

DISCURSIVE COMMUNICATION OF COVID-19 VACCINATION AGAINST ANTI-VACCINE COMMUNITIES (STUDY AT SEMANAN SUBDISTRICT GOVERNMENT, DKI JAKARTA PROVINCE)

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Abstract:

Indonesian society faced the Covid-19 pandemic some time ago. On February 13, 2022, the government accelerated vaccination for doses 1 to 2 with 326.62 million vaccine doses. The debate and problem that occurs is that several groups of people reject vaccination, which is called the anti-vaccination community, with responses that give rise to their respective truth claims. The truth claim is expressed in not attending the vaccine center organized by the government. This research aims to see the need for a consensus to reduce the stigma of Covid-19 vaccination in anti-vaccine communities. The gap in this research is the views of the anti-vaccine community regarding the implementation of COVID-19 vaccination in Semanan Village. The discourse approach could be more effective, especially in the anti-vaccination community in the Semanan sub-district area, DKI Jakarta Province. Discursive communication theory is used to identify this communicative action, which suggests the context of Communication, namely ego identity towards truth claim. Findings obtained that, in implementing the COVID-19 vaccination, the community formed an institution with aspects of professionalism, which impacted the implementation of the vaccine center in the Semanan sub-district area. Professionalism institutions consist of opinion leaders, medical roles, and approaches through socio-cultural and socio-religious roles. More than discursive communication competence is required. Humanistic Communication highlights the importance of adding elements of agreeableness, namely how to treat relationships with others to avoid Conflict.

Keywords: Humanistic Communication, Agreeableness, Truth Claim.



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INTRODUCTION

Equitable distribution of COVID-19 vaccination needs to be supported by public awareness about the importance of the COVID-19 vaccine. In order to realize this equality, the government has implemented a free vaccination scheme, which will encourage every community to carry out vaccinations and achieve herd immunity or group immunity. Vaccines are considered the most time-consuming interventions (Chakraborty, 2020), and hundreds of global institutions are seen in the speed of vaccine development (Habersaat, 2020). Vaccine hesitancy has increased, varies across countries, and is associated with a conspiratorial worldview (Gallup, 2019; Hornsey et al., 2018).

Many inhibiting factors occur when vaccinating, including religion, fatalistic views, beliefs, social and health. This fatalist mindset is a phenomenon that occurs in the Semanan sub-district,

Kalideres sub-district, West Jakarta administrative city, DKI Jakarta. Researchers see this as an obstacle in implementing COVID-19 vaccination. According to Solihin (2020), fatalism comes from the word fatal, namely, a person's attitude in facing problems or life. If someone's understanding is considered hopeless in everything, this is called fatalism. Belief in things like this indicates that there are people who reject vaccines (anti-vaxxers).

Departing from various backgrounds of differences in public perception, researchers took a traditional approach to socio-cultural (social culture) to accelerate COVID-19 vaccination. Culture is the overall pattern of understanding or meaning in symbols transmitted historically. It is a system of inherited conceptions in symbolic forms using which humans communicate, preserve, and develop their knowledge and attitudes toward life.

Discursive Communication, according to Habermas (2017), is an adjective of discourse. Discourse means the involvement of communication group members through various forms of Communication, including the socialization of COVID-19 vaccination, which the state facilitates public discussions. The results of interviews with the head of the Semanan sub-district, Kalideres sub-district, the administrative city of West Jakarta, DKI Jakarta, are carried out routinely in public space in socializing the COVID-19 vaccination, such as the recess visit of the West Jakarta sub-district head in the Semanan area regarding the implementation of the COVID-19 vaccine center, the community was facilitated in discussions related to the implementation of the COVID-19 vaccination. The interview results explained that people must still be vaccinated against COVID-19 until the first dose. It is the focus of researchers in solving this problem.

