THE EFFECTIVENESS OF SOCIOLOGICAL STUDIES IN FORMING AN ADAPTIVE SOCIETY IN THE ERA OF GLOBALIZATION

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Abstract

The COVID-19 pandemic caused social change that occurred so quickly that people started to change their behavior in regard to their daily life. Based on these reasons, this study aims to provide information or identify social changes and impacts in the new normal era caused by the COVID-19 pandemic, to analyze using a sociological perspective, namely through the theory of functionalism put forward by Talcott Parsons. This type of research is descriptive qualitative research using library research data collection techniques with various references from books, previous studies that can provide an overview of behavior before and after the COVID-19 pandemic, and information from various media credible mainstream masses. Social change in society in the new normal era is an issue of the social system, which is currently hot to suppress the coronavirus and its effects. Parsons has long provided the key to the success of achieving a new social system, namely through AGIL. New Normal can be achieved well if it has gone through various considerations of various mature indicators with good collaboration between community components.

Keywords: New Normal; Social Change; Talcott Parsons

INTRODUCTION

The global coronavirus disease-2019 (COVID-19) pandemic that has hit the world today has had a huge indirect impact on various forms of social life, ranging from economic and social to impacts on natural conditions. In a short time, this virus has changed people’s living conditions and lifestyles worldwide. Indonesia has been in the COVID-19 pandemic since the beginning of 2020, and until now, the spread of coronavirus remains endemic. The government has tried to prevent the spread of the coronavirus or COVID-19. The government’s efforts include Large-Scale Social Restrictions and Adaptation of New Habits (IMR). The policy should coordinate actions based on health protocols established by the government.

Sociologically, the COVID-19 pandemic resulted in unplanned social changes, i.e., social changes that occurred sporadically and were not desired by communities.1 It can cause problems and disruptions in your life under certain circumstances. The lack of preparedness of communities to deal with the COVID-19 pandemic is causing social disruption in all aspects of people’s lives. But society is fundamentally dynamic and constantly changing. Society is not a fixed or static state but a constantly changing process with varying speeds, intensities, rhythms, and tempos.2

The rapid changes and conditions due to the COVID-19 pandemic and the state of the people unprepared for the new “new normal” order have ensured social values and norms developed so far and accepted by the community. It can shake. Some old values and norms must be reorganized or regenerated to create a new social system. One of the new regulations is the
government’s call for him to study online, work from home and worship at home since the emergence of the COVID-19 virus in Indonesia. As with the chronic patt-friendly people who like to gather and interact intimately, they now have to get used to enforcing social restrictions. Physical/social distancing politics have changed many forms of community behavior that require physical distancing during social interactions were regulated and transformed through virtual patterns of interaction.

Sociology is the knowledge or science of the nature of societies, human behavior, and the development of communities. As a branch of the social sciences, sociology deals with society and its impact on human life. Sociology was first coined by French scientist Auguste Comte, later known as the father of sociology. Nevertheless, Emile Durkheim (France) was the first to institutionalize sociology successfully. Sociology as a science is social knowledge that consists of the results of scientific thinking and can be critically scrutinized by others and the general public.

Sociology comes from the Latin “Socius”, which means friend, together, and “Logos”, which means talk. So, in general, sociology is about society (talk about friends about togetherness). Sociology was born when Auguste Comte published the book “Cours De Philosophie Positive” in 1838 and was more popularized by Herbert Spencer, who published “Principles of Sociology” in 1876.

Sociology studies human life in various aspects of society (community, society). Therefore there are several perspectives in looking at society. Society is viewed by those perspectives from different viewpoints, asking different questions and reaching different conclusions.

