Survivor Behavior in Covid-19 Prevention Efforts in Ujungbulu District, Bulukumba Regency

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ABSTRACT

Background. The increase in the number of cases infected with Covid-19 is influenced by the health behavior of survivors in preventing Covid-19. The aim of this research is to describe the knowledge, attitudes and actions of survivors towards efforts to prevent Covid-19 in Ujungbulu District, Bulukumba Regency. **Methods**. This type of research is quantitative research with a descriptive approach which was carried out in March-April 2021. The sample size for this research was 186 samples. The sampling technique for this research uses simple random sampling by taking randomly until the number of research samples is met. **Results**. The results of this study showed that 138 (74.1%) respondents had a good level of knowledge, 30 (16.1%) had sufficient knowledge and 18 (9.6%) had insufficient knowledge, 66 (35.4%) of respondents had a good category attitude. (59.1%) had an adequate attitude and 10 (4.8%) had a poor attitude, 58 (31.1%) of respondents had good action, 112 (60.2%) had sufficient action and 16 (8.6%) had insufficient action. **Conclusion**. To optimize respondent behavior, it is hoped that the government can provide education on the importance of complying with the 5M health protocols so that it can prevent transmission of the SARS-CoV-2 virus.

Keywords: knowledge; attitude; survivor actions; covid-19

ABSTRAK

Latar Belakang. Peningkatan terhadap jumlah kasus terinfeksi Covid-19 dipengaruhi oleh perilaku kesehatan dari penyintas dalam pencegahan Covid-19. Tujuan penelitian ini adalah untuk mendeskripsikan gambaran pengetahuan, sikap, dan tindakan penyintas terhadap upaya pencegahan Covid-19 di Kecamatan Ujungbulu Kabupaten Bulukumba. **Metode**. Jenis penelitian ini adalah penelitian kuantitatif dengan pendekatan deskriptif yang dilaksanakan pada bulan Maret-April tahun 2021. Besaran sampel penelitian ini yaitu sebesar 186 sampel. Teknik pengambilan sampel penelitian ini menggunakan simple random sampling dengan mengambil secara acak sampai memenuhi jumlah sampel penelitian. **Hasil**. Hasil penelitian ini menunjukkan bahwa responden memiliki tingkat pengetahuan kategori baik sebanyak 138 (74.1%), 30 (16.1%) memiliki pengetahuan cukup dan 18 (9.6%) memiliki pengetahuan kurang, responden yang memiliki sikap kategori baik sebanyak 66 (35.4%), 110 (59.1%) memiliki sikap yang cukup dan 10 (4.8%) memiliki sikap kurang, untuk responden memiliki tindakan kategori baik sebanyak 58 (31.1%), 112 (60.2%) memiliki tindakan cukup dan 16 (8.6%) memiliki tindakan kurang. **Kesimpulan**. Untuk mengoptimalkan perilaku responden diharapkan pemerintah dapat memberikan edukasi pentingnya mematuhi 5M protokol kesehatan sehingga dapat mencegah penularan virus SARS-CoV-2.

Kata Kunci: pengetahuan; sikap; tindakan penyintas; covid-19

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INTRODUCTION

Coronavirus Disease-19 (Covid-19) is a new type of virus that has never been identified before in humans caused by the Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2) virus. Coronavirus is called a zoonotic virus which is a virus transmitted from animals to humans. Bat coronaviruses are a major source for the incidence of Severe Acute Respiratory Syndrome (SARS) and Middle East respiratory syndrome (MERS). The process of transmission of Covid-19 is caused by the release of droplets containing the SARS-CoV-2 virus into the air by infected patients when sneezing or coughing. Airborne droplets are then inhaled by other humans nearby who are not infected with Covid-19 through the nose and mouth. The droplets then penetrate through the lungs and the infection process in healthy humans continues.

