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REVIEW OF STUDENT OBEDIENCE CULTURE IN CENTRAL INDONESIA
REGION AGAINST THE HEALTH PROTOCOL

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ABSTRACT

Health protocol becomes a new order in social life. The Indonesian government has drafted a health protocol to prevent the transmission of Covid-19. However, the culture of community obedience to the Covid-19 health protocol in every region of Indonesia is uneven and diverse, which is due to the diversity of local cultural ethos that also influences. The study illustrates the impact of a culture of adherence to health protocols on students in central Indonesia. In particular, the study focused on two public universities in the city of Banjarmasin. The quantitative approach with this type of correlation research was carried out by taking purposive random sampling, namely 268 students of the 2019 class of Lambung Mangkurat University and 266 students of the Antasari State Islamic University class of 2019, a total of 534 samples. The data collection instrument used a questionnaire. The data analysis technique used Kendall's Tau-b test. The results obtained were a significance value of $0.018 < 0.05$, that there was a relationship between the culture variables and adherence to the health protocol. The correlation coefficient value is 0.554 that the level of relationship between cultural variables adherence to health protocols during the pandemic is strong. The direction of the relationship between variables is positive in the amount of 0.554. Shows the high level of obedience culture experienced by students at Lambung Mangkurat University and Antasari State Islamic University based on health protocols during the pandemic.

INTRODUCTION:

Pandemic times unite the world because they have a global impact at the same time by isolating, limiting, and changing the way people live in all countries (Arnold et al., 2020). Why not? Thousands of millions worldwide are infected with the Covid-19 virus in a speedy time (Y. C. Li et al., 2020). Changes made by all countries tend to be the same,

namely adopting a healthier lifestyle based on the Covid-19 health protocol established by each country according to the country's needs. In Indonesia, recommended health protocols are prepared by the Centers for Disease Control and Prevention (4 April 2020). He appealed to the broader community to limit direct meetings by keeping a minimum distance of six feet, not allowing mass gatherings, wearing masks when outside the home or meeting other people, regularly washing hands and covering their mouths when coughing sneezing using their arms. Indonesia provides Covid-19 health protocol directives, including (1) prohibition of using public transportation for Covid-19 suspects, (2) covering mouth when coughing or sneezing, (3) obliging to use a mask, (4) if the body temperature is 38o C or more accompanied by coughs and colds, prohibited from traveling, quarantine at home or referred to the hospital, and, (5) Washing hands with soap or hand-sanitizer(World Health Organization, 2020).

The basis of the preparation of health protocols is considered to be able to help prevent Covid-19 transmission, spread through droplets of fluids released by patients infected with Covid-19 and then pass on to other healthy people through the nose, mouth, and/or eyes (Li et al., 2020;Susilo et al., 2020). Patients who contract Covid-19 will experience lung damage because the virus enters rapidly into the respiratory cells so that the lung organs cannot carry out the task of oxidizing blood. Eventually, difficulty breathing, heart failure, and/or inflammation of the brain due to blood clots, with Initial clinical symptoms such as coughing, shortness of breath, fever and X-ray results show pneumonia infiltrate in the lungs (World Health Organization, 2020).

Data recorded as of August 2020 regarding the spread of Covid-19 in Indonesia totaled 523 thousand cases of patients infected with Covid-19, 437,465 patients who were declared cured, while 16,521 patients died, with a death rate of 3.4%, while the case data occurs in regions alone, taking the example of South Kalimantan Province, there are 13,091 cases of patients infected with Covid-19, 11,912 patients who recovered data and 523 patients died in the world, with a mortality rate of 4.6% (Lubabah, 2020).

It was reported that data on the spread of Covid-19 to 9 December, there were additional confirmed cases of Covid-19 that had reached 592,900 patients. This number has increased by 6,058 cases when compared to the last data on the previous day. On the other hand, the cure rate for Covid-19 patients in Indonesia is also reported to increase. Until now, the recovery rate has reached 487,445 people. Meanwhile, 18,171 people who died confirmed positive for Covid-19 (Anonim, 2020).