In several respects, the current situation resembles the early days of modernity - we see similarities in common trends that advocate primarily functional determinism rather than shared ethical and ideological thrusts - However, the situation is fundamentally different. Contemporary sociology was intended to understand, explain, and even guide the social changes during the transition from premodern to modern societies. As both societies and premodern societies gradually disappeared, they lost their rationale. Today’s sociology must understand and explain the changes that lead to the transformation of modern societies into trans modern societies. Yet it seems unwilling or unable to do so because modern sociology is inextricably linked to modernity and cannot escape it. For those who abandon the idea of modernity, the only options left are to resort to premodernity or to dive into unfounded, unfounded, literally hopeless futurology. There have been several attempts to answer the question:

Does a ‘global society’ exist, and how can it be theorized? It is widely recognized as a stage that can no longer be explained. In short, the globalized society was commonly perceived as the “end of society” - by analogy with the so-called end of history. Based on the background above, the researcher is interested in raising the issue of the effectiveness of sociological studies in forming Talcott Parson’s adaptive society in the New Normal Era, and the researcher wants to see how the process of social change occurred due to the COVID-19 pandemic. The purpose of writing this article is (1) to identify social changes and the impacts that occur in society in the face of the new
normal era and (2) to analyze social changes in society according to the sociological perspective of Talcott Parsons in the new normal era.

**METHODOLOGY**

This study uses qualitative research methods regarding the effectiveness of sociological studies in forming Talcott Parson's adaptive society in the New Normal Era. Qualitative research has a descriptive basis for understanding a phenomenon more deeply, and the variables are interconnected, dynamic, and interactive to produce meaning. The approach used in this study is the phenomenological approach. This approach aims to explain or reveal the meaning of a concept or phenomenon of experience based on an awareness that occurs in several individuals or groups. Researchers also use library research data collection techniques with various references from books, previous studies that can provide an overview of behavior before and after the COVID-19 pandemic, and information from various credible mainstream mass media.

**RESULTS AND DISCUSSIONS**

The development of sociological theory cannot be separated from the presence of Auguste Comte as the father of sociology. As mentioned in Soekanto, this causes Comte's period to be considered a benchmark in the development of sociology. Comte's concept, which later became famous, was when Comte distinguished sociology into static sociology and dynamic sociology. Static sociology focuses on the static laws on which society exists. The basic assumption of static sociology is that all social phenomena are interrelated, meaning it is useless to study them separately. The most important social unit is not the individual but the family, whose parts are bound by sympathy. For a society to develop, sympathy must be replaced by cooperation, which is only possible if there is a division of labor. Dynamic sociology is a theory of development in the sense of development. Comte believed that society would develop toward perfection. However, Comte was more concerned with changes or developments in ideals than with form.

**Modern Sociology**

Modern sociology grew rapidly in the Americas, precisely in the United States and Canada, and not Europe, where sociology first appeared. At the beginning of the 20th century, many immigrants came to North America. These symptoms resulted in rapid population growth, the emergence of new industrial cities, increased crime, and so on. Due to this social upheaval, major societal changes were inevitable.

This societal change has inspired social scientists to think hard and realize that the old European-style approach to sociology is no longer relevant. They tried to find a new approach that followed society's conditions then. Thus was born modern sociology, which revised and adapted medieval sociology to current conditions. Contrary to previous sociological opinions, the modern sociological approach tends to be micro (empirical), meaning that societal changes can be studied...
starting from social facts after emerging social facts. Based on these social facts, it can be concluded that changes in society as a whole are broader. Since then, it was realized how important research is in sociology, especially empirical research.

**Sociology of Adaptive Society**

The background of sociology in the world cannot be separated from the role of the United States. In the United States in the 19th century, societal inequality existed during the industrial age. Before the emergence of this inequality in America, the ownership of agricultural land was very wide in a rural type of society. However, industrialization in America led to a decrease in agricultural land because villages began to grow rapidly and turned into cities.

The impact of the development of the growth of villages in America is the emergence of new interactions, which are meetings of the people of several regions in the United States. These new interactions indirectly affect the emergence of new norms and rules of behavior from the joined society, which are somewhat different from the old norms and rules of behavior brought by each resident. Another consequence is the emergence of depopulation in adaptive society areas in the United States. This depopulation led to the emergence of humanitarian issues, which caused the desire to improve the lives of adoptive people to spread around 1900.

