

Want But Do Not Need: The Kalipare Village Community's Response to the COVID-19 Vaccine Program in Malang Regency

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Abstract: The pandemic caused by COVID-19 is still ongoing after nearly two years. The hope that the pandemic will be over soon is beginning to emerge. The successful development of a COVID-19 vaccine is one of the efforts to combat the pandemic. Vaccination programs that are available to the general public do not always run smoothly. The vaccination program was overshadowed by a number of issues and polemics. The purpose of this research is to see how the community reacts to the COVID-19 vaccination program. Data was collected using ethnographic research methods in Kalipare Village, Malang Regency, between October and November 2021. Random informants and interviews were conducted on members of the community and health professionals. The analysis was carried out by categorizing the data related to the community's fear, willingness, or doubt in participating in this program. According to the findings of this research, public rejection, fear, and doubt occur as a result of: a lack of public confidence in the vaccine's effects; a lack of trust in institutions; and the assumption that vaccines can cause illness and death. Typically, research on vaccine scepticism is followed by a refusal to participate in the program, but the findings of this research show the opposite. People continue to participate in the vaccination program despite their lack of faith, doubt, and fear.

1. INTRODUCTION

The COVID-19 pandemic has been sweeping the world for more than two years, with the first case discovered in the Chinese city of Wuhan. Indonesia is no exception, and it is expected to begin experiencing the phenomenon for the first time around March 2020. Because the pandemic affects so many aspects of people's lives, this is undoubtedly a common problem. The spread of this virus has an impact on both the socio-cultural and economic aspects of society.

We have recently seen a significant increase in the number of COVID-19 infections. Not to mention the news of viral mutations that result in viral variants that are considered stronger and have even been discovered in different regions. In July, Indonesia experienced a spike in the world's highest death toll as a result of COVID-19 (Katadata, 2021). Even some of us have felt that as the number of sad news stories from people we know and those around us has increased.

Struggling in the midst of uncertainty already exists, but there is good news because scientists have successfully developed a vaccine against this virus. The actual vaccine material is derived from a portion of the virus that has been attenuated or killed so that it will not infect the injected human. The vaccine, which is injected into the human body, is expected to activate antibodies that make humans immune to the virus when they are exposed to it. The development of vaccines has not been proven to be beneficial to human civilization in dealing

with pandemics and the spread of deadly disease outbreaks (WHO, 2019).

With the discovery of a vaccine, there is hope that this pandemic will be over soon. It does not appear that it will be easy, because there are many things and polemics that are overshadowing the government's vaccination attempt. Even in 2019, WHO has identified public doubts about vaccine effectiveness as one of the top ten threats to global public health, which, if traced back to a group of doubts, have occurred since the 1950s (WHO, 2019).

Vaccines are distributed in stages throughout the community. It did not initially reach the general public. Vaccination in Indonesia begins with a priority for medical personnel, educators, and elderly who are at risk of contracting this virus. But, as we all know, almost everyone now has access to vaccines in designated locations.

Easy access is not always regarded favourably. It turns out that several groups refuse to be vaccinated for a variety of reasons. Gultom mentions in Laturakhmi (2018: 248) that groups who reject vaccines usually occur in anti-government communities, or there are suspicions about the pharmaceutical business, theological reasons, or a combination of these categories. Kasstan (2020: 2) states that ethnic minorities and religious groups are particularly vulnerable and have strong reservations about vaccination. According to other studies, rumours and conspiracy theories at the local, national, and global levels are among the factors that influence people's decisions to accept or reject vaccinations (Ali, 2020: 377). The COVID-19 vaccination debate has also resulted in rumours that vaccination is mandatory, and that people

who do not have vaccine certificates will have difficulty dealing with administrative matters.

Of course, this creates a dilemma, especially when you consider the number of viral infections, which is still fluctuating and is expected to rise again. This situation is exacerbated by a lack of discipline in adhering to health protocols. The low level of citizen awareness is due to a lack of understanding that this virus is extremely dangerous (Mahardika et al., 2020: 48). As a result, many residents disregard government recommendations in order to keep their distance, avoid crowds, and so on.