From the data above, we can see an increase in the number of confirmed Covid-19 cases, which allegedly occurred due to changes in behavior, mainly due to decreased public compliance levels with health protocols. Currently, the level of compliance in Indonesia is only 59.20%. Long holidays were starting from Lebaran, August Independence Day, and long holidays from 28 October to 1 November increase in cases 10 to 14 days later. This, too, can last up to the next 12 weeks. The increase is between 50% to more than 100% to reach 6,000-8,000 per day (Majni, 2020).

According to a report by the Central Statistics Agency(2020), the respondents' level of compliance during the past week, especially when outside the house, has been right. In practice, female respondents are much more obedient in their behavior in implementing health protocols than male respondents. Meanwhile, respondents' perceptions of the effectiveness of health protocols in preventing Covid-19 infection were beneficial. Public health protocols are not implemented because there are no sanctions for not implementing health protocols, so this factor is one reason people fail to comply with health protocol regulatory policies. Besides, the reason for being tired of being quarantined at home for months needs entertainment. However, the data on the transmission of Covid-19 is still changing. It cannot be used as a benchmark for observing health protocols (Anderson et al., 2020). Besides, the impact of Covid-19 will last quite a long time (Brooks et al., 2020), both in health and psychology, so it is significant for the public to always comply

with health protocols to avoid this infectious disease. The outbreak, until effective vaccination, is found to prevent it—the occurrence of transmission.

Likewise, the change from large-scale social restriction government policies to new normal policies. Provides a misconception impact on society the meaning of new normal, which assumes that life activities return to normal as before the Covid-19 hit even though the meaning of new normal is a significant change in society's rules by adopting a way of life that can coexist with the Covid-19 virus (Dewi, 2020).

The government cannot guarantee to minimize transmission or death from Covid-19. Therefore maintaining personal health to not be infected is the individual himself (Anderson et al., 2020). Students found low adherence to the Covid-19 health protocol because they did not understand personal hygiene's exact definition during this pandemic (Jiwandono et al., 2020). The results of another study also conveyed that the community's self-compliance with the Covid-19 health protocol in each area was uneven, which was caused by, among other things, misinformation, policies for each regional leader that were less firm and local culture in each region also influenced (Aquarini, 2020).

So the need for a region to have a firm and in full power because this provides an excellent opportunity to regulate and force members of its community to comply with the policies they make (Kelman & Fisher, 2016). Supported by the Indonesian people with cultural characteristics that characterize the culture of cooperation and work together in the division of tasks, they have obedience to leaders who are straightforward, firm, and just (democratic) (Ent & Baumeister, 2014)

The value of compliance in developed countries is higher than in developing countries, due to subjective well-being, namely subjective well-being such as happiness, life satisfaction, and rarely experiencing unpleasant emotions in developed countries is better than developing countries. This fact is found in developed countries in the fields of economy and technology. Due to technological advances, almost all people can access information from the internet, while in developing countries, the lack of information due to limited access and lack of technological capabilities is one of the reasons for the lack of compliance with the Covid-19 health protocol (Liu & Yu, 2014; Li & Tsai, 2013; Armenta et al., 2015; Parry, 2016).

Besides, the cultural characteristics of obedience in Indonesian society to regulations tend to be weak, such as in concrete things. They are more confident in abstract things, such as principles. They tend to be religious, obedient in performing religious worship without the need for supervision. This obedience is oriented towards vertical values (divinity) and the leader's attitude in providing examples of the value of obedience (Sari & Setiawan, 2020). each region (Arnold et al., 2020). Public agents who can be examples of adherence to health protocols are young intellectuals, namely students. Because they are more active, (Rubinelli & Diviani, 2020) youth realize that health protocols in the new normal era must comply with (Aulia, 2020). The knowledge of students in Nigeria, India, Uganda, and Indonesia about prevention and understanding of health protocol procedures is known to be good enough, and they are appointed as informant agents to provide socialization of the Covid-19 protocol in lower-level communities (Rakhmanov & Dane, 2020; Ssebuufu et al., 2020). Thus, this article aims to analyze student cultural adherence to health protocols, with a specific analysis of the central part of Indonesia.

