

# Ethics Of Communication And Compliance In Response To The Handling Of The Covid-19 Pandemic

Chontina Siahaan  
Universitas Kristen Indonesia, Indonesia  
Email: chontinasiahaan58@gmail.com

## ABSTRACT

*When government rules are issued to maintain mutual safety in preventing the spread of Covid-19, following the ethics of all citizens must comply with it and obey it. But there are still citizens who commit violations of the rules that result in strengthening through criminal routes. One of the ethically inappropriate actions was to forcibly retrieve the bodies of Covid-19 victims, showing non-compliance with the predetermined rules. This paper aims to uncover and explain why there is still non-compliance of the community in responding to the handling of the Covid-19 Pandemic and how the legal perspective overcomes it. This writing method is qualitatively descriptive by explaining the behavior of people who are considered non-compliant in anticipating the spread of Covid-19. The theory used is Tyler's Compliance Theory on compliance with the law, which includes instrumental perspectives and normative perspectives. The research informant is a Jakarta who knows about forced retrieval of bodies from hospitals that died due to Covid-19. The conclusion in this study is that society adheres to its morals and personal interests. This paper's recommendation is to make hospital managers more stringent in standardizing the storage of bodies that have the potential to transmit the virus and for the government and law enforcement to effectively enforce the rules on the forced retrieval of Covid-19 victims' bodies.*

**Keywords:** *Ethics, Communication, Legal Compliance, The Covid-19 Pandemic*

## 1. INTRODUCTION

Since President Joko Widodo announced that in Indonesia, there had been 2 patients who positively contracted Covid-19 originating from Depok on March 2, 2020, since then people have been wary of the impact of Covid-19 transmission even though a few days earlier the Minister of Health said that Indonesia is safe from Covid (Almuttaqi, 2020). The President's statement reaping the pros and cons because some say it is unethical to announce the origin of the area of people exposed to Covid-19. On the other hand, some approve the origin of patients exposed to Covid to anticipate the early spread. Notice from the government on handling the prevention of the spread of Covid-19 are measures taken since WHO in March 2020 announced that Covid-19 is classified as a pandemic (Cucinotta & Vanelli, 2020). The government recommends measures that can be taken to anticipate the spread of Covid-19 transmission. Those steps include using masks when out of the house, maintaining cleanliness by always washing hands with hand sanitizer, keeping a distance (social distancing), WFH (work from Home), staying at home, learning from home, worshipping from home, and the

repatriation of bodies that died due to Covid-19 buried under the Standard Operational Procedure set by the government ( Koh & Hoenig, 2020; Yunus, 2020).

To socialize all government steps, it must be communicated both directly and through the media. Haddow and Kims (2008), in the book Covid-19 Pandemic Communication Crisis (2020), explained that communication is the best way to succeed in disaster mitigation, preparation, response, and recovery of the situation at the time of the disaster. The ability to communicate messages about disasters to the public, both government, media, and opinion leaders, can reduce risk, save lives, and impact disasters. If the government's information is unclear or inconsistent, it greatly affects the public's response in handling Covid-19. For example, the Minister of Health in early March 2020 said that only sick people need to wear masks while healthy people do not need to. Some people respond with negative tones, and some interpret them positively by showing behavior, not wearing masks. Likewise, when the PSBB is enforced, the community does not fully comply with the regulations because traffic on the highway is hefty. Likewise, the appeal *to stay at home* seems to be still not obeyed by the community. Television media almost every day reported the development of Covid-19 patients and how the struggle of medical personnel who are in the vanguard of treating patients exposed to Covid-19. Until the beginning of June, recorded People Under Surveillance, Patient Under Surveillance and who died as follows:

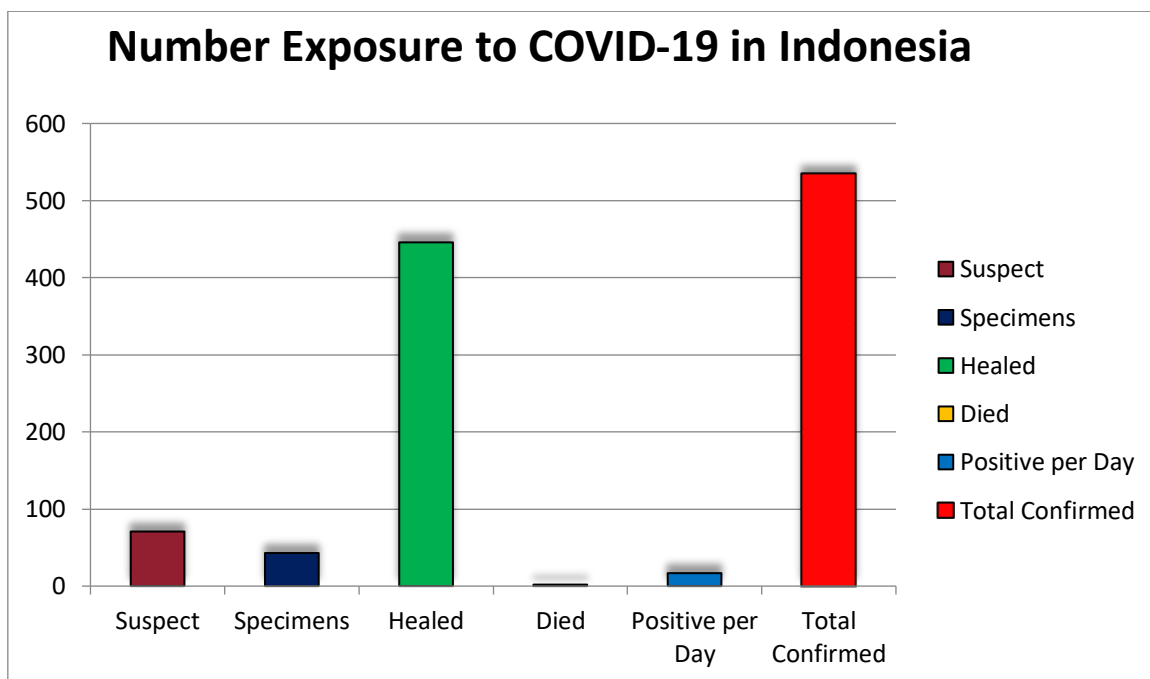


Figure 1 Number of Exposure to Covid-19 in Indonesia Update on November 29, 2020 (Kompas 2020)

The Latest Update on November 29, 2020, through online news Kompas.com, explained that there had been 534,266 cases recorded since the first case to date, with the addition of positive confirmed patients per day amounting to 6,267 cases. In contrast, the number of active Covid-19 patients undergoing treatment increased by about 13.4% or about 71,658 cases. Then there were also recorded as many as 70,792 specimens, and as many as 42,903 specimens were examined with the distribution of regions in 34 provinces and 505 cities/districts in Indonesia. The number of patients who died until November 29, 2020, was recorded as many as 16,815, with an increase of 169 cases or 3.1% of confirmed patients. Still, as many as 3,810 people were recorded to have recovered, with the cumulative number

of overall to currently recorded as many as 445,793 people or about 83.4% of all confirmed cases.

This information about Covid-19 patient data is proof of how devastating the impact of Covid-19 is. According to information from the government, the bodies of Covid-19 patients must be immediately buried by hospital officials by heeding the standard operating procedures that have been determined by the government. The burial way is very different because families should not take part in the funeral in addition to a special burial place. On the other hand, when there are people who reject the corpses of Covid-19 sufferers buried in public cemeteries, people who refuse to be arrested because the person who is dead, the virus is already dead, means it is no longer contagious to others—conflicting information from the government, interpreted by the public as inconsistent and unethical. Information in the form of a hoax from social media also obscures people's understanding of the regulation on the prevention of Covid-19.

One example that can be seen through television media is the forced retrieval of a corpse from one of the hospitals in Southeast Sulawesi. Tempo news site on March 25, 2020, raised the news about "PDP Corona Family opens Plastic Corpse." This news went viral because a 34-year-old woman died on March 23, 2020, after being treated for 5 days in a referral hospital handling Covid-19. Instead of making the body, the patient's family was buried according to the predetermined procedure instead of forcibly taking the patient's body from the hospital and taking it home for self-burial. Tempo quoted a statement from The Southeast Sulawesi Covid-19 Task Force spokesman Rabiul Awal who said, among other things, that there is a lack of public understanding of the impact of the coronavirus because, from the beginning, the family has refused to carry out the repatriation of bodies following the standards set by the government. This incomprehension could have made the family disobey the rules because it did not suit their interests. Besides, the behavior of people who are less concerned with the threat of coronavirus also provides resistance. It is questionable how true communication interactions occur between the patient's family and health workers.