The vaccination program will undoubtedly be in vain if many people refuse, because vaccination should, of course, be part of the general defense. Data from a 2020 research conducted by the Ministry of Health in collaboration with WHO, for example, reveal a startling figure: vaccine receipts in all provinces in Indonesia ranged from the lowest figure of 45.7% and the highest of 74%. These rough figures indicate that the public is not fully supportive of the government's vaccine program.

The start of the massive spread of COVID-19 in major cities. This is understandable given that one of the reasons for the virus's rapid spread is the high mobility of urban residents. However, it is now unavoidable that this virus has spread widely throughout Indonesia, even in areas far from urban centres.

Researchers focused on this study to see how the community reacted to receiving vaccines. The study was carried out in Kalipare Village, Kalipare Sub-district, Malang Regency. This area is home to a mix of ethnic groups, namely the Javanese and the Madurese. However, researchers primarily focus on the ethnic Madurese because this ethnicity is frequently stereotyped as being resistant to government vaccination programs. Various reports in the media give this impression, particularly among Madurese living in Madura. One example is the news article titled "Aliansi Putra Madura Action to Reject the COVID-19 Vaccine" that was published on the momentum online news page (Momentum, 2021). It will be interesting to see if this rejection or doubt also occurs among Madurese who do not live on the island of Madura.

Malang Regency has a high rate of Kalipare vaccination. According to total data from the Ministry of Health, the stock of vaccines in Malang Regency as of October 30, 2021, is 1.2 million doses (Katadata, 2021). In fact, this data outperforms that of several other East Java districts, including Jember Regency, Trenggalek Regency, Pasuruan Regency, and Bondowoso Regency.

Vaccine participation cannot be judged solely on the basis of numbers. The high level of participation does not always reflect the true willingness and expectations of vaccine participants. Fear or skepticism is not always met with rejection. Kasstan (2020: 1-9) research, for example, found that community participation in the program can indirectly lead to feelings of rejection or doubt. Many people in Kalipare Village were initially hesitant and afraid to be vaccinated. Even at the start of the vaccination program, only a few people showed up. However, many people have now come voluntarily.

Starting from the previous points, the researcher would like to explain: why do the people of Kalipare have doubts or fears, despite the fact that the community's current vaccination coverage is quite good, and what kind of response has occurred in the program?

2. RESEARCH METHODS

In this research, ethnographic research was used to collect data. According to Spradley, ethnography is a job that is used to describe society or groups to be investigated in terms of certain points of view (Spradley, 1997).

The focus of this research is on the people of Kalipare Village, Kalipare Sub-district, Malang Regency's reaction to the COVID-19 vaccination program. From October to November 2021, data were collected through observation-participation and interviews. Several vaccination activities in the village were observed by researchers. The researcher was also involved in the vaccination process as a member of a committee that was in charge of controlling the queues of people who came to get vaccinated.

The informants for the interviews were chosen at random from the Kalipare community. Furthermore, the majority of the informants interviewed belonged to the Madurese ethnic group. It should be noted that the residents of Kalipare Village are of two ethnic groups: Javanese and Madurese. Interviews were conducted in hamlets where the majority of the population was Madurese. The Madurese stereotype ethnic group to the vaccination program, so they were chosen. Unstructured interviews with vaccine participants who were present at the vaccination site were also conducted. Interviews were also conducted with health workers (village midwives and puskesmas personnel), as well as village officials, in order to enrich data and perspectives on community attitudes toward the vaccination program that was being implemented.

The results of the informant data will be combined with various types of supporting literature. Literature can take the form of book reviews, online newspapers, and so on. The collected data is categorized and reduced. Finally, existing data is used as source material for this scientific journal.

3. RESULTS AND DISCUSSION

Conditions of the Kalipare Village Community During the COVID-19 Pandemic

Kalipare is one of the eight villages that are located and are part of the Kalipare Sub-district. The topography of the Kalipare Sub-district is both hilly and flat (BPS,

2020). The majority of Kalipare's residents are farmers who work in fields and plantations as well as in trade.