According to World Health Organization data (2021) as of February 21, 2021, the number of Covid-19 cases worldwide is 111,005,945 with 2,460,216 deaths and 62,598,480 recoveries and has spread to more than 200 countries. According to the Covid-19 Handling Task Force (2020), the high mobility of people in Indonesia and densely populated causes the spread of positive Covid-19 cases in Indonesian provinces very quickly. The incidence of Covid-19 cases in Indonesia was first confirmed on March 2, 2020 with 2 cases confirmed positive for Covid-19, including 1 Indonesian citizen and 1 Japanese citizen. The number of Covid-19 cases in Indonesia continues to increase as of February 20, 2021, the number of positive patients is 1,21,353 cases, who are declared recovered from positive 078,840 cases.

From data from the Covid-19 Handling Task Force on Saturday, February 20, 2021, the total number of Covid-19 cases in South Sulawesi has reached 52,640 cases. Meanwhile, a total of 49,255 patients recovered and 523 others died (South Sulawesi COVID-19 Response, 2020). Based on Covid-19 monitoring data, it shows that for the total number of positive Covid-19 in Ujungbulu District, Bulukumba Regency, there are 391 infected with positive Covid-19 cases, 347 recovered, 220 suspects and 1,094 close contacts (Dinkes Kab. Bulukumba, 2021).

Clinical Pathologist, dr. Tonang Dwi Ardyanto explained that patients recover, about 90-98% will form anthobodies. However, even though you have antibodies, there can still be Corona virus infection again with the amount of virus that enters is likely to be less and overcome faster. Therefore, those who have been declared cured must still be disciplined by 5M, namely washing hands, using masks, maintaining a distance of 1-2 meters, staying away from crowds and limiting mobilization. This also applies to those who are healthy and have never been infected (Tonang Dwi Ardyanto, 2020).

This virus has attacked globally regardless of ethnicity, religion, race, class, and nation. All countries globally face the same threat. In the Qur'an it has been explained by Allah SWT through His word in QS. Al-Baqarah/2:26 which translates:

> *"Indeed, God has no hesitation in making a parable of the mosquito or something lower than that. As for the believers, then they are convinced that the parable is true of their Lord, but those who disbelieve say: "What is God's intention in making this for parables?". With that parable many people were deceived by God, and with that parable (also) many people He gave instructions. And no one is deceived by God except the wicked."* (QS. Al-Baqarah[2]:26).

According to Quraish Shihab, in the above verse Allah explains that Allah does not mind calling ba'ūdhah (mosquito) in the holy book even though it is considered small, trivial, useless and carries a disease virus. In accordance with the asbabunnuzul verse as narrated Abdur Razak from Muammar of Qotadah narrates, that when Allah mentions spiders (al-angkabūt) as surah in the Qur'an and mentions flies (dzubāb) as verses in Surat Alhajj verse, the polytheists underestimate or underestimate the mention of these small animals (animals) which they consider completely unimportant even despicable animals then they make fun of The Qur'an. Then Allah sent down the verse to tell the polytheists that Allah did not hesitate to create animals such as mosquitoes (ba'ūdhah) even Allah did not hesitate to create animals smaller than mosquitoes, namely viruses (fauqa ba'ūdhah).

METHODS

Based on the problems and objectives to be achieved, this study uses a type of quantitative research using a descriptive approach to describe knowledge, attitudes and actions in Coronavirus disease-19 (Covid-19) survivors in Ujungbulu District, Bulukumba Regency. The location of this research is located in the Ujungbulu District, Bulukumba Regency by taking 9 villages. This research was conducted in March-April 2021.

The population in this study is all patients who have recovered from Covid-19 from May 2020 to April 2021 in Ujungbulu District, Bulukumba Regency in 2021, which is 391. The sample in this study used

was 186 people determined using the Slovin formula The sample collection technique in this study is simple random sampling. Where to take randomly by drawing until it meets the required number of samples.

Primary data is obtained directly by researchers to respondents who are available as participants in answering questions and statements about Covid-19. Knowledge, attitudes and behaviors of respondents towards efforts to prevent Coronavirus disease (Covid-19). Secondary data were obtained from government information centers such as the World Health Organization, the Indonesian Ministry of Health, the Covid-19 Handling Acceleration Task Force, South Sulawesi Covid-19 Response and the Bulukumba Regency Health Office. The research instrument used in collecting respondent data is a questionnaire. This questionnaire consists of several questions and statements from the variables studied, namely knowledge, attitudes and behaviors to people who have been declared recovered from positive cases of Covid-19 (Covid-19 Survivors). This activity is very important in solving research problems and drawing conclusions. The form of data analysis carried out by univariate tests is to see the frequency distribution in each variable studied in the form of diagrams, tables based on the results obtained.

