

A Model of Delivering Messages Related to COVID-19 to the Collective Society of Kampung Pulo in Ciliwung Riverside East Jakarta

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ABSTRACT

This article reviews the difficulties of marginalized urban communities in Jakarta when carrying out social activities amid a pandemic. Many urban people live by maintaining a lifestyle with their group and tend to become urban-rural communities. In this community, the social group becomes the main reference and even the reference in attitude. Social restrictions are considered to be a restraint on their habits and values, so understanding the concept of social standing is in stark contrast to their daily habits and tends to be ignored. This paper provides an overview as well as a model of the cultural communication approach in collectivistic cultured communities that exist in village communities that are widely found in several big cities in Indonesia. The micro-ethnography method was applied to informants living on the outskirts of Ciliwung Kampung Pulo, East Jakarta. This study found that when the delivery of messages about COVID-19 was carried out through a cultural approach through the role of group leaders, the residents of Kampung Pulo were willing to interact by wearing masks and maintaining a minimum distance of one meter.

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INTRODUCTION

The Indonesian government's efforts in dealing with the pandemic have faced many challenges. Republika.co.id news article "Menkes Says It's Still Difficult for People to Obey Health Procedures" reports that one thing that is very difficult for the community to do in handling COVID-19 is obeying or being orderly in health protocols. Health Minister Budi Gandi Sadikin found it difficult, in many cases, to implement health protocols during the pandemic in Indonesian society. In this matter, the recommendation of FK UNAIR professor, Prof. Dr. dr. Yudi Her Oktaviono, Sp. Jp(K) said, "They haven't found the right model to comply with health protocols that can educate people to always obey health protocols because COVID-19 is something real and can attack anyone and anywhere".

As reported by BBC News (bbc.com) in its news article entitled "COVID-19 Indonesia continues to rise 'There are more people who don't obey protocols' because the middle class doesn't understand?" explained that the President of the Republic of Indonesia Joko Widodo said that the method of socializing the COVID-19 protocol was considered ineffective for the lower middle class and asked for changes to be made. "The upper-middle-class can absorb the message in a joint socialization, but the ones below need person-to-person socialization" continued President Jokowi. This is done so that all levels of society can comply with health protocols and understand how important health protocols are when the COVID-19 pandemic is ongoing.

The problems raised above are related to the ways commonly used by the community in communicating. This custom is related to their daily habits. In collectivistic societies, communication activities tend to ignore the concept of distance between people. When interacting, collectivistic people tend to communicate in a close position with one another, or in proximity. This condition is different from the individualistic society which is very concerned about distance in communication.

In human communication, distance will shape individual meaning and perception, and also become an important part that influences individuals when interacting with one another (Martin & Nakayama, 2010); (Hall & Hall, 1990). The difference in communication distancing between individuals with different cultures is quite significant in encouraging their social behaviour when facing the pandemic. It is not surprising that there are people with collectivistic characteristics who ignore the recommendations for social restrictions during the COVID-19 pandemic.

One of the factors that encourage these behaviours is the existence of habits that they learn as part of their daily lives. These values prioritize togetherness in groups and mutual respect. This attitude of respect, especially to parents, in this collectivistic culture has been so deep-rooted that the government's recommendations are difficult to change in an instant. The values that form this foundation are far more important. It is often difficult to regulate social restrictions for individuals with this collectivistic cultures.

For example, the homecoming culture ("mudik") is carried out during holidays. Even though the government continues to give appeals about the prohibition of going home, people still force themselves to return home. The merdeka.com article with the title "Ridwan Kamil Concerning the Increase in COVID-19 Cases: Disobedience to the Homecoming Appeal Brings Disaster" reports about the increasing number of COVID-19 cases in connection with the disobedience of the homecoming appeal. The statement from the Governor of West Java, Ridhwan Kamil, was quoted when he carried out an examination at one of the referral places for COVID-19 patients at the Sadikin Hospital (RSHS) Bandung City on Saturday, June 13, 2021, at night.