This village is unique in that it is inhabited to two tribes, the Javanese and the Madurese. However, the majority of the village's residents are now Madurese. The Madurese are concentrated in several hamlets, including Pitrang Hamlet, Kauman Hamlet, and others. While the vast majority of Javanese live only in Krajan Hamlet. However, the Javanese and Madurese mix in everyday community activities such as markets and schools. Even in communication, it is common to mix Madurese and Javanese.

During the pandemic, it was discovered that many people in Kalipare Village had diverse attitudes. Many residents have begun to follow health protocols, such as wearing masks when leaving the house. Although the actual reason for wearing the mask is to avoid roadside raids.

General activities continue as usual. Worship activities continue to be carried out without social distancing and often without masks. Community ritual activities such as tahlilan are still being carried out and most do not wear masks. A (22) revealed "Tahlilan continues, many do not wear masks, there is no prayer (keep distance) so is tenuous later, Priest says, can be filled with demons".

Actually, the Kalipare Community has its own *trigger* for responding to the pandemic situation. Many people may be unconcerned about the pandemic at first. However, a significant increase in deaths in the region began around August-September 2021. Even if you follow the national news, you will notice that during that month, Indonesia had the highest number of deaths worldwide due to COVID-19 (CNN, 2021).

H (56) explained, "Many people died. Even in a single day, you can alternate *slametan* three times in a row at the deceased's home." This situation was frightening in and of itself. However, as previously stated, the death ritual is carried out as usual in the absence of a health protocol. Many of these people are known to have died at home with no knowledge of the cause of death.

It turns out that some people in Kalipare are afraid of receiving a "covid" verdict from a medical facility. Many sick people prefer not to seek treatment at a hospital or health center. People are also concerned that if a family member is confirmed positive, they will be unable to take them to their final resting places according to a death tradition passed down from generation to generation. "Some were taken to the hospital, but their pain worsened and they died. I'm also afraid of *people think that I am getting COVID-19*, despite the fact that it is a common disease," said one source.

Throughout 2021 (last November), approximately 150 people were known to have died in the village (Kalipare Village Office Death Data). However, only 8 people were identified as having died as a result of the

epidemic. During the pandemic, the data roughly reflects the local community's lack of trust in health institutions. Yuni (36), a village midwife, was interviewed :

"People were afraid of getting a Covid verdict if they were treated, so the health centre was very quiet. As a result, many people died in their homes. In fact, the term Covid-19 does not exist. Of course, if the test is positive, combine it with other Covid isolation patients,".

The highest number of positive COVID-19 confirmations were discovered around August 2021. Even according to Kalipare Sub-district data, there were 250 people who were recorded as positive at the time (Kominfo, 2021). However, the following month's figures revealed a significant drop. Even after August, Kalipare remained relatively stable, never entering the red zone again.

This is certainly good news, but it is also somewhat surprising when compared to the actual state of society. As previously stated, many people are hesitant to undergo medical examinations because they are afraid. "Many people in the village were sick at the same time, the symptoms were the same as Corona, but we didn't check it, we just kept getting better at home," N (35) explained. Based on these comments, we can conclude that the actual number of COVID-19 infections is far greater than the statistical data. The large number of people who refuse to take tests or check their own health because these figures have never been officially recorded.

The people of Kalipare reacted to the pandemic in a unique way. Some people associate the COVID-19 pandemic with local concepts, despite their perceptions that it exists and does not exist. "People used to call it *pagebluk*," said Mistam (82), a resident of Kauman hamlet. When there was an epidemic, people would hook up the repulsion mask in front of their homes." Indeed, if one observes several houses in that location, they all have a mask in front of them. Even when there are a lot of deaths in the village, many people light fires in front of their houses to avoid the plague.

According to another resident, Zubairi (55), a resident of Krajan hamlet, "I trust the pandemic will be handled in an Islamic manner, and *alhamdulillah* the residents of this hamlet are safe." This method, he claims, is carried out by slaughtering animals as *sodaqoh* and then eating them together.