Table 1.
Characteristics of Respondents

Variable	Frequency	%
Gender		
Man	91	48.9
Woman	95	51.1
Age		
17-25 years	105	56.5
26-35 years	51	27.4
36-45 years	14	7.5
46-55 years	11	5.9
56-65 years	3	1.6
>65 years	2	1.1
Recent Education		
Elementary School	2	1.1
Junior High School	11	5.9
Senior High School	46	24.7
Bachelor	127	68.3
Job		
Does not work	27	14.5
Housewives	10	5.4
Self-employed	23	12.4
Private officer	52	28.0
Government employees	35	18.8
Midwife	5	2.7
College Student	16	8.6
Student	18	9.7
Neighborhoods		
Bintarore	25	13.4
Kasimpureng	11	5.9
Tanah Kongkong	17	9.1
Loka	23	12.4
Bentengnge	15	8.1
Terang-terang	8	4.3
Caile	30	16.1
Kalumeme	21	11.3
Ela-ela	36	19.4

RESULTS

Table 1 shows that 91 male respondents (48.9%) were male and 95 (51.1%) were female. The age group of respondents showed that most respondents were in the age range of 17-25 years, namely as many as 105 (56.5%) respondents and a small part were at the age of >65 years, which was as many as 2 (1.1%) respondents. Respondents who completed their education at university were 127 (68.3%) respondents and a small number completed it at the elementary school graduation level, which was 2 (1.1%) respondents.

Respondents who are private employees are 52 (28.0%), 10 (5.4%) are IRT and a small part are Midwives which are as many as 5 (2.7%) respondents. The villages with the highest number came from Ela-ela Village, which was 36 (19.4%) while 11 (5.9%) came from Kasimpureng Village, and the lowest number came from Terang-terang Village, which was 8 (4.3%).

Table 2.
Distribution of Respondents Based on the Month Declared Positive and Negative for Covid-19

Positive Moon	Frequency	%	Negative Moon	Frequency	%
May 2020	16	8.4	May 2020	15	7.9
June 2020	11	5.8	June 2020	12	6.4
July 2020	9	4.8	July 2020	7	3.7
August 2020	7	3.7	August 2020	9	4.8
September 2020	4	2.1	September 2020	3	1.6
October 2020	14	7.5	October 2020	12	6.4
November 2020	25	13.4	November 2020	23	12.3
December 2020	30	16.1	December 2020	35	18.8
January 2021	41	22.0	January 2021	38	20.4
February 2021	22	11.8	February 2021	23	12.3
March 2021	3	1.6	March 2021	3	1.6
April 2020	4	2.1	April 2020	6	3.2

Table 2 shows the distribution according to the time of testing positive for Covid-19, showing that the respondents who tested positive for Covid-19 were the highest in January 2021 as many as 41 respondents (22.0%) and the lowest in March 2021 as many as 3 respondents (1.6%) respondents. According to the time of being tested negative for Covid-19, it showed that respondents who were declared to have recovered from Covid-19 were the highest in January 2021 as many as 38 respondents (20.4%) and the lowest in September 2020, March 2021 as many as 6 respondents (3.1%).

Table 3.
Knowledge, Attitudes and Actions of Survivors About Covid-19 Prevention Efforts

Variable	Frequency	%
Knowledge		
Good	138	74.1%
Enough	30	16.1%
Not Enough	18	9.6%
Attitude		
Good	66	35.4%
Enough	110	59.1%
Not Enough	10	4.8%
Action		
Good	58	31.1%
Enough	112	60.2%
Not Enough	16	8.6%

Table 3 shows that the level of knowledge of survivors about Covid-19 prevention efforts is more beneficial, namely 138 people (74.9%), the level of knowledge of Covid-19 prevention in the sufficient category is 30 people (16.1%), and the category is less than 18 people (9.6%). The categories of survivors' attitudes about Covid-19 prevention efforts were categorized as good as 66 people (35.4%), enough categories as many as 110 people (59.1%), and less categories as many as 10 people (4.8%). The category of survivor actions regarding Covid-19 prevention efforts is categorized as many as 58 people (31.1%), sufficient category as many as 112 people (60.2%), and less category as many as 16 people (8.6%).