This issue gave birth to courses on social issues of adaptive society at the Universities of Chicago, Michigan, and North Carolina. Furthermore, this issue resulted in the President of the United States, namely Roosevelt, forming a Commission on Rural Life. The decision to form this commission was also influenced by Sir Horace Plunkett's studies in Ireland on the breakdown of village life in Ireland.

The commission's report on village life has attracted the attention of American sociologists. In a meeting of sociologists who were members of the American Sociological Society in 1912, village life was presented as the main topic. As a result of the relatively fast development of society, in 1937, a group of sociologists specializing in the study of adaptive society emerged, known as the Rural Sociology Society. The rapid development in the United States due to the industrial revolution caused the disappearance of villages in the United States. This makes it difficult for American sociologists to find their object of study. Therefore American sociologists began to conduct research in South America (Peru, Mexico, El Salvador, Cuba, and Brazil), which still has a lot of adaptive society as its object.

Dialectic and irreconcilable societies are out of balance development. Social structures are inherently contradictory, dynamic, and subject to constant. It transforms even in times when society is relatively stable. Therefore, individual adaptations are also made in situations of instability and conflict. Institutionalized approaches to achieving goals are not always lead to normal results. Society returns to the individual level - each complies with a path or adjustment appropriate to its normative organization. R. Merton developed a classification of the main approaches to individual adaptation. Their work is proof that adaptation is individual and typical. What is accommodation for people? At one point, it may not be an adaptation to other individual conditions. Society's laws and norms help individuals adapt and help prevent them from reaching them.

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Adaptation by R. Merton conforms to the rules and takes place, at the same time, deny them. Both rational and irrational actions lead to the achievement of individual goals. The act of deliberately denying an individual opportunity. This is both a collaboration with Sodium and a rebellion against it. Thus, according to eminent sociologists, individual adaptation is “normality,” “rationality,” “balance,” and “individuality.” Therefore, the concept of adaptation is not singular. Clear and generally accepted understandings, definitions, standards, and indicators. Still, you can follow the continuity of some typical schemes and views on this social process and present them in a small classification.

In Indonesia, sociological studies are also developing rapidly. Although Indonesian poets and leaders have never formally studied sociological theory, many have incorporated sociological elements into their teachings. The Wulang Reh teachings taught by Sri Paduka Mangkunegor IV from Surakarta, among others, teach the relationship between members of Javanese society who come from different groups (inter-group relations). Likewise, Ki Hajar Dewantara laid the foundations of Indonesian leadership and kinship in education in Indonesia, which were practiced in the Taman Siswa educational organization.

From this explanation, it is increasingly clear that sociology has developed and developed in Indonesia. This is reinforced by foreign researchers in Indonesia, such as the writings of Snouck Hurgronje, C van Vollenhoven, Ter Haar, Duyvendak, and others who take Indonesian society as the center of their attention. At that time, sociology was not considered important enough to be studied and used as a science.

The law school (Rechtshogeschool) in Jakarta was the only university in Indonesia before World War II to give courses in sociology. However, in 1934/1935, the sociology lectures were abolished because the professor holding the authority to compile lists of lectures considered that sociological studies were unnecessary in connection with the legal process.

Social Change in Society and the Impact of the COVID-19 Pandemic

Today, the impact of the 2019 COVID-19 pandemic is forcing communities to adapt to the many forms of social change it brings. Various types of existing problems are giving impetus to the social transformation of society. We cannot deny the possibility that human life and order will change in a very different direction and form than before the pandemic. The face of the world after the COVID-19 pandemic may never return to what it was before. Therefore, all forms of community activity and activities undertaken in the pre-pandemic period must be compelled to adhere to standard health protocols set by governments. Of course, this is not an easy problem because the COVID-19 pandemic has infected all aspects of social life in a short period. Social life was formerly institutionalized through established routines and repetitive behaviors and carried out by communities.