COVID-19 is a new disease, but the community's reaction is sometimes still influenced by the local belief system (Khiyaaroh & Triratnawati, 2021: 96). Despite the fact that it is considered unreasonable, especially given the advancement of modern knowledge. This, however, can be interpreted as an indication of how some people believe in hereditary traditions rather than relying on the government or modern medical institutions. Wales in Hanif (2021: 28) elucidates "the sum of the cultural

characteristics which the vast majority of a people have in common as a result of their experiences in early life”.

According to the previous image, the people of Kalipare are responding to the pandemic in a relatively relaxed manner, with some relying more on knowledge passed down from generation to generation. Although the government makes recommendations up to certain rules pertaining to the new normal, the practice in the field cannot be considered completely successful. According to Mudhofar (2021: 147), public awareness and compliance, as well as trust in the government, can provide great hope if they work well together in dealing with the pandemic. Not only that, but we can see from the previous case how low public trust in health institutions actually hinders current treatment.

According to Closer et al. (2016: 1-21), Miloevi-Djordjevi et al. (2021: 1-8), stated that public distrust of certain institutions, such as the government or health institutions, causes obstacles in the implementation of certain health programs. This chapter's discussion is necessary in order to deliver the next chapter, which is about the vaccine reception that occurred in Kalipare Village.

Reasons for Doubt and Fear of Vaccines

Vaccines are one method of dealing with a pandemic. Although it is not the only way, we know that vaccines are a government-sponsored national program aimed at establishing national immunity as soon as possible (Alpito et al., : 68). Participation in the community or in this program is an important first step.

People's fear, doubt, or distrust of the vaccination program can be traced back to the program's inception in the Kalipare Village environment. Because the vaccine's initial implementation was attended by only a few people at the time. Yuni (36), the village midwife who is always involved with vaccination activities, even explained that it was difficult at first to approach the community; according to her, only 10-15 people came at the start of the implementation.

The puskesmas and village offices did not remain silent on the subject. Approaches to the community are made in order to ensure the success of the vaccination program. Yuni (36), a village midwife, also revealed:

“To ensure the success of the vaccination program, we work with four pillars: the Head of Puskesmas, the Village Head, Babinsa (Police), and Bhabinkamtibnas (Indonesian Army). Furthermore, in order to build public trust, we first approach community and religious leaders,”.

The feeling of doubt, distrust and public rejection was caused by several things. Most people in Kalipare agree that vaccines can have unintended consequences. The public believes that: 1) the vaccine's effectiveness is still debatable; 2) vaccines cause severe illness and death; and 3) vaccines should be avoided due to distrust of

government institutions. The reasons for this will be discussed in greater detail.

Do not believe in the effectiveness of vaccines

As mentioned in the previous discussion, the Kalipare Village community is taking the pandemic in stride. The interesting thing is that many of the informants admitted that they were not truly interested in and desired to participate in the program. Vaccination is thought to have no effect on the pandemic's end.

"Whether or not there is a vaccine, if we are Madurese, want to get sick, want to die, it's a matter of fate above, not because of Corona, so why the vaccine?" said one of the anonymous informants, NH (35) Another informant, EP (29), admitted to having doubts about the vaccine's efficacy because there have been several reports of people who have been vaccinated becoming infected with the virus again.

Doubts among the general public may arise as a result of their perspective or perception of the vaccination program (Wahyunarni, Ahmad, & Triratnawati, 2016: 282). The perspective on the pandemic, which is mostly addressed locally, has resulted in the vaccination program being deemed unimportant to implement. It makes sense given that the COVID-19 pandemic is a new outbreak that is undoubtedly unfamiliar to society. H (56) stated that the symptoms of COVID-29 were considered normal, similar to a common disease that can heal on its own. Several informants also stated that they thought the pandemic would end on its own without the need for a vaccine.

Fear of Vaccines Causes Sickness To Death

In addition to not believing in the effectiveness of vaccines, the doubts that arise are also due to the perspective that vaccines are actually considered dangerous and can cause unexpected side effects. MR (48) "I heard that after the vaccine, someone got sick, right, so they were afraid. Especially if you see the news on TV someone has died,". MR admitted that he was very doubtful, and in fact his doubts were in anticipation of the worst that could happen.