Researchers emphasize that norms are necessary to regulate harmony. These structures go hand in hand with an internal perspective (beliefs and personal) and external (applicable norms). Researchers address the need for an approach through interpersonal Communication in the anti-COVID-19 vaccine community. Interpersonal Communication is actions to achieve individual or collective goals based on shared understanding, where the goals achieved are inherently reasonable or feasible. Communication between the parties will succeed in reaching a mutual understanding or consensus as long as it fulfills three validity claims, namely truth(truth), accuracy (normative rightness), and honesty(sincerity). This validity claim can be applied to settle different views on forms of interpersonal Communication. It means the negotiations between the parties will be successful if the three claims are valid. Conversely, the negotiations will fail if they are, for example, overwhelmed by acts of fraud, ineligibility (understanding opinion leader), and dishonesty. In this case, when entering the final process in this research, namely discursive communication, it is hoped that the government (Semanan sub-district) will require persuasiveness in providing negotiations or mediation.

Researchers try to see the discursive communication implementation in the COVID-19 vaccine by looking at traditional socio-cultural factors, which emphasize the value of customs, social conditions, and public awareness of the importance of vaccination in the danger of COVID-19. The researcher will also make assumptions based on theoretical understanding to build this research. A researcher wants to reveal discursive communication built by the Semanan sub-district Kalideres sub-district, DKI Jakarta city, yet can build public awareness of anti-vaccine so that it can dampen religious beliefs and no-vaccine beliefs. In accelerating COVID-19 vaccination in Indonesia, especially in the kSemanan village Kalideres sub-district, West Jakarta administrative city, DKI Jakarta,

Theoretical Study, Discursive Communication (Jurgen Habermas). Discursive knowledge is usually applied to human knowledge, and discursive knowledge is also called reasoning knowledge (Nugroho, 2017). Discursive is about reasoning related to a person's intelligence. Meanwhile, discursive Communication is to exchange and discuss views about something Mardiatmadja (2007).

In line with the experts' opinions above, discursive communication can occur anywhere, with various things being said within an enormous scope according to the knowledge and intelligence of the communicators.

Researchers see that the first foundation is related to work. Practical actions are based on specific ratios. Work is based on instrumental ratios, where instrumental actions lead to actions following the goal or target. Actions towards these goals are divided into instrumental actions to control nature and strategic actions directed at humans (Habermas, 1987). The second thing is related to Communication. At the communication level, it is based on communicative ratios. Communication is based on communicative ratios that direct action for understanding (understanding). Habermas said that Communication is an essential human action towards each other, intending to achieve understanding of other people (Hardiman, 2018).

Of these two things, the first aims to achieve success or goals. Meanwhile, these two aspects of communication place more emphasis on reciprocal efforts and mutual understanding between one individual and another. So we can achieve agreed Communication with a common goal. If implemented in this research, the role of discursive Communication is expected to change people's fatalistic view of COVID-19 vaccination. Collaboration is needed, namely the Semanan sub-district, local opinion leaders, the surrounding community, and the anti-vaccine community, to reach a consensus for people who still need to be vaccinated against COVID-19.

Habermas tries to understand that modern society is very liberal, in which these individuals are imagined as detached from cultural identity. Individuals are seen only as members of society. Habermas maps individuals as liberal and communitarian. The liberal individual is part of Western thinking. Meanwhile, communitarian individuals are from Eastern thought. In this context, to bridge the liberal individual and the communitarian individual, Habermas offers the discursive individual. This discursive individual wants to achieve his identity not from himself but by forming a new identity that is built discursively (Hardiman, 2017).

The communication paradigm promoted by Jurgen Habermas states that the meaning of Communication can also be interpreted as interaction. By interacting, individuals try to explain that Communication is a symbolic interaction. Communicative actions are determined by norms binding consensual norms, which determine mutual expectations regarding behavior and which must be understood and known, at least lacked by two acting subjects. Social norms are enforced through sanctions. The meaning of these norms is objectified in Communication through everyday language. Meanwhile, analytically correct propositions and empirically correct validity of norms and social norms are based only on intersubjective mutual understanding of intentions guaranteed by common knowledge of obligations (Hardiman, 2009).