On the other hand, this phenomenon is different in societies with individualistic cultural backgrounds. They find it easier to practice social distancing. Individuals with individualistic cultures tend to prioritize personal achievements over group interests (Hofstede, 1980). Therefore, for people who have individualistic values, the implementation of social distancing is faster. They are used to considering distance issues when communicating in their daily interactions. For this reason, individuals with individualistic cultural characteristics can understand the distance in social communication spontaneously and naturally.

The term social distancing became often discussed when world citizens were attacked by the 2019 Coronavirus disease. This virus began in the city of Wuhan, Hubei Province, China, at the end of 2019 as a pneumonia cluster, before being identified as a coronavirus. After spreading to more than 100 countries, this virus is included in a global outbreak category. WHO officially announced a new virus called Corona Virus Disease 2019 (COVID-19) as a Pandemic on March 12, 2020, one hundred days after the discovery of the first pneumonia case in China (WHO, 29)

The COVID-19 virus findings in Indonesia were published on March 3, 2020, which befell two residents of Depok, West Java. At that time Depok City became a hot topic of conversation. Although the two residents have been treated at Suliarti Saroso Hospital, many people come to the houses of the two residents. Access to the location of the "patient's" home is closed because it causes noise. Residents of the complex closed the door of their houses tightly because they were worried and afraid of contracting. There was still a crowd of masses around the family's house. A month later, precisely on April 10, 2020, PSBB was imposed in the city of Jakarta for the first time. This was stated by the University Health Researcher at the University of Indonesia, Professor Budi Haryanto, who said that PSBB would begin to show the results in the form of a COVID-19 case in a period of 21 to 28 days after the PSBB was effectively applied with strict supervision.

When a new variation virus was discovered in 2020, the old virus was not anticipated or the way was handled effectively. Many victims fell at a fast tempo because the process of spreading that occurs between humans is easily spread through sparks (droplets). According to the Secretary-General of the Indonesian Infection Control Association, Dr Ronald Irwanto, Sp.D., there are three ways to spread COVID-19, namely through: 1) Droplet Bone, 2) Contact Bone, and 3) Air Bone (Irwanto, 2020). In a conversation in Indonesia Lawyers Club (ILC) on March 25, 2020, it is known that the most important thing to prevent the widespread victims is to limit the spread of the virus rather than treating it.

The World Health Organization in the Report of the WHO - China Joint Mission on Coronavirus Disease 2019 (COVID-19), gave an explanation related to the spread and various related info. The spread of COVID-19 does not occur directly through the air, but through droplets (droplets) or vomiting (fomites), in close contact without a protector. In the report, the WHO writes that the most important way of prevention is to wash hands often and close your mouth and nose when sneezing or coughing. Another precautionary step in the spread of COVID-19 is to get used to maintaining distance with other members of the community (Widiyani, 2020).

Keeping distance is also recommended by WHO, to reduce the risk of getting infected or transmission of COVID-19, which ranges from one meter (3 feet). The reason is to avoid inhaling droplets from someone infected when he is sneezing or talking. It is recommended to avoid crowded places because the hands can touch surfaces that might have been contaminated and the hands can rub eyes, nose, or mouth. Through the three accesses, the virus penetrates the body of a healthy person.

Social distancing is a way that is considered effective in inhibiting the process of spreading COVID-19. The term Social Disturban emerged after WHO gave several suggestions, including reducing contact with other humans who could have been infected or nearby. Limitation of social

distances is carried out extremely to suppress the growth rate of victims so that the curve does not rise sharply but is more sloping. The sharp curve will cause an imbalance of public health facilities and infrastructure that has the potential for mass chaos.

Though the government and the media have continued to inform how dangerous of COVID-19 virus is and how to prevent its spreading by avoiding personal distance, many people still gather their intimate distance. They are still seen gathering in their social groups and are in the crowd. Some cases in Indonesia show that many residents who just realized the dangers of death behind COVID-19 after leaving relatives or friends in their environment. But unfortunately, in that position, they have been at risk of contracting as people in supervision (ODP) and have the opportunity to sharpen the curve of Corona sufferers in Indonesia as a patient in Supervision (PDP).