Furthermore, amidst the spread of the COVID-19 pandemic, technological advances are also influencing government policies to regulate people’s behavior and habits. Various forms of community behavior that require physical distancing during social interaction, such as physical
distancing politics, have changed. In this context, the conventional behaviors and habits of societies in the pre-pandemic era were regulated and transformed by virtual patterns of interaction. At the same time, this situation reveals that the function of technology as a mediator of social interaction is of great importance in the era of the COVID-19 pandemic. Social changes amid the COVID-19 pandemic have also created a range of new habits in the form of changes in the social behavior of people from different walks of life. Conducted by the BPS - Statistics Indonesia in 2020 based on the COVID-19 Impact Socio-Demographic Survey results, approximately 72% of respondents have consistently practiced physical distancing in the past week. % of respondents said they always wash their hands with soap and wear masks, 82.52% of respondents avoid public transport (including online transport), and 42% said that during COVID-19 19. Currently, in response to the crisis caused by COVID-19, the government is implementing policies known as the New Normal. Therefore, different policies directly impact all forms of social change that occur in society.

It must be recognized that the New Normal condition or New Normal leads to social change, including behavioral patterns and processes of social interaction in society. Simply put, the new normal emphasizes changes in people’s behavior to keep them engaged in their usual activities but still relates to health protocols that need to become new habits. particularly as COVID-19 case data continues to show fluctuating numbers, implementation of the new normal is suboptimal if a high level of community discipline does not accompany it. The COVID-19 pandemic requires societies to adapt to all forms of change, and living with the new normal may become an example of a new culture. Coronavirus is becoming the reality of a disease that is changing the social fabric of society. Social behavior changes, and so does social cohesion. Methods (usages), habits (folk), rules of conduct (traditions), and customs (habits) also apply. The war against the COVID-19 pandemic is exhausting as people have to protect themselves from the threat. Many people have traveled to places with COVID-19. Different public perceptions during the COVID-19 pandemic can be grouped as follows:

1) COVID-19 is a dangerous type of disease. Since the discovery of COVID-19 in Wuhan, China, at the end of 2019, the coronavirus is believed by health experts to not have a very high death rate compared to other viruses such as SARS and MERS. However, COVID-19 is dangerous because its spread rate is very fast compared to other viruses. This has been proven by the rapid pace of the world’s population infected with COVID-19.

2) COVID-19 is a threat in all sectors of life. Besides health, COVID-19 threatens social, economic, educational, and political life worldwide. Social relations are very limited in social life, and disorganization and social dysfunction occur. While on the economic aspect, the poverty rate has increased, and the mechanism has shifted to online-based trade transactions. The learning model must be done remotely or online in the education sector. Political life has also had an impact. Sectoral ego between government agencies to gain public sympathy has become a phenomenon in the political context amid the COVID-19 pandemic. Confusion between the central and regional governments in dealing with COVID-19
19 can be seen from the doubts in making decisions and differences in the policies of one institution and another, which use the COVID-19 pandemic for political gain when a unified step is needed to deal with COVID-19 which can calm the heart public.

3) Some believe that the COVID-19 pandemic is a form of global conspiracy deliberately created for the benefit of capitalists and a new model of colonization based on bioweapons. There are no scientific studies on this perception, but it is very interesting because there is a lot of social debate about it. In the fight against COVID-19, people began to experience various stresses through the mechanisms of life, and distrust arose in the community which they believed. Global conspiracy theories have evolved to become public hypotheses in uncertain circumstances, the truth of which has not even been proven.

4) The COVID-19 pandemic is believed to be a new source of economic income. In this perception, some parties believe that this pandemic will benefit them, their groups, and their companies to increase their sources of economic income. High demand is why economic agents have raised the prices of commodities significantly above their original prices. Sympathy and empathy are not important to these economic players during a pandemic. Their business is to make as much profit as possible.

5) The various public perceptions above describe the community response to all government policies related to the COVID-19 pandemic. We can also understand this perception at the awareness, discipline, and social behavior level during the COVID-19 pandemic. It is still increasing in Indonesia, and new clusters of the spread of COVID-19, both area and activity based.