Ethics are moral standards that govern how humans act and expect others to act (Bommer et al., 1987; Brey, 2014). Human communication is omnipresent because human beings are complicated (Chapanis, 1975), so human communication ethics is also complicated. Related to the ethics of communication in the Covid-19 pandemic, human compliance to comply with various regulations determined to prevent the spread of Covid-19 becomes an inevitability. How this obedience is done is a reflection of one's personality and ethics. The problem in this research is how the ethics of communication and community compliance in responding to the handling of the Covid-19 Pandemic. The purpose of this research is to explain and reveal the ethics of communication and community compliance in responding to the handling of the Covid-19 Pandemic. In this study, the theory used is compliance theory from Tyler (Tyler, 1997). This theory, among other things, says that the compliance assessed relates to the observance of all activities by applicable policies, rules, and laws. There are two forms of compliance, namely instrumental and normative compliance. Instrumental perspective means individuals with personal interests and responses to changes related to behavior. In contrast, the normative perspective relates to morals and is contrary to self-interest. About ethics and honesty, once written by U.S. News and CNN, which said that the level of ethical behavior decreased, especially among officials who have public or private responsibilities (Johannesen, 1996). Further philosopher S, Jack Odell said that a society without ethics is a society that is nearing destruction (1996). Therefore, when there are people who communicate information about Covid-19, the ethics of the information submitted must be consistent and not confuse the public.

Research on the socialization of government policy on the use of LPG 12 kg has been conducted by Inez Gabrina and Suharyanti (2017). This government policy is socialized

through Cyber Public Relations to find out how the community responds. The result that LPG socialization 12 Kg through cyber, public relations strategy is quite strategic and positive public response (journal Communication Spectrum, 2014). The similarities with this paper both look at the public's response to the enforcement of government policies. In this study, the community's response is obedient or positive, which I researched; some people do not comply. The difference is the case that I researched about handling the Covid-19 Pandemic while the research by Inez related to LPG 12. Lawrence M. Friedman's Theory of the Legal System states that the law's work is influenced by the three elements of the legal system, namely the Theory of Legal Consciousness from B. Kutschinsky used to look at the difference between legal awareness and legal compliance. Atang Hermawan Usman noted that generally, legal awareness is associated with the observance of the law or the law's effectiveness because legal awareness is related to whether the law provisions in society actually work or not (Hermawan Usman, 2014). In this study, compliance will be seen according to the perspective adhered to by the community in responding to the Covid-19 pandemic. This research is expected to propose policies to the government so that compliance can be seen from various sides such as sociology, anthropology, and law / normative. This study's benefits enlighten the public to maintain emotional and mental health when faced with compliance with the rules.

#### A. *LITERATURE REVIEW*

##### *Legal Awareness and Legal Compliance*

A new rule of law becomes a reality if supported by legal awareness from all citizens because awareness of the law's enactment is the basis for the law's work. Sociologically, the law will not allow the law to work through the formulation of norms in the form of prohibitions or obligations, the threat of sanctions, other elements that have as a basis, and so on, without observing various factors in the work of the law (Slapper, 2016). On the other hand, it is questionable why the people are obliged to obey, what is the basis of the justification of the state forcing the people through their power, why the people should not refuse as well as what factors are related to compliance (Mackie, 1981; Tyler, 2006).

The law must be following the community's legal consciousness, and it means the law must follow the will of the community. A good law is a law that corresponds to the feelings of human law, where only if the consciousness of the law is connected with society. In contrast, the feeling of the law is connected with the individual human being; then, it can be said that the legal consciousness is actually a generalization of the law's feeling (Fuady, 2007).

Sunaryati Hartono said that legal awareness is a more rational abstraction than the feeling of law that lives in a society rooted in society. Legal awareness is an understanding that is the creation of legal scholars. Its existence cannot be observed by the naked eye in people's lives, but it can only be concluded from social life experience through a certain way of thinking and interpretation (Hartono, 1975).