Rumours and buzz have been widely circulated during the pandemic and vaccination program, including in Kalipare Village (Ali, 2020: 377). Several informants have raised the issue of death following the vaccine, but the informant always mentions that the news happened in the next village without being able to trace the truth. The community eventually rationalizes false news in order to deal with uncertain situations and self-defense mechanisms.

Individuals' reluctance to get vaccinated can also be attributed to a lack of understanding of the mechanism by which vaccine injections work. Said one of the informants, S (50), "The injections are usually done when you are sick, so you can get better. We are healthy right

now, so why are we being injected, we could get sick later." This viewpoint demonstrates that the role of vaccines as a preventive or curative measure is not well understood.

Pain that appears after the vaccine is typically a mild symptom that will resolve on its own within a few days. It is not uncommon for people to believe that vaccines are dangerous and even poisonous. Despite the fact that we have often heard that vaccines are made from viral material, they have been rendered ineffective. As a result, it should be safe to consume. Instead, the vaccine will activate antibodies to fight the virus, assisting in the fight against the pandemic (WHO, 2019).

After Immunization Adverse Events (AEFI) are still possible and can occur. Mild symptoms of AEFIs are considered normal (Unicef, 2021). Mild symptoms such as fever, nausea, vomiting, and pain may appear. "Afraid of the effect of the vaccine, but drink *coconut water* to counteract the effect of the vaccine," H (56) explained. The "medical" perspective on AEFI may be light and natural, but there is still some concern for the community.

The vaccine implementer actually anticipates whether or not there will be severe post-vaccine effects. Every vaccine implementation site has an *ambulance on standby*. The proof sheet for having followed the vaccine, which is usually taken home, also includes contact information for health workers who can be contacted in the event of an emergency after the vaccine is administered.

Lack of Trust in Government and Health Institutions

On the surface, the rejection reactions that occurred in Kalipare Village were mostly fear and doubt, as well as neglect of the program that was held secretly by the community. During socialization, there have been protests and confrontations. AF (18), a student, stated that his school once held a vaccine socialization program to encourage parents to allow their children to be vaccinated. However, in the middle of the session, parents protested and were angry for refusing to vaccinate their son on the grounds that vaccines were a game and a state monopoly. Fortunately, with the presence of the police, this situation can be contained.

The public's lack of trust in government institutions is also evident from the interview with N (48). In the midst of the vaccination discussion, the informant had time to divert the conversation to the fact that there was an imbalance in the distribution of social assistance between the RT where he lived and the neighbourhood Association next door. "If the neighbourhood Association next door is almost evenly distributed, with almost all family heads receiving social assistance, it's different from the neighbourhood Association here," he explained. This viewpoint does not explicitly state a dislike for vaccination. The public's reluctance to submit to government programs is also

viewed as resistance by failing to participate in government-launched programs (Closser, et al., 2016: 12).

The mechanism for the approach of government institutions in vaccine-related health programs did not emerge recently with the implementation of COVID-19 vaccination. Other outbreaks, such as smallpox and measles, occurred in Indonesia several decades ago (Luwis, 2021). One of the informants appears to recall the vaccination program's implementation at the time. "I still remember running to the hidden garden under a bamboo tree with my friends to avoid the vaccine," Q (64) said. Because it has been reported that those who were brought to the village for the vaccine did not return," The informant's old memory demonstrates the informant's lack of trust in previous vaccination program policies.

Health care institutions are another type of institution whose existence is critical for fostering community trust. The village health centre is not surprised; in collaboration with the village office, they frequently carry out socialization related to the importance of vaccination. Vaccine promotion is typically done by traveling around with ambulances and loudspeakers, though many informants admitted that they were unaware of the socialization.