Public Sphere and Public Space/Public Place. In reality, mass media, which in Jurgen Habermas's sense is said to be one of the forms in the meaning of the concept of public space, turns out not to be the only way for the public to express its discursive activities in the context of the public sphere which in fact "was guided by a norm of rational argumentation and critical discussion in which the strength of one's argument was more important than one's identity." Other places concentrated in public spaces, such as mosques, churches, or Central Park of New York City, designed in the 19th century as a democratic public space, also became another form of public space. Likewise, all matters of a public nature are facilitated in public space, including activities in the context of the public sphere Habermas. For example, "Public art in a public space in Lille, France". It is the same thing too relative Many can be found in big cities in Indonesia, for example in Jakarta, so public art like this in France can be found in mural paintings, which are expressed by the public through the medium of walls, bus stops, toll road pillars, and the like.

As a form of activity public space for expressing individuals in public activities, based on the phenomenon of anti-vaccination society, it is known that the Semanan regional government has formed a public space to provide an understanding of COVID-19 vaccination in places such as mosques, fields, or directly in the Semanan sub-district. However, researchers believe that discursive Communication through public space is ineffective. Actions such as the government's public awareness of the COVID-19 vaccination and recess visits by regional leaders still do not provide understanding to the anti-vaccine community. It was seen after the results of the visit that the vaccination data (information in Chapter 1) stated that the anti-vaccination community did not provide or attend contributions to this discursive Communication. It was feared that the anti-vaccination community would form structural forces when growth became big. Mediation is needed to reduce this stigma.

Application of Discursive Communication through Interpersonal Communication. Based on Habermas' communicative actions as mentioned above, the author sees the need for parties (Semanan sub-district) to coordinate actions (anti-vaccination community) to achieve individual goals or shared goals based on shared understanding, where the goals achieved are inherently reasonable or feasible. Communication between the parties will be successful in achieving a common understanding or consensus as long as it fulfills three validity claims, namely truth(truth), accuracy (normative rightness), and honesty(sincerity). This validity claim can be applied to resolve different views in interpersonal Communication. It means the negotiations between the parties will be successful if the three claims are valid. Conversely, the negotiations will fail if the negotiations are, for example, overwhelmed by acts of fraud, impropriety (the opinion leader's understanding), and dishonesty.

Interpersonal communication, referred to by researchers, is face-to-face communication between two or more physically close people. In other words, interpersonal Communication describes various forms of Communication, both verbal and nonverbal, between two or more people. Interpersonal Communication is considered a very effective communication context because it is personal, direct, and intimate and allows maximum interaction regarding words, body language, and expressions.

METHODS

Researcher-based paradigm research in post-positivistic research. The post-positivistic paradigm developed from 1970 to 1990, with the central figures being Karl Raymund Popper Thomas Khun and philosophers from the Frankfurt School such as Paul Fayerablend and Richard Rotry. Ontologically, post-positivism is a critical reality, which assumes that reality does exist and follows reality and natural laws. However, researchers cannot see this reality correctly and absolutely.

As social scope research, it seeks to explain, justify, criticize, or understand the meaning of existing social reality. Symbolic human actions show high-speed and plural dynamics. Under the post-positivism paradigm, researchers attempt to explore the interpersonal discursive Communication of a fatalistic society and complete it with persuasive Communication so that it can make an essential contribution to the development of research on this village.

Post-positivism also describes social construction to form an understanding and definition of reality. The reality studied in this research is the reality experienced by informants and constructed through subjective interactions with other people. Thus, reality is naturally multiple realities, meaning the same phenomenon can be interpreted in different personal contexts. This subjective reality applies to the existing order in local society. The reality referred to is interpreted as the

formation of economic, social forces, and political and cultural developments that continuously trigger individuals' desire to understand the conditions around them.

Post-positivism suggests that the bias of positivism-based research is undesirable, but we also cannot avoid this bias. Therefore, researchers must try to detect and improve research results. The way post-positivists work aims to understand how axiology (values and beliefs) may have influenced their research, including the choice of actions, populations, questions, and definitions, including proposing interpretations and analyses of their research results (Liliweri, 2018).