LITERATURE REVIEW

Culture of Obedience

Every country has a national identity that cannot be separated from its national identity. Likewise, in Indonesia, which builds a national legal process that cannot be separated from its cultural diversity, the role of its citizens is enormous to live up to the status that their country is as the rule of law, by always obeying the rules by legal authorities (Purba, 2017). Obeying the legal authority is one of the fundamental moral values, obedience to

the legal authority (government) is considered obedience to the respective local culture. However, it does not represent all cultural groups (Ent & Baumeister, 2014).

Compliance behavior theory has three aspects, namely: first, behavioral attitudes, the value of compliance based on individual assessments and evaluations of the degree of merit of the behavior; second, subjective norms, the value of compliance based on the viewpoint of the immediate environment which tends to be social and perceptual pressure to show the attitudes desired by external factors; and third, perceptions in behavior control, the value of compliance based on the ease or difficulty in carrying out the behavior, as well as the abilities he has. For example, if it is difficult to get a mask, the individual may not obey using a mask (Kelman & Fisher, 2016).

A culture of obeying the law is a part of human culture. The behavior of community members in responding to legal symptoms with the same response to the values and legal behavior shared by a group of people. The behavioral dimension shown comes from a set of values that have been naturally formed in the order of social interactions (Adams & Goldbard, 2002).

Covid-19 Health Protocol

To prevent the chain of the spread of Covid-19, the Indonesian government has compiled regulations and guidelines for preventing Covid-19. In its development, the regulations and guidelines for preventing Covid-19 prepared by the Indonesian government have undergone several revisions and adjustments, given the significant growth in the spread of the Covid-19 pandemic. From the original Decree of the Minister of Health of the Republic of Indonesia Number HK.01.07 / Menkes / 382/2020 concerning Health Protocols for Communities in Public Places and Facilities in the Context of Prevention and Control of Corona Virus Disease 2019 (Covid-19) issued on 19 June 2020, according to with existing developments reinforced by the Decree of the Minister of Health of the Republic of Indonesia Number HK.01.

Therefore, the discussion of the Covid-19 health protocol refers to the regulations and guidelines above. Health protocols include efforts to prevent and control Covid-19 in public places and facilities by paying attention to aspects of individual health protection and critical points in public health protection, involving managers, organizers, or people in charge of public places and facilities and the user community (Ministerial Decree Health of the Republic of Indonesia Number HK.01.07 / Menkes / 382/2020). Health protocols that can be generally recommended (Dirjen P2P Kemenkes RI, 2020) include the following:

1. If you feel unwell, immediately rest.
2. Every trip uses a mask.
3. Routinely take vitamins every day.
4. If the condition is not fit, immediately take medicine or seek treatment at a health service facility.
5. Exercise regularly.
6. Every morning take the sun in the morning sun.
7. Using a mask but often lowered under the nose.
8. When coughing/sneezing, cover the mouth and nose with a tissue or the back of the arm.
9. If the fever is 38 degrees Celsius, seek treatment immediately.
10. If infected, suspect Covid-19 is ready to be hospitalized.
11. If infected suspect Covid-19, carry out self-isolation.
12. During this pandemic, it is advisable not to travel outside the city.
13. If from traveling to home, immediately clean yourself and take a shower.
14. Change routine masks every day.
15. Diligently carry hand sanitizer in the bag.

16. Be diligent and wash your hands regularly.
17. Limit yourself to hanging out with friends.
18. Use your eating and drinking utensils.
19. Maintain a minimum distance of 1 meter from other people.