The application of social restrictions in Indonesia is regulated through central and regional government regulations accompanied by strict escort in the field. Residents are required to live at home to work, study, and worship. Those who have been directly related to victims infected with COVID-19 are required to carry out independent isolation or self-quarantine.

Self-isolation is not a solution for urban marginal citizens who live from their work every day. They are faced with two simple but important choices that are 'died because of illness' or 'die from hunger. For those who are the backbone of the family economy, there is only one choice. They will continue to work and be outside the home. If they do not leave the house to work, then many lives cannot be saved because of hunger.

METHODS

This paper is part of the results of dissertation research that explores the differences in intercultural communication related to changes in space for residents who were relocated from the banks of the Ciliwung River to rented flats in East Jakarta. This study uses a constructivist paradigm with a descriptive qualitative research approach, which was obtained by conducting interviews through micro ethnographic methods. This is done to dig deeper into the meaning of the individual, beyond the understanding of the researcher even though using the researcher as an instrument in conducting analysis and drawing conclusions (Denzin & Lincoln, 2009; Hennink, 2011; Miles & Huberman, 1994; Sugiyono, 2019).

This field research collects data directly from the community as the unit of analysis. The unit analysis of this research is residents who live in the area along the Ciliwung River, Kampung Pulo, West Jatinegara, and East Jakarta. Interviews were conducted purposively with 3 families with collectivistic cultural characteristics. Key informants were selected through the snowball sampling method, starting from the first informant to the third informant who was deemed sufficient to provide the information needed for this research. The time of searching for these informants was carried out differently, namely in the morning or evening. After obtaining approval and agreeing on a meeting time, the research conducted in-depth interviews at the homes of each informant on the specified day and time.

The selection process for informants was carried out through three things, namely: 1) born and raised in the research area, namely Kampung Pulo, 2) had a residence that became an area affected by the first phase of the Ciliwung naturalization relocation, and 3) lived with a family in the relocation residence, namely Rumah Arrange West Jatinegara. In addition to the three informants as the main sources, this ethnographic study also included information from family members in the house as primary data.

Primary data validation was carried out from the time the structured interview took place using the observation method, until the verbatim coding process. Observations were made including the location of settlements in Kampung Pulo, starting from Gang 1 RT 01 RW 02 to Gang 5 RT 13 RW 02. In addition, observations were also made at the location of the settlements of residents relocating to Kampung Pulo in West Jatinegara flats, especially in places where ordinary citizens sit and interact. The results of observations recorded in the form of photos and notes are used when validating primary data during the verbatim coding process, which is equipped with secondary data to obtain a complete and precise picture.

As secondary data, this study manages various data from the Ciliwung Cisadane River Basin Office and the Kampung Melayu Village Office, as well as various information through official news portals and various reliable reference sources.

The triangulation process which is very important in determining the objectivity of qualitative research is also applied in this study. This study uses data analysis techniques with coding, which is carried out simultaneously for the triangulation of interview data (verbatim). While the triangulation of qualitative methods follows the advice (Patton, 2002) to maintain the consistency of research methods, namely triangulation on methods, sources, analysis, and theory (Neuman, 2014; Patton, 2002; Bernard, 1995).

RESULTS AND DISCUSSION

Most of the Kampung Pulo residents (Pulo people) carried out gathering activities like before the pandemic. Fathers generally interact in groups after the Maghrib prayer. One of them is PM (65 years) who still hung out in front of the Al-Ikhlash Mushola (prayer room) in Kampung Pulo, during the pandemic.

“saya tetap ngumpul ngobrol sama temen-temen, tapi duduknya jaga jarak barang semeter.. selama tahun 2020-2021, saya tetap jaga jarak. Terutama masker ya, kecuali di rumah. Bahkan shalat tarawih waktu bulan puasa dilakukan di rumah, gak di musholah”(PM)
("I still hang out with my friends, but sit down and keep a meter apart.. during 2020-2021, I will keep my distance. Especially masks, yes, except at home. Even the tarawih prayer during the fasting month is done at home, not in the prayer room.")