Various efforts are being made to deal with the COVID-19 pandemic, including How long people from different walks of life will have to live in times of uncertainty, anxiety, and uncertainty caused by the COVID-19 pandemic situation. Note that vaccinations to prevent and treat victims are not evenly distributed. Even health experts predict the COVID-19 pandemic will continue for years to come. I’m here. Given the circumstances and conditions that have arisen, the new normal life order is an alternative exit strategy. The new normal order is changing how we live in society to implement health protocols to avoid exposure to coronavirus while continuing normal activities. Debates over the term new normal aside, sociologically, it is an adaptation to the pandemic emergency. The New Normal is intended to allow a gradual resumption of different areas of life that were previously passive and stagnant lives. In other words, adaptation to pandemic-related life emergencies is intended to reduce the proportion of social vulnerability in unstable societies. The global pandemic has shocked the resilience position of communities. Community resilience refers to the ability of a community to use and utilize available resources (such as technology, food, jobs, security, and comfort) to meet basic needs and perform its social functions. However, community resilience is experiencing social vulnerability due to the current situation. The social vulnerability causes decreased productivity, disrupted lives, and the emergence of a social anxiety disorder (anxiety) in society.
The effects of social vulnerability can lead people to engage in three interrelated behaviors: indifference, irrationality, and criminal behavior. Acts of indifference are seen in the behavior of people who do not heed government orders to implement health protocols. Amid irrational behavior, many people believe in various traditional remedies and preventive measures to keep themselves from contracting COVID-19, despite the lack of scientific research to withstand stress because of the uncertainty caused by the COVID-19 pandemic. Self-isolation as a preventative measure against COVID-19 infection has led some to rack up debt to lend sharks to the point of suicide. Criminal behavior such as theft, pickpocketing, robbery, bullying, and murder are the most problematic social vulnerabilities to the COVID-19 pandemic. As a result of the COVID-19 pandemic, the conditions for social stability and functioning have collapsed. He does so without considering the long and short routes at stake to stabilize and function in a society with poor access to capital. The three measures and some examples are just a few of the effects of social fragility manifested in society by the COVID-19 pandemic. Of course, we can also observe other case studies in different media and environmental realities. The COVID-19 pandemic has changed many aspects of people’s daily lives. Fear and anxiety experienced by most of society must be dealt with rationally.

Social Change in Society in the Perspective of Sociology Talcott Parsons

A person has to experience change throughout his life. Change can be unattractive or, in some ways, unnoticeable. Some changes have limited or widespread impact. Some changes are slow, and others are fast. Social change can be considered functional if the change has a positive impact on the community. Parsons’ conception of social change is gradual, continuously seeking self-adjustment to re-establish equilibrium (equilibrium). The change Parsons means is (evolutionary), not (revolutionary). Planned change is designed in advance by the party that wants to bring about change in society, and this party can be called the agent of change.

According to Parsons, paradigms in social change theory discuss how societies change and the processes involved in these changes. The problem in this study leads to a social fact paradigm using the structural functionalism theory. Parson’s structural-functionalist theory is known by four action functions known as the ‘AGIL’ scheme. This theory emphasizes order (order) and ignores societal conflicts and changes. The main concepts of this theory are:

Function, dysfunction, latent function, manifest function, and balance (balance). According to structure-function theory, society is a social system composed of multiple parts or elements balanced in mutually integrated relationships. Changing one section will change the other section. It also exists in every structure within a social system that works against others, also requires attention to the organization that responds to effort and participation, especially in the socio-economic field. Functionality is the visible result of the adaptation or tuning of the system. Proponents of structural functionalist theories often ignore the variables of conflict and social change in their theories. But proponents of the modern structural-functionalist theory, armed with concepts such as function, dysfunction, latent function, and equilibrium, have drawn the attention of
sociologists to issues of conflict and social change. Understanding social change helps us analyze the social structure. As a contemporary official, Talcott Parsons argues that one cannot expect much from studying social change without a detailed understanding of social structure.10