There is a close relationship between legal awareness and legal compliance; in legal compliance, there is a fear of sanctions, while legal awareness without sanctions is a formulation of legal circles regarding scientific assessments following human values of existing laws or about the expected law (Trevino et al., 1999). From the research, it appears that the people are faced with an instrumental and normative perspective. The instrumental perspective states that compliance depends on the law's ability to shape compliant behavior. It relates to incentives and sanctions, thus adding weight to sanctions seen as effective for lowering the law's violations. In contrast, the normative perspective relates to people's belief in justice and morals in the law, although it is contrary to its own interests (Rahardjo, 2010). Therefore, if the law is deemed fair, the people voluntarily obey it, even at the expense of its

self-interest. The people uphold the government if it is believed that the government has a moral right to govern the people it leads.

In the concept of legal awareness, there is an element of value imagined by the community since childhood institutionalized and ingrained towards guidelines maintained by the community and instilled through the socialization process (Rosana, 2014). The imagined and institutionalized things are manifested in norms as a benchmark for acting citizens. Thus, citizens' behavior has an element of value that has long been imagined, which affects the work of the law in society (Warrasih, 2005).

Legal awareness arises if the values that will be realized in the rule of law are new as a logical consequence of the development of modern legal functions that not only re-record existing patterns of behavior in society but also become a means of channeling government policy so that there is an opportunity for new circumstances to change something that already exists (Rahardjo, 1979).

In fact, law enforcement in Indonesia covers three very basic important aspects, namely: the culture of society where the value of law is enforced, the structure of law enforcement, and the substance of the law that wants to be enforced (Utsman, 2009; Ad, 2002).

Soerjono Soekanto stated that four things make legal awareness in order, namely: (1) legal knowledge, in the form of one's knowledge of certain behaviors in written law containing prohibitions and obligations, (2) understanding of the law, containing a certain amount of information on a person regarding the content of written rules, in the form of content, purpose, and benefits of the regulation; (3) a legal attitude in the form of a tendency to accept or reject the law because it respects and realizes that the law is beneficial to its life; and (4) the pattern of legal behavior, in the form of legal enforcement and the extent to which the community complies with it (Fuady, 2007).

A law-conscious and law-abiding society is the ideal of a norm that wants a fair living society so that the cultural joints of society develop towards the realization of a system of society that respects each other, as well as a law-conscious and law-abiding society with the thought that the law is only one part of various subsystems in society, especially if it is remembered that Indonesia is formed from various tribes, religion, socio-cultural background. Hence, it is not similar to other countries that have homogeneous cultures. Therefore, before forming a law that governs people's lives, it must be excavated deep and comprehensive socio-philosophical values to realize real justice for all Indonesian people.

Legal consciousness cannot be discussed without remembering legal awareness indicators because legal awareness is an abstract conception in human beings, which organizes harmony between order and the desired peace. According to B. Kutschinsky, legal awareness includes knowledge of the rule of law and the content of the rule of law, attitude to the rule of law, and pattern of law enforcement (Soekanto, 1982). Concerning these indicators, Otje Salman explains: (1) knowledge of the law begins with the knowledge that certain behaviors are governed by law through written law and unwritten law, covering prohibited and permitted behavior by law; (2) the understanding of the law, consisting of information possessed by a person about the content of the rule of law which includes the understanding of the content and purpose of a rule in law and its benefits to those who are governed by that regulation to manifest in their attitude in their daily conduct; (3) the attitude of the law, i.e., the tendency to accept the law arising from the appreciation of the law as something useful if obeyed after conducting an assessment of the law; (4) pattern of behavior, arising from within a person or society in complying with the rules, as the main indicator, because in it appears how the regulation applies or not in society in the form of public legal awareness (Otje Salman, 1993). Thus. Legal awareness is awareness of human beings' values, both about positive laws and idealized laws, containing values about the law's function (Soekanto, 1982).

Matters that cause the community to comply with the law can be seen from (1) Compliance: compliance is based on the expectation of rewards and efforts to protect themselves from sanctions imposed if a person violates the law; (2) Identification: its intrinsic value does not cause compliance with the rule of law, but so that the integrity of the group is maintained and the creation of good relations between those who have the authority to apply the rule of law with the regulated; (3) Internalization: compliance with the rule of law is caused by the reward and content of the law by the values embraced by human beings; (4) Human interests guaranteed by law (Achmad Ali, 2009; Soekanto, 1986). From these matters, it can be seen that obedience is compliance with the prevailing rules, not only by the presence of strict sanctions or state officials' presence. Hence, compliance is an attitude arising from the encouragement of responsibility as a member of society and citizens.