The approach used in this research is a qualitative approach with case studies. Research, cases, or case studies are intensively longitudinal studies regarding a phenomenon in one or more research locations to obtain detailed and contextual conclusions to understand the dynamic processes underlying certain phenomena of interest. Case studies are a unique research design because they can be used interpretively to build theories or concepts, with post-positivism working in testing theories.

This research falls into the type of exploratory case study. Researchers are trying to make the results of this research 'pave the way' for further research related to interpersonal discursive Communication in bridging the anti-vaccine community for COVID-19 vaccination. This selection is based on the above. This consideration aims to describe the characteristics of research subjects in terms of their ability to understand processes and patterns of interpersonal discursive Communication related to Covid-19 vaccination in anti-vaccine communities.

Data collection is collecting and measuring information about targeted research variables in an established system, allowing one to answer relevant questions and evaluate results. According to Sugiyono (2013), the data collection method is the most strategic step in research because the main aim of the research is to obtain data. Data collection in this research was carried out in three ways: observation, interview deep, open and closed (in-depth, open-ended interview), and written documents (Patton, 1990). In-depth interviews were conducted with five people, namely the Semanan village head, the head of the relevant RT, and the informant, namely the anti-vaccine community, which falls into the category of opinion leader (local leaders) and anti-vaccination communities in the surrounding environment.

Data analysis, according to Sugiono (2018), is a process of searching and compiling systematically data obtained from interviews, field notes, and documentation by organizing data into categories, describing it into units, synthesizing, arranging it into patterns, choosing what is essential and what will be studied, and making conclusions so that easy to understand by yourself and others. Meanwhile, according to Moleong (2017), data analysis organizes and sorts data into patterns, categories, and fundamental units of description so that themes can be found and working hypotheses can be formulated as the data suggests.

The analysis of this research data is related to the origins of anti-vaccine communities who have yet to be vaccinated against COVID-19, even up to dose 1. Socio-economic class factors and religious factors are obstacles to implementing COVID-19 vaccination. It is necessary to test interpersonal discursive Communication through a persuasive approach (private Communication) in changing the views of the anti-vaccine community to produce understanding. All information data collected from various sources is linked to theories and main tools used to achieve the objectives of this research.

RESULT AND DISCUSSION

Description of Research Object. The government area research object is in Semanan Village, Kalideres District, West Jakarta administrative city, DKI Jakarta. The Semanan Village area is in the Kalideres District area, directly bordering the Cisadane River to the north and Petir-Cipondoh

Village to the south. To the west, it borders Poris Gaga Tangerang Village, and to the east, it borders Duri Kosambi Village.

In this case, researchers focus on the anti-vaccination view that no concrete efforts exist to suppress COVID-19 cases. Therefore, the anti-vaccination group has a different understanding of COVID-19 vaccination and has just been vaccinated now. The anti-vaccination community is influenced by the norms that a person adheres. The community's non-compliance with health protocols that occurred amidst the surge in COVID-19 cases is one example of the anti-vaccination group. The anti-vaccine community is a view that believes that humans are controlled by fate and that no amount of effort can change it. The emergence of anti-vaccination views can be seen from the level of education and economic conditions. Those who are highly educated and whose economic conditions are still good amidst the pandemic may not hold contradictory views. However, it is not impossible because there is a point where they get bored and have anti-vaccine views.

Discursive Communication Patterns of COVID-19 Vaccination in Indonesia. Based on the development of the social context, by using a social communication paradigm, it is shown that individuals cannot be confused with social society. These conditions are part of language as a mediator to convey Communication through symbols and speech to discover the essence of humans as communicative creatures so that individuals must present their existence through Communication of truth claims.

Researchers highlight that in discursive Communication, Jurgen Habermas also mentions ego identity. This ego identity is a human existence that can merge with social society to achieve Communication. The concept of ego identity in Habermas' mind wants to achieve meaning in life through a communication relationship with the other. Ego identity is a symbol of the social organization of ego claims.