Significant Theory

This research is essential to review students in central Indonesia on the culture of adherence to health protocols. It is hoped that this study will examine further to help the government, especially the governments of the provinces of Indonesia in the central region. To make policies/programs in providing the Covid-19 health protocol. The population taken is students at two state universities in Banjarmasin, because geographically, the universities in Banjarmasin are diverse because they choose students who come from the central part of Indonesia. This is interesting as there is a division of the United States of America, which has historically been divided into the North and the South, Malaysia with the West and the East, India with geographic-historically, North and South. Indonesia is divided into three parts, namely West, Central, and East. Uniquely this division is based on the division of time zones, which eventually become the division of behavior or habits symbolized by time. The time in the western part of Indonesia is represented by the city of Jakarta, Indonesia, in the central region with the city of Banjarmasin and the region of East Indonesia with the city of Makassar.

The instrument used is in the form of a closed questionnaire that represents the obedience culture variable by referring to the views of Kelman & Fisher (2016) on aspects of the theory of compliance behavior: attitudes and values, subjective norms, and perceptions. The second instrument referred to the health protocol issued by the Director-General of P2P of the Indonesian Ministry of Health in 19 points, which the researcher briefly stated.

RESEARCH HYPOTHESIS

The following two null hypotheses are formulated and tested in this study. All hypotheses were tested at the 0.05 significance level.

H1 Culture of adherence correlates with health protocols significantly.

H2 Adherence culture does not correlate significantly with health protocols.

RESEARCH METHODOLOGY

Researchers used a descriptive survey research design to collect statements from a representative sample of the student population reaching two public universities: Lambung Mangkurat University and Antasari State Islamic University in Banjarmasin, which were considered to represent central Indonesian students. This study's population were students of class 2019 at state universities, namely Lambung Mangkurat University and Antasari State Islamic University. For sampling using the purposive random technique, with a total population of 3,7430 students of class 2019 at Lambung Mangkurat University, based on an error rate of 10%, the sample taken was 268 students, while the total population was 1,2477 for students of class 2019 at Antasari State Islamic University,

The study used two instruments that have been compiled based on the research instrument on obedience culture by Kelman & Fisher (2016), and the health protocol instrument was adapted based on the Guidelines for the Prevention and Control of Corona Virus Disease (Covid-19): As of 27 March 2020 (2020). The obedience culture instrument consists of 25 (twenty-five) statement items, and the health protocol instrument includes 25 (twenty-five) statement items. The statement items on the two instruments are presented on a point scale for the answer choices, namely: 1 = "Strongly Agree," 2 = "Agree," 3 = "Disagree," 4 = "Strongly Disagree." This study uses a quantitative approach with the type of correlation research, namely knowing the level of the relationship of several variables,

The two questionnaires were distributed randomly to students who were in the two-state universities. The questionnaire distribution is shared online through serial shares from social media groups, which are entrusted from one sample to another. The distribution of the questionnaire online uses the google form application. Considering that it is not possible to distribute directly in pandemic conditions like this, the instruments' distribution is limited to 3 (three) months from August to October in 2020. From the intended population, the sample, as referred to, was captured. The data analysis technique used Kendall's Tau-b test (Santoso, 2010). The analysis was facilitated using the computer software Statistical Package for the Social Sciences or the 2020 version of SPSS for short.

Table 1. Nonparametric correlations

Correlation		Culture Obedience	Health Protocol
Kendall's Tau-b	Culture of obedience	Correlation Coefficient	1,000
		Sig. (2-tailed)	.554 **
		N	534
Health protocol	Health protocol	Correlation Coefficient	.554 **
		Sig. (2-tailed)	1,000
		N	685

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Field Survey

Based on the results of table 1 analysis, it is known that the significance value or Sig. 2 (2-tailed) between the variable cultural obedience and the Covid-19 health protocol during the pandemic is 0.018 <0.05, it can be concluded that there is a relationship between the obedience culture variable and the Covid-19 health protocol during a pandemic.