Legal compliance is an awareness of the benefits of the law that gives birth to a form of "loyalty" from citizens to the value of the law made in living together that is manifested in the form of behavior that is obeyed and can be seen and felt by fellow citizens (Maronie, <https://www.zriefmaronie.blogspot.com>). Therefore, to summarize in a handful of knowledge about the content, legal attitudes, and patterns of legal behavior begin from life experience a day that raises a better legal awareness depending on the law's knowledge. Thus, every indicator of legal awareness shows the level of legal awareness, because if the public's knowledge is low about the content of the law, then one's legal attitude and legal behavior will also show a low legal awareness that leads to comprehensive legal compliance due to a lack of understanding and awareness of the legal objectives for himself and the public at large.

## **B. METHOD**

The method used in this paper is a descriptive qualitative research method because it wants to describe and explain how the ethics of communication and compliance in responding to the handling of covid-19. This research is related to aspects of quality, value, or meaning contained behind the facts. Therefore, the form of data used is not in the form of numbers, numbers, scores or values, ratings, or frequencies, usually analyzed using mathematical or statistical calculations. Qualitatively explain the phenomenon in depth through the collection of data in depth (Rakhmat, 2012). The paradigm used is constructivism because the reality of communication ethics and compliance is a reality that has been through society's construction. Data obtained from the results of (Creswell 2002) *in-depth interviews* from informants consisting of representatives of the People of Jakarta who know about the forced retrieval of bodies in Southeast Sulawesi as many as 5 people. Informant retrieval technique is by purposive *sampling based* on research objectives. Data analysis is done *through coding*, axial *coding*, and categorization to obtain conclusions and suggestions. In addition to primary data obtained from secondary data, informants are also obtained from documentation and libraries related to research topics.

The informants in this study were: (1) Artati, private college security; (2) Angky, private employee; (3) Murniwaty, housewife; (4) Adrianus, graduate student; and (5) Amel, housewife.

## **2. RESULT AND DISCUSSION**

According to Tyler's Theory of Obedience, society will abide by various rules regarding its morals and interests. Besides, compliance is associated with the prevailing rules both from the environment and from the community.

The results of the informant interview on communication ethics and compliance can be divided into 3 parts.

### 1. *Government Communication Ethics*

To prevent the spread of Covid-19, the government conveys information through communication delivered both directly from television media and through social media. The response of informants is very diverse about the ethics of this government communication; for example, the first informant, security, explained that what the government said about Covid-19 is sometimes not understood by the public because the government itself does not agree with each other in applying rules such as the use of masks it is said that only sick people use masks. So inconsistent and unethical, the government says it is not obliged to use masks. Besides, the language used by the government is a language that the general public understands. For example, ODP, PDP, *social distancing*, and *physical distancing* should use the Indonesian language that is understood by the general public. Information known to informants is about using masks, washing hands, keeping clean, and keeping distance. People see that the government's call for a normal life or new normal is contrary to psbb because it differs between the president and the Governor of DKI Jakarta, so the community is confused. Other informants argued that the coordination between the central and local governments should run harmoniously not to cause data confusion, especially if they see government officials who do not comply with the rules made. The Central Information Committee needs to provide corrections to the central government and local governments and relevant ministries to disseminate it.

The second informant, a private employee, explained that the information known was about BNPB informing about masks and hand washing. Keep your distance. The public understands the government's appeal, but it is not done by the public completely because it does not have facilities such as tv, so it is not up to information. Information from the government should be conveyed by competent people according to their area of expertise, using simple language, and understood by all society levels; the government must be consistent. The community must be given a sense of security, with socialization starting at the RT level. Providing appropriate and targeted social assistance, especially paying attention to those affected by Covid-19, such as those in layoffs, at home, widows, and retirees. If it is associated with ethics, then the government is judged by society to be righter and more wrong or good and bad than morals and morals. So the sanctions are more to the judgment of ordinary people who care and do not care.

