior to behave healthily, such as washing hands with soap for twenty seconds, wearing masks, and maintaining social distance (Social and Physical Distancing). With the dissemination of information that is carried out continuously, there is a transformation of behavior change that can break the chain of transmission of COVID-19 in Indonesia (Ulya 2020).

The purpose of the Sidoarjo local government to conduct public communication about Tangguh Village by the apparatus by using the delivery of messages through Behavioral Change Communication (BCC) is as follows:

- a) To create a calm Kalanganyar Village community and understand what they have to do for their immediate environment.
- b) To build public perception, especially among vulnerable groups in Kalanganyar Village, the Sidoarjo local government is present and responsive in controlling the crisis.

3.2 The Effect of Family Resilience on COVID-19 Prevention

Today the family is one of the thematic issues of social development, both nationally and globally. Not a few families have experienced structure, function, and role changes. These changes have shaken the family's existence, so the family is vulnerable to experiencing shock and a lack of resilience or experiencing disorganization. As is happening today, the current social transformation that accompanies social change cannot be prevented and enters the realm of human life in all areas of life (Zubair, Dewi, & Kadarisman, 2018).

Then according to Soekanto (2004), as the smallest social unit in society, the inner family has the following roles:

- a) The inner family acts as a protector for the individuals who are members, where peace and order are obtained in the container.
- b) A nuclear family is a socio-economic unit that materially meets the needs of its members.
- c) The inner family grows the basics for the rules of social life.
- d) An inner family is a place where humans experience the initial socialization process, which is a process where humans learn and obey the rules and values that apply in society.

This COVID-19 Pandemic in the lives of the people of Kalanganyar Village has brought about social changes in the family. Sooner or later, every society and nation will experience social change wherever it is. The occurrence of these social changes, there are planned or unplanned. The planned change is a "development" activity because it aims to achieve the welfare of the people of Kalanganyar Village (Nuraeny, Nur Azizah, & Nur Salam, 2021). The family is an informal resource system that provides protection and love for the individuals. Suppose these family functions can be carried out optimally. In that case, the family will give birth to physically healthy individuals with intelligence, good character, e character, and have. Therefore, the family is the primary and fundamental institution because it carries out a strategic function in nation-building.

In addition to changes in the family structure, socio-cultural changes have an unfavorable impact on the family, such as a place to work far from home, separation of husband and wife, and separation of parents from children for a long time every day. This causes communication and interaction between fellow family members to be less intense. As a result, the child's growth and development process will be affected, namely the occurrence of delays in physical function, intelligence, emotional development, and psychological delays. The people of Kalanganyar Village are experiencing social changes that make it increasingly challenging to build or maintain social relationships. The people of Kalanganyar Village experience cultural isolation and economic isolation caused by high family mobility. These social changes lead to the intensity of modern life instead of the formation and maintenance of local social networks for families and their children (Sunarti, 2021).

These problems occur because the family cannot display the role, function, and fulfillment of family needs. According to Zastrow, various problems in a family are grouped as follows:

- 1) Economy, including unemployed breadwinners, difficulty managing finances, poverty; and the breadwinner dies, is disabled, retired, is sickly, chronically ill, is a victim of crime, and is incarcerated.
- 2) Social, including unwanted pregnancy, abandoned husband or wife, insipid marriage, divorce, acts of violence against wife, children, and the elderly; gambling, alcohol and drug abuse; problems of deviant behavior of family members, children are running away from home, and unfaithfulness of husband and wife.
- 3) Psychic, including emotional problems of family members, rape, and HIV/AIDS infection
- 4) It is improving family resilience and welfare development to optimize family functions.

- 5) Improving the quality of children by providing access to information, education, and counseling on child care, upbringing, and development.
- 6) Improving the quality of youth by providing access to information, education, counseling, and services about family life.
- 7) Improving the quality of life of the elderly to remain productive and valuable for families and communities by providing opportunities to play a role in family life.
- 8) Increase access and opportunities to receive information and economic resources through family micro-enterprises.

According to Achir (1999), a family is said to have high resilience and independence if the family can play an optimal role in realizing all the potential of its members. Therefore, family responsibilities include education, economy, socio-culture, and others. In connection with these responsibilities, the functions of the family include the function of love, protection or protection, reproduction, socialization and education, economy, and environmental development (Sunarti, 2021).