Furthermore, from the table above, the results of the analysis of the closeness of the relationship between variables are obtained, based on the criteria for the level of closeness of the relationship (correlation coefficient) between variables in the correlation analysis, which can be categorized (Sarwono, 2018) as follows:

The correlation coefficient value of 0.00-0.25 means that the relationship is very weak.

The correlation coefficient value of 0.25-0.50 means that the relationship is sufficient.

The correlation coefficient value of 0.51-0.75 means that the relationship is strong.

The correlation coefficient value of 0.76-0.99 means that the relationship is very strong.

The correlation coefficient value of 1.00 means a perfect relationship.

It is known that the value of the correlation coefficient between the variable cultural adherences to the health protocol is 0.554. It can be concluded that the level of relationship between the variable cultural obedience and the Covid-19 health protocol during the pandemic is a strong relationship. The relationship between variables, seen from the correlation coefficient between the cultural obedience and health protocol, is positive. It is 0.554. It shows that students' level of cultural obedience at Lambung Mangkurat University and Antasari State Islamic University is high based on the Covid-19 health protocol during the pandemic. Hence, the H1 variable cultural compliance with the Covid-19 health protocol during the pandemic is significant.

DISCUSSION OF FINDINGS

It turns out that there is a positive relationship between a cultures of compliance with health protocols during the pandemic. The health protocol implemented by the government contains rules that must be obeyed by all elements of society. Based on this research, it is explained that students tend to obey the government's health protocols. The

forms of behavior concerning the culture of student obedience related to health protocols include: no one goes out of town, changes masks every day after use, is diligent in washing hands, limits himself to gathering with his friends, when coughing/sneezing cover his mouth and nose with a tissue or the back of the arm and diligently drinking vitamins/honey every day.

Obedience to this behavior was found to have a good impact on individuals' psychological well-being to avoid anxiety, fear, and stress in this pandemic. It is highly recommended that individuals cultivate themselves to comply with health protocols (Arnold et al., 2020).

This finding refutes previous research findings (Liu & Yu, 2014; Li & Tsai, 2013; Armenta et al., 2015; Parry, 2016), which states that developing tend to be low in obeying the rules set by their countries. In Indonesia, which is a developing country, especially the island of Kalimantan. Besides, researchers assume that inherent cultural characteristics and education level affect knowledge, which ultimately shapes individual behavior. In students, they tend to be able to reason, understand conditions objectively, and use their intelligence to solve social problems by adjusting their behavior and harmonious attitudes (Sari & Jamain, 2019).

To increase cultural adherence to the Covid-19 health protocol, the Indonesian government can intervene protocols, one of which is through technology-based health education, which is guided by the guidelines issued by the World Health Organization Centers for Disease Control and Prevention as up-to-date information and world health authorities. Thus the results of technology-based health education are effective, appropriate, and accepted by the public and the medical health team at large (Kemp et al., 2020). A health protocol extension module is needed where one point is information to the public to maintain a healthy life, control the situation during a pandemic and deal with stress (Arnold et al., 2020; Dong & Bouey, 2020).

CONCLUSIONS AND RECOMMENDATIONS

Based on the description that has been stated above, the conclusions that can be conveyed are as follows:

1. There is a relationship between the cultures of adherence to health protocols during the pandemic for students.
2. The degree of closeness of the strong relationship between the culture of compliance with health protocols during the pandemic.
3. The relationship's positive direction shows the level of obedience culture experienced by students based on health protocols during the pandemic.

The recommendations that can be taken from this research are that this research needs to be carried out in other areas with different cultures from cultures with different regions and respondents in Indonesia for later comparison. Besides, it is necessary to carry out in-depth exploration to analyze the factors that encourage student adherence to health protocols.

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