Another informant said that communication from the center to the region is not compact because the democratic system that directly elects local governments to receive information from the government varies not one vote. For example, the president said to enforce PSBB. Still, the governor said the lockdown as a result of the community is confused, the enforcement of PSBB is very burdensome for entrepreneurs because the fines applied in psbb 1 first, second and third are very burdensome, ranging from 10 million to 150 million for those who violate PSBB rules in the business world environment.

### 2. *Community Compliance*

According to the informant, the rule that is least adhered to is the use of masks while the most adhered to is hand washing because every time you come to the house must wash your hands first and *be able to enter and do activities and what is not adhered to is stay at home because people are still out of the house regardless of the impact of Covid-19.*

The first and second informants explained that the community is only partly rule-abiding, and some are disobedient. According to the second informant, for the upper-middle class, the regulations on WFH(*Work From Home*) and WFO (*Work From Office*) are adhered to by the upper-middle class. Still, the lower-middle-class people do not comply because they have to look for daily needs. The least adhered to is *stay at home*. It is necessary to realize to the public that Covid-19 disease, not a disease of disgrace, so there is no need to be ostracized if there are neighbors who died from Covid-19 or because they had to be isolated for 14 days. While other informants said that the community is not compliant because they feel that the area is still safe, entering the green area Category so that it does not comply with the rules to prevent the spread of Covid-19. Besides, there are ignorant because they feel bored living at home alone, so they think that getting Covid-19 is a risk. By paying attention to the conditions in his home environment, greatly affects compliance with the rules. So ignore sanctions if it violates operational standards of procedure. If it is associated with the theory of compliance, the community will obey if he considers that the government is more concerned with their interests. A low understanding of the value of the law also affects low legal compliance.

Another informant said that the community's most obeyed regulations are 3M, wearing masks, washing hands, and keeping distance. However, keeping a distance is not fully applicable because there are still crowds in some places, for example, in public transportation, in train stations, on Trans Jakarta transportation, and other public transportation. The odd-even enforcement also exacerbates the situation because the passengers of transport cars become fought to accelerate transmission. This is due to inconsistent government communication. In this case, government communication is not appropriate to enforce even odd,

According to one of the informants, community compliance is also inseparable from the legal culture embraced by the community. According to him, a high level of education and good economic status does not guarantee compliance with the rules that have been issued. Various information that appears either true information or that is fake news or engineering also affects citizens' legal compliance so that public legal awareness can not be expected to reduce the increase of Covid-19 sufferers. Similarly, the political power that exists on the national level, it is not uncommon for criticism to be thrown so scathingly against the government by members of the DPR or DPRD or from certain parties even though it is packed with remarks that it is done to provide corrections or inputs to the performance of the government. But for people who do not know politics well, there is an impression that the government does not know what is being done when instead of Indonesia, countries that have been very advanced alone, can not overcome the Covid-19 pandemic appropriately, the victims are falling so much.

The Ministry of Communication and Information itself has not effectively blocked incorrect information, including information about good food and beverages and benefits to increase immunity or endurance to avoid Covid-19. People are confused about fruits that are good for body immunity, so some avoid certain fruits simply because the information obtained without having the right reference to check the correctness of the data to the nutritionist or doctor who mastered the problem.

### *3. Sanctions Against violators of government rules and forced retrieval of corpses*

All informants say that sanctions are fines, confinement, or imprisonment, but more social sanctions such as those who perform forced retrieval of corpses so that after their families' burial, with full awareness, isolate themselves for 14 days. For violators who do not wear masks, they are told to share social assistance to realize how severe the impact of Covid-19



is, sweep dirty pages, or even be asked to do certain tasks in government agencies or public services as a form of social sanctions. They can also be told to go home and must take a mask; officers must be assertive. If on public transportation do not use masks, directly not allowed to enter or be lowered so that the sanctions are more assertive by paying attention to the humanitarian aspect not the punishment of the agency let alone confinement, which is precisely vulnerable to the spread of the virus because it intersects with others who are together in a room that narrow. However, other informants said that it is necessary to be sanctioned in the form of a prison sentence to be a deterrent effect. Disobeying the rules can impact transmitting the virus to people around them, so there need to be strict sanctions from the government, such as being placed in solitary confinement.