The emergence of issues and the existence of religious figures behind the emergence of attitudes of rejection and opposition in society towards COVID-19 vaccination seems to emphasize the heated relationship between religionists and science, in this case, the COVID-19 vaccination, which during the COVID-19 pandemic often experienced differences in views regarding handling and dealing with COVID-19 (J. Evans, 2011). Religious circles base their readings on a metaphysical-dogmatic perspective so that their attitudes and actions in responding to COVID-19 tend to be fatalistic, ignoring medical policies such as health protocols, vaccines, and the like.

It is a challenge for the role of the media and opinion leaders in implementing COVID-19 vaccination in anti-vaccine communities by combining socialization material with local wisdom that exists in the community. It can be done by including outreach material related to the dangers of COVID-19 (disease outbreak) and the importance of vaccination in traditional stories.

Meanwhile, in Indonesia, the shift in religion and science has become one of the crucial issues during the COVID-19 pandemic. The resistance and opposition to the agenda for handling and overcoming COVID-19 has occurred in many areas, from urban areas to more rural and inland areas (Hannan et al., 2020).

Community Perspective Regarding COVID-19 Vaccination in Semanan Village. Public knowledge of COVID-19 vaccination, especially in the Semanan sub-district, also influences participation in responding to COVID-19, including changing behavior to be more adaptive. Field findings show that residents' knowledge and understanding of COVID-19 vaccination remains diverse. This condition is caused because people's knowledge and understanding can only be changed briefly. The level of public knowledge and understanding regarding COVID-19 vaccination can be categorized into trust, doubt, and rejection/disbelief.

Weintraub et al. (2013) explained that people's perceptions can be caused by several factors such as age, physiology, culture, personal experiences, mood, and stereotypes. Perception is related

to the process of interpreting the information obtained. Based on the findings above, it is known that public perception of the COVID-19 Vaccine is greatly influenced by several factors, namely personal experience, culture, external information, beliefs, and individual spirituality.

Anti-vaccination attitudes and determinism in several areas of the Semanan sub-district are high. The anti-vaccine community does not underestimate this pandemic outbreak as limited to the aspect of God's punishment for humans. Apart from that, there are also opinions that the only person who must be feared is Allah alone, which is why congregational prayers in some areas continue to be held in mosques. This statement sparked people's efforts to be led into a vortex of misguided opinions. Here, researchers also see the need for the government to synergize with religious organizations to reduce the spread of COVID-19.

Social Distrust Anti-Vaccination Community Regarding COVID-19 Vaccination in Semanan Village. Field findings show that residents' knowledge and understanding of COVID-19 vaccination remains diverse. This condition is caused by people's knowledge and understanding, which must be changed slowly. The level of public knowledge and understanding regarding COVID-19 vaccination can be categorized into trust, doubt, and rejection/disbelief. It is known that there are essential factors that influence behavior, namely perception. People will determine risky behavior or minimize preventive behavior with a lower risk perception.

The occurrence of social distrust among the anti-vaccine community amid the COVID-19 pandemic is caused by three things through the interview process. First, it is influenced by social media (social media that reports on COVID-19, especially news hoax news that is immediately received by the public, so that it can influence the public's perspective on COVID-19 vaccination.

The second is related to religious views. Meanwhile, the shift between religion and science has become a crucial issue in Indonesia during the COVID-19 pandemic. Resistance phenomena and Conflicts with the agenda for handling and controlling COVID-19 occur in many areas, from urban areas to more rural and inland areas (Hannan, Rahmawati, et al., 2020). Generally, those involved in this movement are religious groups of people who have a religiously conservative culture, and this situation is further exacerbated by the spread of news hoaxes (hoaxes and fake news), which contain oblique information related to COVID-19. Like what happens globally, the friction between religion and science in Indonesia is not monopolized by just one type of religion but across religions.

Discursive Communication of COVID-19 Vaccination Against Anti-Vaccine Communities. According to Gordon Wiseman and Larry Barker, the communication model has three functions: First, it explains the communication process; second, it shows visual relationships; and third, it helps find and fix communication bottlenecks (Mulyana, 2019). Meanwhile, Discourse Theory is for exchanging and discussing views about something through public spaces. According to Jurgen Habermas (Budiman, 2009), they aim to achieve individual or collective goals through public spaces based on shared understanding, where the goals achieved are inherently reasonable or feasible. The Communication between the parties will succeed in achieving a mutual understanding or consensus as long as it fulfills three validity claims, namely truth (truth), precision (normative rightness), and honesty (sincerity).