People's doubt and fear of vaccines can also be attributed to a lack of trust in health-care institutions. The existence of rumours and buzz that the hospital could monopolize the positive status of COVID-19 caused the public to have a sceptical view of health institutions, similar to what was discussed at the beginning of the chapter. Including the vaccination program because it is also run by health-care personnel.

Previous explanations provided an overview of the causes of vaccine distrust, doubt, and public fear. Surprisingly, some of the informants who expressed doubt, disbelief, or fear chose to continue with the vaccine program. The following will go into greater detail about this subject.

Compulsory Vaccine Participation

As of November 23, 2021, the current vaccination rate in East Java for dose 1 is 68.65 %, while dose 2 is 45.03% (Ministry of Health, 2021). While the number of specific vaccines for the Kalipare Sub-district has reached 34399 for dose 1, the number of doses for phase 2 has reached 28175. This figure indicates that the vaccination rate in Kalipare Sub-district (including Kalipare Village) is not low. It's interesting because the interview data revealed vaccine doubts and fears, but interviewed informants continued to participate in the vaccine program.

What motivates people to continue participating in the vaccine program even if they are skeptical, fearful, or don't believe it? It turns out that there are three reasons that the informants frequently explain. The people of

Kalipare Village are under pressure to get vaccines for a variety of reasons, including the need for a vaccine certificate, seeing that many neighbors on the right and left are getting vaccinated, and, finally, believing that vaccines can be neutralized.

- 1) The reason for the vaccine certificate is for administrative purposes

The legal basis for whether vaccines are a requirement or merely a government recommendation is actually very hazy. Vaccination in the context of COVID-19 management can be considered both a right and an obligation (Gandryani & Hadi, 2021: 38). The abstract nature can also be evaluated because the concrete form of what punishment will be received if you refuse to be vaccinated does not appear to be very clear.

Informants interviewed admitted that they had no idea whether or not there was an obligation rule in place. The informants' willingness to be vaccinated was apparently influenced by the perplexing news they heard. FM (24), a housewife, stated, "At first, I was afraid of vaccines, but because she said I had to use a certificate to take care of my needs, *what can I do?*" The informant's needs are administrative in nature, such as extending a driver's license, entering public facilities, and obtaining other administrative permits.

People's fears or doubts about vaccines are sometimes manipulated in a certain way. Sometimes only a few family members are present in one house who are willing to be vaccinated. "Because I'm the one who takes care of the needs outside of myself, I'm the only one who has been vaccinated," KR (64) explained. My wife is not vaccinated, and I don't want to force her to get one." M (82) admitted that he was not vaccinated because he felt he was too old and had a congenital disease. As a result, his son-in-law, who represented the vaccine, had a certificate only in his home. Because the informant's daughter was pregnant, he chose to postpone the vaccine as well.

The desire for vaccines was also fueled by reports that people who refused to participate in the program would have their rights as beneficiaries revoked. Previously, programs such as PKH (Program Keluarga Harapan) and others provided assistance to underprivileged communities in Kalipare Village. During the pandemic, the government also provided basic food cards, KPM (Beneficiary Families), BST (Cash Social Assistance), and data service for education (Wahyuni, 2021: 14).

- 2) Due to Social Networks (Neighbours)

Fear and doubt are not always accompanied by a refusal to participate. Sometimes people wait for the time to convince themselves to really venture out. One of the strategies used turned out to be by observing the surrounding environment.

Many informants admitted that they chose to follow the vaccine for the sake of "try to join in" The

number of neighbours who are participating in the vaccine program has moved people who were initially skeptical or opposed to the vaccine to participate. H (56), a housewife, explained why she changed her mind :

"I was terrified at first. There is a lot of evidence that it can kill people. In fact, many people in the area refused to be vaccinated from the start. However, many people are now taking part in the vaccine. We vaccinated all of the first stages as a family because many of our neighbours had already done so,"

A person must have faith in a health program that is being implemented in their community. The pandemic and COVID-19 as a new health phenomenon will undoubtedly take time for a society to accept the logic they have just encountered. Of course, the impact and effectiveness of the newly discovered vaccine must be a separate consideration.