Some informants think that the fines imposed should be higher to cause deterrent effects, such as fines against hygiene violators in Singapore, making their communities compliant. The high fines are expected to make the violator of the rules will not take lightly the non-compliance that he did, and in turn, it will have an impact on the emergence of legal awareness. On the other hand, some state that if high fines are applied to violators of the rules made in the face of the Covid-19 pandemic but have weak economic capabilities, then if the fine is replaced with confinement will not provide a good solution. Therefore, social sanctions provide brief public services, but for example, a few days will cause a deterrent effect. For example, for violators who are subject to social work for 3 (three) days but only come to work one day, then a high fine is imposed.

Other informants said if they want to impose sanctions, it must be thoroughly reported transparently whether the deceased person is really due to Covid, told what the impact is and what are the disadvantages for people who take corpses forcibly from hospitals, If it has been well informed by providing data, if the community is still but stubborn, then the government needs to be firm because it concerns the interests of the people if it is infected from the corpse of a deceased person. The public is suspicious. According to the information they get from the media and people, hospitals need to be vigilant because hospitals that successfully say patients die from covid-19 get funding from the government. So, for ordinary people who really do not understand and take forced corpses, social sanctions alone are given, such as workers for 50 hours in certain agencies with certain government supervision.

### **3. CONCLUSION**

Inconsistent communication from different governments ranging from presidents, governors, and local officials, is the younger brother of democracy because of direct elections in which officials in the region feel themselves small kings due to which government communication is not one and not compact. This is considered unethical by the public so that it does not comply with the rules and Standard Operating Procedures (SOP) in handling covid-19 prevention. Government communication is considered inappropriate during the Covid-19 pandemic because of the enactment of regulations that actually make the spread of covid-19 even quickly spread, such as the enforcement of odd-even cars people who use public transportation become fought and no longer heed the distance. All that is obeyed is masks' use because there are fines if they do not use masks. The forced retrieval of the body from the hospital was not adhered to because it did not get an explanation from the hospital transparently and completely about the results of the examination of the deceased, especially there is information heard that if anyone dies in the hospital due to Covid-19, then the hospital can be helped by a large number of governments.

Legal sanctions for violators of the rules that forcibly take corpses from hospitals should not be criminal imprisonment. Still, social sanctions such as social work in certain agencies must be reported first to the relevant agencies. Minimal understanding of the rule of law also affects

compliance with the rule of law. If it is associated with the theory of compliance, it turns out that the community adjusts its interests to comply with the government's appeals and policies. To the central and local governments, to convey information about preventing the spread of the Covid-19 Pandemic to the community, it must be ethical, one voice, and compact. The public is not confused in receiving information complying with various rules. The community to comply with the government's rules and policies without exception such as 3M, the enactment of PSBB, psbb transition, the use of odd-even cars to avoid the spread of Covid-19. Not because it is forced to be fined, but it must be with awareness. To the hospital, officers give a transparent explanation and submit the results of the examination during hospital treatment to the families of patients who died to understand and understand to prevent the forced retrieval of corpses from the hospital. To law enforcement, better educate by giving social sanctions than punishing due to the public's ignorance and incomprehension about various government rules and policies in preventing Covid-19.