This validity claim can be applied to resolve different views in interpersonal Communication. It means the negotiations between the parties will be successful if the three claims are valid. Conversely, the negotiations will fail if the negotiations are, for example, overwhelmed by acts of fraud, impropriety (the opinion leader's understanding), and dishonesty. In this case, when entering the final process in this research, namely discursive Communication, it is hoped that the relevant authority (Semanan Subdistrict) will require a persuasive approach in providing negotiations or mediation.

Interpersonal Communication provides reciprocal Communication (feedback) in the private sphere. Researchers use interpersonal communication in this case. It is hoped that communication will be carried out directly face to face between two people or several people.

Resolving the stigma of COVID-19 vaccination through persuasive Communication (limited to personal) is expected to reach a mutual agreement relying on humanistic Communication, which is assisted, among other things, by a neutral third party called a mediator. Humanist Communication is a negotiation process assisted by a third party. It is expected to have voluntary characteristics, where the agreement between the parties is indeed the will of the parties. Meanwhile, based on Habermas' discourse theory, consensus is rational if the parties can express their opinions and attitudes towards validity claims freely without coercion.

According to Abraham Maslow, the humanistic communication approach discusses the "hierarchy of needs." The fundamentals of this theory are: 1) Pragmatism, the need to maintain continuity of knowledge with activities that deliberately change the environment through experiential aspects. In this pragmatic approach, when testing ethically (COVID-19 vaccination) in public spaces, society is anti-vaxxed and needs to look at society's social aspects and not solely based on personal grounds. 2) Progressivism is an education that builds trust in public procedures, not in things that are not transparent. Therefore, progressivism emphasizes the importance of cultivating consensus. Agreement between the anti-vaccination community and the Semanan sub-district government. 3) Existentialism, human freedom in choosing actions. Choice is the determining factor to be carried out in giving birth to action. An awareness approach is needed in taking a stance on carrying out COVID-19 vaccination through aspects of science and religious approaches. 4) Agreeableness. How a person treats his relationships with others to avoid Conflict. There needs to be an approach aspect at the high level (government), balanced policy, middle level (opinion leader approach), RT, local RW, and low level (family approach). The advantages of this dimension are cooperative (can work together) and full of trust.

Based on the field results, there needs to be more communication problems. The first gap is the problem of uncertainty in interactions. West and Tuner (2008) explain that uncertainty theory itself has basic assumptions, namely, a) when communicating interpersonally with people you do not know, b) uncertainty can trigger cognitive stress because uncertainty is an unwelcome situation, c) when two people who do not know each other know they meet and have to be involved in a conversation, then they will start making predictions or estimates regarding information from the person they are talking.

The second communication gap is the problem of social conversation in implementing COVID-19 vaccination. There needs to be another approach from the government without using a coercive approach so that it does not violate the laws and regulations above. The approach must be taken through an institutional approach to aspects of professionalism.

The final communication gap needs to be addressed by more human resources (HR) in implementing the professional aspects of the institution. There needs to be institutional legitimacy regarding the professional aspect of implementing COVID-19 vaccination through the door-to-door vaccination method.

In this case, the medical role involves providing awareness of COVID-19 vaccination; the second is the socio-religious role. It is what researchers emphasized regarding the main problem, namely changing the views of the anti-vaccination community by approaching it through religious aspects, namely religious figures, and thirdly, namely the role of opinion leaders in controlling vaccination activities.

Interpersonal discursive communication theory is essential; however, conscious and intelligent resensitization is required to achieve a synthesis of thought that allows for the synchronization of perceptions and authentic communicative actions.