Regarding deviance-related social change, according to Martono11 this social change is related to the theory of functional-structural perspectives. This view is that society is a stable system with a relatively stable social order integrated into everyday life. From this point of view, we can see that the stability and regularity of people’s lives are regarded as stable states or situations, and the changes that occur in people’s lives are regarded as social deviations. From the perspective of functional structure, social change is ignored in social life, and society conducts life activities in a static or fixed state. Understanding the structure-functional perspective theory states that society is a system in equilibrium. The community’s existing mechanisms create status and the ability to maintain a balanced situation and state. Thus, when short-term or rapid changes occur in people’s lives that damage the system, individuals or groups of people are unable or unwilling to accept the changes that are taking place. Society will be a shocked experience in the future, known as culture shock. This assumes that people must be able to adapt to the conditions of their daily lives.

The new normal aims to change behavior to carry out normal activities, curb the spread of the new coronavirus, and at the same time continue people’s lives such as economics, education, and social issues. The main ideas that Talcott Parsons developed in his 1950 book on the concept of AGIL, The Social System, were his four absolutes that every society, and group must meet. It was to develop a theory of structural functionalism by setting requirements. Or organization. Without them, social systems cannot survive and must end. Below are his four available orders of action systems known as Talcott Parsons’ AGIL scheme:

1) Adaptation
A system that must cope with dangerous external situations. The system must adapt to the environment and adapt that environment to its needs. Adaptation is a concept that for people to survive, they must be able to adapt. In this case, there is a change in behavior, and the community is required to adapt according to the indicators in the implementation of the new normal (population behavior: social distancing, using masks, hand sanitizers, washing hands)

2) Goal Attainment
A system must explain and achieve its main goals. A goal is a system that must be able to determine a goal, and the goal must be achieved according to what was designed. New Normal aims to suppress the virus while carrying out community activities well. If the community can adapt to changes in behavior, it can support the goal of a new normal.

3) Integration
A system must regulate the relationship between the parts that become its components. This system must also manage the interrelationships between the three other important functions. Integration: at this stage, the community must cooperate with other components of society,
such as the government and the private sector. The elements of integration are important, and they influence each other. If the government has made rules, the people must obey them. Without integration, the goals of the new normal will fail.

4) Latency or latent pattern maintenance
A system that complements, maintains, and improves individual motivation and cultural patterns that create and sustain motivation. Latency, at this stage, every community must maintain the basic values and norms that have been shared. After achieving the goals of the New Normal, the components of society protect each other’s new values and norms that have been formed. Maintaining this discipline is expected to become a new culture in society.

The linkages of the four AGIL schemes and points in social life are part of the process of changing society, which states that society is a system of controlling a system of actions. The structure of the community adheres to the action system because society is in a transitional period, making the community adhere to the four schemes of Talcott Parsons’ theory, adapt, have a purpose in life, establish good relationships, and be self-motivated.

Talcott Parsons designed this AGIL scheme for use at all levels in his theoretical system. In discussing the four action systems, Talcott Parsons shows how to use each of his four schemes:

1) A behavioral organism is a system of actions that adapts by adjusting to and changing its external environment.
Actor Organisms or Action Systems. Six environmental systems trigger humans to act: the existence of essential reality, social systems, cultural systems, personality systems, behavioral organisms, and the organic physical environment. The Talcott Parsons principle states that human action is always directed towards goals. The action occurs in conditions with certain elements while other elements are used to achieve that goal. During the COVID-19 pandemic, people were encouraged to move to adjust to the realities of existing social conditions. Normatively, these actions are regulated in such a way with certain policies and objectives. This can be interpreted as being a fundamental social reality. The government’s actions to implement the Large-Scale Social Restrictions policy and the Adaptation of New Habits (IMR) or New Normal have been determined. This policy is part of value orientation and motivation to save society from the increase in the spread of the coronavirus.