People try to be cautious in order to avoid dangerous side effects, but modern medical technology cannot be compared to the past (Luwis, 2021). Excessive anxiety should be avoided. The reason for this is that every vaccination process includes a health screening to determine whether or not the participants are eligible for the vaccine.

Many people believe that vaccine policy is rushed in terms of vaccination effectiveness and success (Rachman & Pramana, 2020: 105). If there are already many people participating in an environment and it turns out that there are no negative consequences, it will lead to trust in others.

Social networks have an important role in determining a person's decision to participate in a vaccine program or not (Sobo, 2015: 381), because in it there are interactions between individuals and groups. Neighbours are one example of where networks in the community exist and negotiate one's decisions.

- 3) Coconut Water as Vaccine Neutralizer?

Degan's ice shop was open one afternoon in Kalipare. Several parents and their children who appeared to have just gotten home from school stopped by the shop. It was observed that a child of junior high school age was told by his parents to drink a large glass of coconut water. That afternoon, a vaccine event was held in one of the schools for both general attendees and students. Fieldnote October 21, 2021.

NH (35) of a coconut ice vendor said, "Every time there is a vaccine event, my place is also crowded. People, on the other hand, only buy coconut water without mixing it with ice and sugar (syrup)." The majority of people who buy pure coconut ice have been vaccinated. He even explained that the shop was busier during the previous vaccine event.

Some residents of Kalipare Village used coconut water to alleviate their concerns about the vaccine's side effects. Many residents believe that coconut water is an

effective medicine for neutralizing toxins that enter the body.

According to the Head of Immunization, Ellis Dwi Kurniawati (40), coconut water has no effect on vaccines that have already entered the body. According to him, if there are people who drink coconut water, there is no problem.

Interestingly, the consumption of coconut water turned out to be blatantly. Yuni (36) had encountered people who brought coconut water to the immunization site to drink before and after the vaccine, according to the village midwife. However, there is no recommendation or prohibition because it is considered safe or does not reduce the effectiveness of the vaccine.

The vaccination implementation in Kalipare Village uses several types of vaccines. The vaccines distributed are *Sinovac*, *Astra Zeneca*, and *Moderna*, and a new type of vaccine has just arrived, namely *Johnson and Johnson*.

The Sinovac vaccine is primarily administered to the residents of Kalipare Village. This turned out to be for a reason. Ellis Dwi Kurniawati (40), Head of Immunization, explained, "about 90% of the choice to Sinovac because it is considered safer and with mild side effects." People who have mild AEFI on a regular or infrequent basis are not solely due to the consumption of young coconut water. FM (24) elaborates:

"My husband and I both drink coconut water. It turns out that we don't feel anything after the vaccine. People say that some people felt sleepy and hungry after receiving the vaccine. Not until the sore or fever is severe".

Coconut water is one proof of the community's compulsion to get involved in the vaccine program. The residents of Kalipare Village are not entirely willing and voluntary. Based on this, we can conclude that the primary goal of vaccines for some people in Kalipare is not to improve their health (immune immunity). However, the community expects it to serve other purposes.

4. CONCLUSION

As an emerging disease, the COVID-19 pandemic is being addressed by the Kalipare community using local knowledge passed down from generation to generation. People have their own way of dealing with the pandemic, which they refer to as a *pagebluk*. Vaccines as a means of dealing with a pandemic are also regarded as foreign and ineffective. Others believe that vaccines can be harmful to one's health and even cause death. Vaccines are also being rejected as a result of public distrust in government and health-care institutions. Surprisingly, the public's interest in participating in the vaccination program was not diminished by doubts and fears about vaccines. Administrative pressure in the form of vaccine certificates, community social networks, and the belief that the "bad effects" of vaccines can be avoided have kept

people coming to the vaccination site to get injections. The study's findings indicate that community participation in the vaccination program is compelled by fear and scepticism about vaccination. Community participation cannot be justified solely on the basis of awareness, perception, or belief that vaccines will only provide health benefits to the body. Despite their fear, scepticism, or initial refusal, people attended the vaccine program because of administrative pressure would hinder them if they did not vaccinate.

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