DISCUSSION

Knowledge is the result of knowing after sensing a certain object through the five human senses, namely: the senses of sight, sight, smell, taste and touch. Knowledge or cognitive factors are one of the important domains to shape a behavior and these behaviors become the basis for knowledge to last longer than not based on knowledge in an effort to break the chain of spread of the SARS-CoV-2 virus.

Based on the distribution of respondents' knowledge, it shows that out of 186 respondents, there are 138 (74.1%) respondents who have good knowledge and there are 18 (9.6%) respondents who have less knowledge. Knowledge about Covid-19 in the community and those who have recovered from Covid-19, especially in preventing transmission of the spread of the SARS-CoV-2 virus, is very useful in suppressing virus transmission. This research is in line with other research conducted in DKI Jakarta Province by Utiami, et al (2020) on the knowledge, attitudes, and skills of the community in preventing Covid-19 which shows that public knowledge is in the good category related to Covid-19 prevention efforts. One of the factors related to changes in one's behavior in public knowledge about preventing Covid-19 transmission is that the government currently provides various kinds of media in obtaining information that can be accessed through the internet, social media, TV, radio, and also print media.

People who have been exposed to the Corona virus, must maintain and isolate themselves so that there is no transmission to others. Islam teaches mankind that it is incumbent upon us to have knowledge to filter all the information we receive in order to obtain accurate and clear information. The essence of education in Islam is an absolute obligation imposed on Muslims, even the obligation to seek knowledge starting from the baby in the womb to the grave. Having knowledge is a special thing for every human being. In this study, where knowledge is explained in the Qur'an that people who have knowledge will be increased in degree by Allah Subhanahu wa Ta'ala. As he said in QS. Al-Mujadilah/58:11 which translates:

> "*Allah will undoubtedly elevate believers among you and those who are given some degree of knowledge. And Allah knows what you do*" (QS. Mujadilah [58]: 11).

The interpretation of this verse also teaches us to believe sincerely and generously and obey Allah's rules, and be active in learning and practicing knowledge because Allah will exalt several degrees for knowledgeable people both in this world and in the Hereafter. As it is said yarfa'illahu (surely Allah will exalt), of course through the process of yarfa'illahu (undoubtedly Allah will exalt), of course through a process that is not instant or instantaneous, but through a long process and knowledge is a gift from Allah in accordance with His will.

Attitude is a response or reaction of someone who is still closed to an object, stimulus, or topic. Attitude can also be interpreted as a person's tendency to act, both supporting and not supporting an object (Notoatdmodjo, 2014).

The results showed that from 186 respondents, 110 respondents (59.1%) were obtained who had sufficient attitudes towards Covid-19 prevention efforts, while respondents who had less attitudes towards Covid-19 prevention efforts were 10 (4.8%) respondents who were in accordance with the theory of adabtation of a good level of knowledge can encourage someone to have a good attitude and action as well. This is due to the geographical location of respondents in urban areas that allow respondents to get information quickly and is also influenced by the characteristics of respondents who based on age are in the age range of 17-25 years as many as 73 (39.2%) respondents. This is in accordance with research conducted by Rosidin, et al (2020), showing that good knowledge and attitudes that encourage community leaders to prevent and overcome Covid-19, starting from the actions of oneself, family and widening to the community. This result is also in line with research conducted by Azlan et al, (2020) on Public Knowledge, Attitudes, and Practices Towards Covid-19 in Malaysia stating that Malaysians have a good and positive attitude towards Covid-19 control.