PM continues to carry out social interactions by wearing a mask and maintaining a one-meter distance according to government instructions. As a citizen, he is obliged to follow government regulations to avoid danger. As a former head of the RT for nine terms, PM is a community figure who is respected by his citizens. PM is also actively advising residents in his environment. According to him, by helping prevent the spread of the COVID-19 virus, the difficulties during

the pandemic period can end soon. However, he realized that many residents in his area did not comply with these rules.

“memang ada juga yang bandel, namanya juga manusia, rambut boleh sama warna, tapi isi pikirannya kan laen... jangan sampai penyakit seperti ini terulang lagi, karena rakyat susah, pemerintah susah, semua susah”(PM)

("Indeed, there are also stubborn people, they are only human, anyway... their hair colour is the same, but the contents of their minds are different... don't let a disease like this happen again, because things become difficult for us and the government, everything is difficult").

As a public figure who is literate with information through various mass media and his network with the local government of Kampung Melayu Village, PM is at the forefront of supervising his citizens to comply with health protocols. In addition, his proximity to one of the government agents who occasionally conducts inspections and sits with him and his group makes him obey the government's rules and participate in the recommendations set by the government to wear masks and maintain a one-meter distance in public places.

The residents of Kampung Pulo who are considered obedient to keep their distance during the pandemic are considered somewhat different by BJ (55 years). As a PAUD cadre who often visits residents in the Flats and Kampung Pulo, BJ often sees the disobedience of the residents of Kampung Pulo in implementing health protocols. They do not keep their distance and rarely wear masks outside their homes. The residents of Kampung Pulo tend to ignore government regulations regarding the use of masks and social distancing during the pandemic.

“Selama saya lihat ada yang patuh dan ada yang nggak. Kemungkinan kalau mereka sudah merasakan dan dioper tuh ke Wisma Atlet, baru mereka waspada. Setahun di awal mereka memakai masker dan menjaga jarak, tetapi di tahun kedua di pertengahan tahun 2021 mereka cuek agak longgar”(PM)

("As long as I see some are obedient and some are not. It's possible that if they have felt it and been transferred to the Wisma Atlet, then they will be alert. In the first year, they wore masks and kept their distance, but in the second year in the middle of 2021 they were a bit lost")

“Kita yang di rusun tetap pakai masker (selama pandemi). Kalau kita keluar, ada dishub dan dari kelurahan sidak. Termasuk di kantin-kantin di sidak. Alhamdulillah mereka pada ikutin peraturan. Tapi kalau yang di Kampung Pulo sebagian patuh sebagian enggak.. Ada juga yang waktu diinspeksi sidak mereka langsung pakai, tetapi sesudah itu mereka gak pakai (masker) lagi” (PM)
"We who are in the flat still wear masks (during the pandemic). If we go out, there is the Transportation Agency and an inspection from the urban village. Including the canteens at the inspection. Thank God they follow the rules. But if those in Kampung Pulo are partly obedient, some don't... There are also those who when they were inspected they immediately wore them, but after that, they didn't wear (masks) anymore"

Before the pandemic, Pulo people spoke at very close or intimate distances. BJ says "during the pandemic the communication distance did not change because Pulo people thought "there is no Covid in Pulo" and when I once reprimanded "wear a mask", then answered "ahh no Covid" that was the answer". Instead of being afraid, they choose not to watch television which can trigger the fear. According to BJ, "That's why they don't want to watch TV, they are afraid that if they watch TV, there will be scary news." They remain in their view that there is no COVID-19 virus. They know information about Covid directly from field officers during inspections. At the time of the inspection, they just wore masks and kept their distance.

According to BJ, the attitude and behaviour of the residents of Kampung Pulo in the flat are different from the residents of Kampung Pulo in RT 13 RW 02. Residents of Kampung Pulo relocation who live in flats are more obedient to health protocols. This is related to the supervision system that is easily carried out by the Transportation Agency (Dishub) and field officers from the Kampung Melayu sub-district.