From the explanation above, we can see that Jurgen Habermas's theory of discursive communication and its derivative concept, resensitization, are not exclusive to the critical paradigm. If we look at it in the critical tradition, we will only see that resensitization is contestation and resistance with a win-lose solution, a zero-sum game. In this case, the resensitization process is through a critical paradigm. Through resensitization, the anti-vaccine community shows the existence of various dialogues, sharing experiences, reflections, and sincerity that characterize a phenomenological mindset with a win-win solution.

CONCLUSION

Based on the entire description of Jurgen Habermas' discursive communication analysis regarding COVID-19 vaccination regarding the views of the anti-vaxxer community, it has resulted in a conclusion in response to the formulation of the research problem, namely as follows: first, the Communication discursive system built by the Village Semanan, Kalideres District, City West Jakarta DKI Jakarta Administration regarding Covid-19 vaccination is only limited via vaccine center communication. This matter is caused by the anti-vaccine community having the view that God regulates life, birth, and death; all forms of vaccination creativity are a political manipulation of government. This assumption arises because information is considered not transparent in handling COVID-19. Distrust in COVID-19 is also growing because it sees the interests of power. However, discursive communication theory is essential to achieve a synthesis of thought that synchronizes perception and action. Authentic communicative communication requires resensitization that is carried out consciously and intelligently. Resemiotization is a structured and systematic literalization movement in actual public or private spaces, both to influence wider community involvement as a civil society movement and political authorities as the guardians of public decision-making. Resemiotization is a process where differences in the meanings of different objects occur, giving rise to meanings that are not interconnected or equivalent (Carey, 2016). Resemiotization is an interaction of meanings (views) where two different objects do not give rise to a new or interconnected meaning but give rise to a crossover where there is only a separate meaning for each object and does not have any relationship and also does not support one another. each other. In this case, resensitization is an effort to recontextualize the views of the anti-vaccine community regarding the stigma of COVID-19 vaccination. It aims to generalize the understanding of COVID-19 vaccination according to its essence.

Second, institutional implementation of professional aspects in Semanan Village Kalideres District, Administrative City West Jakarta DKI Jakarta, including medical, opinion leader roles, and socio-religious roles regarding COVID-19 vaccination, could be more effective. It can be seen that there is social distrust. There are anti-vaccine communities associated with government policy. Due to project policy, COVID-19 has impacted social life and the emergence of conflict in society. Policy rejection related to implementing worship/spiritual activities and funeral arrangements by COVID-19 protocol. Society judges that there is an unfair implementation of the PPKM policy, where religious worship/activities are limited while central economic activities and shopping continue. Add by g, rousing vaccinations into four levels; the indigenous people do not go inside priority recipients of phase 1 and vaccine recipient stage 2, or even explicitly mentioned.

Third, in Habermas' discourse theory, consensus is rational if the parties can express their opinions and attitudes towards validity claims freely without coercion. According to Abraham

Maslow, the humanistic communication approach talks about the "hierarchy of needs" fundamental to this theory: a) Pragmatism, the need to maintain continuity of knowledge with activities that deliberately change the environment through aspects of experience. In this pragmatic approach, when ethically testing (COVID-19 vaccination) in public spaces, anti-vaccine people need to look at the social aspects of society and not solely based on personal grounds. b) Progressivism is an education that builds trust in public procedures, not in things that are not transparent. Therefore, progressivism emphasizes the importance of fostering consensus. Agreement between the anti-vaccination community and the Semanan sub-district government. c) Existentialism, Human freedom in choosing action. The choice becomes the determining factor that will give birth to action. There is a need for an awareness approach in taking the attitude of doing the COVID-19 vaccination through the knowledge and religious approach. d) Agreeableness. How a person treats his relationships with others to avoid Conflict. There need to be aspects of the approach at the high level (government), balanced policy, middle level (opinion leader approach), RT, local RW, and low level (family approach). The advantages of this dimension are cooperative (can work together) and full of trust.

This research confirms that conflict resolution from the communication theory of Jurgen Habermas about social distrust about government policy is needed, and then Abraham's humanistic communication is needed. Maslow previously only determined three domains of communication approaches, namely communication pragmatism, progressivism, and existentialism, into four domains. Communication is additional communication agreeableness.

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