2) The personality system carries out the function of achieving goals by setting system goals and mobilizing existing resources to achieve them.
The personality system is not only controlled by the cultural system but also by the social system. Personality becomes an independent system. This is because this system is only related to the individual’s relationship and the uniqueness of the experiences he has experienced. Personality is a motivational system that exists within individuals who have the goal of fulfilling dispositional needs. This need is not due to an instinct from birth but arises from the individual in the social setting surrounding him. People during the COVID-19
pandemic also have different personalities from each other. For example, there was a student when learning was transferred online, and he was motivated to study more actively and seriously, creatively, and enthusiastically than when he studied in class, like on campus. If examined further, these students have a good cultural and social system that supports them to move. In contrast to other students, with online learning, their learning focus can no longer be controlled properly and tends to have a more negative impact than when studying face-to-face on campus. So during this pandemic, each individual’s personality system must continue to be controlled by good cultural and social systems that mutually reinforce one another.

3) The social system copes with the integration function by controlling the parts that become its components.

The purpose of this social system is a system consisting of various individual actors who interact with other individuals in certain situations and conditions. The COVID-19 pandemic has created a new social system in which people must interact more intensively with several other community institutions, one of which is the family and environmental institution. For Talcott Parsons, the key requirements for maintaining the integration of value patterns from social systems are internalization and socialization. The integration of several institutions during the COVID-19 pandemic must be followed by rules that bind the community. Through good integration, the process of internalizing the community about the new culture and how the new normal order should be implemented according to shared expectations. Various institutions also need to integrate to continue socializing (and consolidating) with each other regarding the development of the COVID-19 pandemic.

4) The cultural system performs a pattern maintenance function by providing actors with norms and values that motivate them to act.

Cultural System, according to Talcott Parsons, culture is the main force binding the action system. This is because, in culture, some norms and values are believed or guided by individuals to maintain and achieve the noble goals of the culture itself. The values and norms believed to be internalized by actors into themselves as a process in the personality system to form individuals following what is expected by the cultural system. The COVID-19 pandemic has encouraged people to follow the prevailing norms, such as before entering the house, they must wash their hands with soap first, and leaving the house, they must also wear a face covering (mask). For example, the social norm in the history of Javanese culture is that every house in front of it is given a “padasan” (a barrel filled with water). Anyone who wants to enter the house must first wash their face, hands, and feet. The Javanese still believe that if guests come from outside and don’t wash their bodies first, “sawaner” disease (high fever symptoms) will easily enter the house, which can usually cause small children to be often fussy and won’t stop crying. So with that, the cultural system will work to carry out the pattern maintenance function by providing actors with norms and values, motivating them to do and obey what has been made the norm.
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statements that cause anxiety, stop these thoughts, and then make objective and rational self-statements.  

Individuals who feel anxious when communicating between persons experience some cognitive distortions they are unaware of. With the individual realizing some cognitive distortions, it is hoped that the individual will overcome their anxiety by improving their thought pattern.

CONCLUSION

Social changes occur with the existence of a new normal order which is a transformation of living behavior in society to continue carrying out normal activities but by implementing health protocols until a vaccine or drug is found that can cure victims infected with Coronavirus Disease-2019 (COVID-19). Apart from the term debate, the new normal order is sociologically the same as the adaptation to a pandemic emergency life. This makes people experience culture shock. This happens because the community is used to maintaining and carrying out existing patterns of behavior and interaction processes. Therefore, the challenges of the New Normal era will greatly affect the social values that exist in society. As explained by Talcott Parsons that society has structure and function. The COVID-19 pandemic has resulted in major changes in every dimension of life. Whether like it or not, people must adapt and innovate in the face of the new normal (New Normal). The results of this study show that Talcott Parsons’ functionalism theory understands how elements have functions that are interrelated with one another to become a system, where society during a pandemic will, in time and by itself, be resolved through a community structure that adheres to a system of action because society is in a period of transition making people have to hold the four schemes of Talcott Parsons’ theory, adapt, have a purpose in life, establish good relationships and be self-motivated.

It turns out that behavior modification techniques can be used, and the results effectively reduce communication anxiety between individuals. The effectiveness of cognitive behavior modification to reduce interpersonal communication anxiety can last for some time, so it is not a temporary change. This is possible because the individual’s cognitive side can record the modification process, which can be used at any time. Motivation is a very important factor in adaptive societal change.
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