When some Pulo residents were exposed, the residents of Kampung Pulo were afraid and did not leave their homes for several days. Residents who are exposed to being ostracized are not allowed to leave their homes and are then taken by health workers to Wisma Atletes. The horrific incident did not last long. After three days, the resident returned to Kampung Pulo. She is considered to have had a pleasant experience: being able to stay at a hotel for free for three days and being given free food and vitamins. Before long, the Pulo people returned to their habit of speaking at a distance of less than one meter without wearing a mask.

"Iya beneran, kalau di Pulo itu pasti.. selama pandemi ga ada yang berubah dengan jarak itu. Kecuali di sini (rumah susun) kita duduk mesti jaga jarak). Karena mereka percaya gak percaya ada Covid. Antara percaya dan tidak. Jadi mereka bilang "ah ngapain pakai masker, engap". Kalau duduk juga biasa aja ga berubah jaraknya jadi satu meter gitu". (PM)
("Yes.. in Pulo that's for sure... during the pandemic nothing has changed with that distance. Except here (flats) we sit must keep our distance). Because they don't believe in Covid. Between believing and not. So they said, "ah why are you wearing a mask, it's okay". If you sit down, it's normal, the distance doesn't change to one meter")

"enggak tahu deh, yang saya lihat mereka jarang bergerombol sekarang. Karena keadaan sekarang yang sepi, beda dengan dulu. Dulu mereka ikut senam, arisan, pengajian, tapi sekarang kan enggak ada". (PM)
("I see they rarely get together now. Because the situation is now quiet, different from before. They used to take part in gymnastics, social gathering, recitation, but now they don't exist")

The rules regarding social restrictions imposed during the pandemic have made a change in the habit of crowding Pulo people. According to BM, this is because many activities have been cancelled, so Kampung Pulo has become quiet. Mother's social activities such as gymnastics, social gatherings, and recitation have so far facilitated them to sit in a crowd of groups.

In intercultural communication there is the concept of distance in space and time (Martin & Nakayama), with four distances of communication between humans, namely: 1) intimate distance, 2) personal distance, 3) social distance, and 4) public distance (Hall, 1966; Books, 2005). These four distances are the result of his research on individualistic societies in North America of the Anglo Saxon society (Hall & Hall, 1990).

Intimate distance is the closest distance in interpersonal communication, which occurs in the individual himself (personal communication) with other individuals who have the closest relationship intensity, such as husband/wife, lover, or with God (0 - 60 centimetres). Personal distance is the distance that occurs between an individual and another individual who has a special personal relationship. Relationships at a personal distance are found in relationships with siblings, parents, and friends (60 - 120 centimetres). Social distance is the most common distance when communicating. Individualistic society does not expect communication with new people outside of this social distance (120 - 200 centimetres). Public distance is the farthest distance in human-

to-human communication when a person is in activities in a large place. Public distance is after social distance to the limit of the range of human vision which is up to 6 meters.

How about this case in Indonesian society? There are differences in the concept of distance in Indonesian society, especially in urban villages. Marginalized urban communities in Indonesia have something in common regarding their perception of distance in daily communication. In several studies, it is known that they have high values of togetherness and cooperation, which are owned by the village community (Budianta, 2018). They rely on each other's neighbours and family for survival, rather than the government.

Village communities that live with collectivistic values use social distance with a different measure of an individualistic society. Physical distance is an important indicator. The measure of social distance in collectivistic societies is close to personal distance (less than one meter), while individualistic societies are close to public distance (more than one meter to two meters). Personal space is considered very important in the communication of an individualistic society, while a collectivistic society can talk to new people without feeling shy to enter a personal distance. This difference seems to have not been widely considered in making policies related to social restrictions in Indonesia, especially in big cities.

CONCLUSION

The application of social distancing in human-to-human interactions in Indonesia is determined through the PSBB (Large-Scale Social Restrictions) option which has a legal basis for Law Number 6 of 2018 concerning Health Quarantine (Humas, 2020). The implementation of the PSBB, starting from its inception on March 31, 2020, has drawn controversy in implementation in the field. Even if people are connected to mass media and social media, they can directly implement this government recommendation. However, in the field, there are still many people who are outside the house without implementing health protocols and staying in crowds.