#### 4. REFERENCES

- [1] Adi, R. (2012). *Sosiologi Hukum: Kajian Hukum Secara Sosiologis*. Yayasan Pustaka Obor Indonesia.
- [2] Almuttaqi, A. I. (2020). The Omnishambles of COVID-19 Response in Indonesia. *The Insight, Habbie Centre*.
- [3] Bommer, M., Gratto, C., Gravander, J., & Tuttle, M. (1987). A Behavioral Model, ethical and Unethical Decision Making. *Journal of business ethics*, 6(4), 265-280.
- [4] Brey, P. (2014). From Moral Agents to Moral Factors: The Structural Ethics Approach. *The moral status of technical artifacts* (pp. 125-142). Springer, Dordrecht.
- [5] Chapanis, A. (1975). Interactive Human Communication. *Scientific American*, 232(3), 36-46.
- [6] Cucinotta, D., & Vanelli, M. (2020). WHO Declares COVID-19 a Pandemic. *Acta Bio Medica: Atenei Parmensis*, 91(1), 157.
- [7] Friedman, L. M. (2009). *Sistem Hukum Perspektif Ilmu Sosial*. Bandung: Nusa Media.
- [8] Fuady, M. (2007). *Sosiologi Hukum Kontemporer: Interaksi Hukum, Kekuasaan, Dan Masyarakat*. Bandung: Citra Aditya Bakti.
- [9] Gabrina, I., & Suharyanti, S. (2017). Analisis Strategi Cyber Public Relations PT Pertamina (Persero) untuk Sosialisasi Penyesuaian Harga Lpg 12 Kg Studi Kasus pada Kompetisi Blog Kompasiana oleh Pertamina. *Journal Communication Spectrum: Capturing New Perspectives in Communication*, 3(2), 170-187.
- [10] Haddow, G. D., & Kims. (2008). *Disaster Communications, A Changing Media World*. London: Elsevier.
- [11] Hartono, S. (1975). *Peranan Kesadaran Hukum Rakyat dalam Pembaharuan Hukum, Kertas Kerja pada Simposium Kesadaran Hukum Masyarakat dalam Masa Transisi*. Jakarta: BPHN-Bina Cipta.
- [12] Johannesen, R. (1996). *Etika Komunikasi*. Bandung: PT Remaja Rosdakarya.
- [13] Koh, G. C. H., & Hoening, H. (2020). How should the rehabilitation community prepare for 2019-nCoV?. *Archives of physical medicine and rehabilitation*.
- [14] Kompas. "Hingga 10 Juni, Ada 43.945 ODP dan 14.242 PDP Covid-19 di Indonesia." Kompas.com. 10 Juni 2020. Retrieved from <https://nasional.kompas.com/read/2020/06/10/15565991/hingga-10-juni-ada-43945-odp-dan-14242-pdp-covid-19-di-indonesia> (on 30 November 2020).
- [15] Kriyantono, R. (2006). *Teknik Praktis Riset Komunikasi*. Jakarta: Kencana Prenada Group.

- [16] Mackie, J. L. (1981). Obligations to obey the law. *Virginia Law Review*, 143-158.
- [17] Maronie, S. (2020). Kesadaran dan Kepatuhan Hukum. Retrieved from <https://www.zriefmaronie.blospot.com>, on 29 Mei 2020.
- [18] Rahardjo, S. (1982). *Hukum dan Perubahan Sosial*. Bandung: Alumni
- [19] Rahardjo, S. (2010). *Sosiologi Hukum Perkembangan Metode & Pilihan Masalah*. Yogyakarta: Genta Publishing
- [20] Rosana, E. (2014). Kepatuhan Hukum Sebagai Wujud Kesadaran Hukum Masyarakat. *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam*, 10(1), 61-84.
- [21] Salman, O. (1993). *Kesadaran Hukum Masyarakat Terhadap Hukum Waris*. Bandung: Alumni.
- [22] Soekanto, S. (1982). *Kesadaran Hukum dan Kepatuhan Hukum*, edisi pertama. Jakarta: CV. Rajawali.
- [23] Soekanto, S. (1986). *Pengantar Penelitian Hukum*. Jakarta: UI Press.
- [24] Trevino, L. K., Weaver, G. R., Gibson, D. G., & Toffler, B. L. (1999). Managing Ethics a legal Compliance: What Works and What Hurts. *California management review*, 41(2), 131-151.
- [25] Tyler, T. R. (1997). Procedural Fairness and Compliance with The Law. *Revue Suisse D Economie Politique et de Statistique*, 133, 219-240.
- [26] Tyler, T. R. (2006). *Why people obey the law*. Princeton University Press.
- [27] Usman, A. H. (2015). Kesadaran Hukum masyarakat dan Pemerintah sebagai Faktor Tegaknya Negara Hukum di Indonesia. *Jurnal Wawasan Yuridika*, 30(1), 26-53.
- [28] Utsman, S. (2009). *Dasar-dasar sosiologi hukum: Makna dialog antara hukum & masyarakat, dilengkapi proposal penelitian hukum (legal research)*. Yogyakarta: Pustaka Pelajar.
- [29] Warrasih, E. (2005). *Pranata Hukum sebagai Telaah Sosiologis*. Semarang: Suryadaru Utama.
- [30] Yunus, N. R., & Rezki, A. (2020). Kebijakan Pemberlakuan Lock Down Sebagai Antisipasi Penyebaran Corona Virus Covid-19. *Salam: Jurnal Sosial dan Budaya Syar-i*, 7(3), 227-238.