According to Achir's thoughts, determining family resilience is by observing the implementation of several family functions. If a family has been able to carry out a number of functions optimally, then the family can be said to have a prison. Conversely, if a family cannot carry out its functions optimally, then it has fragility and instability in its existence. Then according to Megawangi, Zeitlin, and Garman, family resilience is the family's ability to manage the resources they have and overcome the problems they face to meet the family's physical and psychosocial needs. From these two definitions, the elements in family resilience are human resource management, problem-solving and meeting needs.

Budhi Santoso stated in his writing "Family Resilience as the Basis for Quality Development of Human Resources" that no matter how simple the life of a family, it must develop social organization, each of which guarantees order and the achievement of the goals of living together. The social organization includes the regulation of social relations between members (social alignment), shared goals or goals that bind the social unit concerned (social media), agreed social provisions as guidelines in social interaction (social standards), and the enforcement of the order in life. Together (social control). Based on this thought, everyone, whether individuals, family members, or community members, are bound by these four social norms in the order of people's lives (Sukma Alam, 2020).

According to researchers, during a pandemic like this one must prioritize family resilience. The better the family resilience, the better the family's ability to deal with changes due to the pandemic and post-pandemic. Choosing the right policies can prevent families in Indonesia from being in a crisis situation while ensuring family resilience remains intact and resilient. The role of the family in preventing COVID-19 is like instilling the right mindset by providing correct and complete information about covid, so that it will calm the souls of all family members without leaving vigilance against the dangers of this covid-19. Then teach the right behavior to prevent family members from contracting covid-19. With the earnest efforts of all families in Indonesia in preventing COVID-19 which is accompanied by serious government efforts to combat it, we can be sure that the results will be quickly seen so that in the end all our families, nations and countries will be able to return to a safe life, peaceful and prosperous.

3.3 Efforts of Marginalized People in Preventing Covid-19

During the COVID-19 Pandemic that attacks all country regions, Sidoarjo is no exception. People's movements have begun to be limited to prevent the spread of the virus. The problem for the wealthy may still be overcome because they have food reserves, money savings, and adequate facilities in their respective homes. In normal situations, people have to sweat and work hard to earn a living to keep their kitchens smoky, especially when the situation is getting more and more precarious as it is today. The amount of their income can not be measured with a certain nominal or call it uncertain. Call it the marginalized or the economically weak community who rely on a living connection from daily income (Fadhilillah, Hadi, Ramadhena, Fauziah, & Asia, 2021).

The daily fight against the harshness of the capital. Some work as scavengers, manual laborers, motorcycle taxi drivers, street vendors, etc. Under the command of President Joko Widodo, the Indonesian

government has announced to carry out large-scale social restrictions to break the chain of the spread of Covid-19.

Article 59, paragraph 1 states that large-scale social restrictions are part of the public health emergency response based on the law. Large-scale social restrictions also aim to prevent the widespread public health emergencies occurring among people in a specific area. The substance of the law includes holidays from schools and workplaces, restrictions on religious activities, and restrictions on activities in public places. In addition, it is more stringent to involve law enforcement officers if necessary in its implementation. Referring to Law (UU) number 6 of 2018 concerning Health Quarantine (Kustanto & Sholihah, 2021).

4. Conclusion

Public communication carried out by Sidoarjo Regency is a challenging village program. The tough village itself has a way of acting: scanning, analysis, response, and assessment or evaluation, including 3T, testing, tracing, and treatment. With the 3T village, the three pillars and other elements can work together to prevent the spread of the coronavirus in the village so that the recovery is fast. The primary purpose of this tough village public communication is to carry out systematic, repetitive, and comprehensive public communication to change the target audience's habits and behavior. While the influence of family resilience itself will give birth to physically healthy individuals who have intelligence, good character, noble character, and a sense of social solidarity, the family is an informal source system that provides protection and love for the individuals. Then what happened to the marginal people who relied on daily income while they had difficulty getting an income in this situation. Because it refers to the Health Quarantine Law, which requires large-scale social restrictions which are part of the public health emergency

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