There are at least three problems related to information that contribute to slowing down the positive response of citizens when responding to the government's call. First, there is inequality of information, which has caused the process of spreading COVID-19 in Indonesia to be tough and long. Second, the community has difficulty understanding government messages. The ambiguity of the government's message occurs due to the gap in understanding of the term and its meaning for heterogeneous audiences. Third, is the abundance of information and media platforms, which often creates confusion in the news. The confusing news makes it difficult for the public to take the most appropriate action related to COVID-19.

The regulation of maintaining a one-meter distance in the Decree of the Minister of Health of the Republic of Indonesia Number HK.01.07/Menkes/382/2020 concerning Protocols for Public Health in Public Places and Facilities in the Context of Prevention and Control of Corona Virus Disease 2019 (COVID-19) contrasts with the perspective of intercultural communication. . The implementation of social distancing which is set at one meter is included in the category of personal distance, while social distance is at 1.2-2 meters (Hall, 1964). WHO should recommend physical restrictions of at least one and a half meters, where at this distance communication can still be carried out effectively without the risk of being splashed by COVID-19 droplets. However,

the issue of distance in social restrictions can be regulated based on the social interaction habits of each citizen in a government area. For example, the Canadian government implements social distancing rules by maintaining a minimum distance of two meters between people.

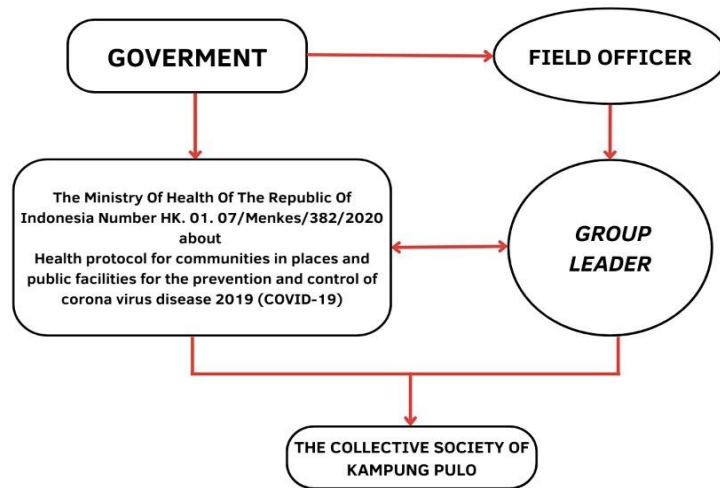


Table 1: A Model of Delivering Messages Related to COVID-19 to the Collective Society of Kampung Pulo in Ciliwung Riverside East Jakarta.

In Indonesia, the government's hope that citizens can carry out social restrictions by using a physical distance of only one meter is difficult to do. Residents prefer to routinely carry out values that prioritize their group, so they tend to be considered indifferent to values outside their reference group. The government's message accompanied by sanctions did not get the compliance of the residents of Kampung Pulo. The delivery of messages related to COVID-19 is effective when it is carried out through a cultural approach. Health workers immediately went to the field and mingled with community groups in providing information informally. They participate in discussions in regular community group members' meetings. As a result, there was a response from residents in maintaining a one-meter distance and wearing masks. Even society self-monitoring can occur in a familial way among group members through the active role of community leaders.

This study provides input on a message delivery model that can be received from the perspective of the cultural locality of the residents of Kampung Pulo on the banks of the Ciliwung River, East Jakarta. Researchers hope that this model can be applied to urban village communities in Indonesia that have the same characteristics and cultural background, especially those that have a collectivistic characteristics.

Facing a dangerous virus that is invisible and deadly is indeed scary. But for a collectivistic society, which is also urban marginalized people, it will be more terrible if they are considered not to obey the rules and group agreements. In the end, the success of the government's message regarding COVID-19 for the collectivistic community of urban villages in Indonesia needs to pay attention to the delivery method that fits the characteristics and social communication habits of the information recipient.

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