From Allah Almighty. To mankind, so that people can remember that Allah SWT. Almighty over everything about this world. As ordinary people who have no power and effort, of course, we must always say prayers to Allah SWT. As a Muslim, we interpret the Covid-19 pandemic as a test from Allah Almighty. That nothing happens in this life except by His will. For all these trials and trials, we must always be patient by trying, praying, and believing that the current plague in various parts of the world is a destiny that God has determined long before man was created. As he said in QS. Al-Baqarah/2:45 translates:

> "*And ask for help (to Allah) patiently and pray. And it is very heavy except for those who are solemn.'*". (QS. Al-Baqarah[2]:45)

The above verse makes it clear that man is basically a weak creature, powerless and effortless without God's help. Perhaps, this pandemic is a reminder for us to draw closer, ask forgiveness and ask God for help. That verse Allah commands us to be patient and pray. As believing Muslims, let us always be patient, and improve the quality of our faith, increase worship of Allah, and increase muhasabah, improve ourselves, so that Allah immediately lifts this pandemic. Patience can also be a yardstick of our faith because God is testing the strength of our faith. If we are patient, even in difficult conditions, then God willing, it is one measure of the strength of our faith as Muslims.

Ibn al-Mubarak narrated from Ibn Luhai'ah, from Malik Ibn Sa'ad who said, "Patience is a servant's confession to Allah that the calamity that befalls him is from Allah by expecting Allah's pleasure and reward that is by His side. Sometimes someone complains, even though he remains strong and invisible to him except for mere patience. Ibn Jarir says, the meaning of the verse is 'the things of the scholars of the book (Jews), be patient in carrying out obedience to Allah and as your helper; Establish prayers, remembering that prayers can prevent oneself from evil and mungkar, draw near to the pleasure of Allah and are hard to do except for those who are solemn, that is, those who are humble, cling to obedience, and feel humiliated because they fear Him.

Covid-19 prevention measures are a person's response in the form of concrete actions taken by someone to prevent transmission of the Covid-19 virus (Goni et al., 2021). Covid-19 prevention measures will encourage the formation of Covid-19 prevention behavior.

Based on the results of research on measures to prevent Covid-19 transmission conducted on 186 respondents, it showed that as many as 112 respondents (52.7%) had sufficient category behavior and 16 respondents (8.6%) had less behavior. In line with research conducted by Prihati (2020) in West Kotawaringin New Village, it shows that 23 (46%) respondents have sufficient behavior about Covid-19 prevention efforts, it shows that the better public knowledge, the better the community's actions in preventing Covid-19.

In this study, it was found that most survivors did not carry out 5M health protocols such as not washing hands after interacting with others when outside the home, often removing masks when talking to friends / other people, not maintaining distance, not staying away from crowds and moving activities from one place to another.

Maintaining a healthy body condition is part of worship, both in terms of carrying out Sunnah to avoid the spread of the Corona virus and meeting the needs of the body to be healthy and strong, not easily infected by the virus, and strong in carrying out worship to Allah SWT. Allah loves strong believers over weak believers. In addition, part of our gratitude to God who has given the gift of healthy bodily enjoyment so that we must maintain and care for it. Caring for the body to be healthy can be in various ways, one of which is by maintaining cleanliness. Cleanliness is one of the important parts in Islam, for every individual to maintain cleanliness and health to maintain these two things, especially during the current Covid-19 virus pandemic so as not to be easily infected. For this reason, religion also requires us to always maintain cleanliness, both cleanliness of the body, clothing, and the environment. As Allah SWT also reminds people about cleanliness through His words QS.Al-Maidah/5:6 which translates:

"*O believers! When you want to pray, wash your face and your hands up to your elbows, and sweep your head and (wash) your feet to your ankles. If you are junub, then take a bath. And if you are sick or on your way or returning from the latrine, or touching women, then if you do not get water, then tayamumum with good dust (holy); Wipe your face and hands with it. God does not want to make it difficult for you, but He wants to cleanse you and perfect His favor for you, so that you will be grateful*"(QS.Al-Maidah/5:6).

Based on the above verse, it can be concluded that cleanliness, purity and beauty are things that are loved and liked by Allah SWT. For that we must maintain cleanliness, in other words not dirty, dirty, care and maintain the environment to look beautiful so that it is loved by Allah SWT. Cleanliness in addition to being loved and liked by Allah SWT cleanliness also provides benefits to humans, if the body and environment are clean then we will avoid all kinds of diseases. But on the contrary, if the body and environment are dirty, various diseases will easily attack the health of the human body.

CONCLUSION

From the results of research on the description of survivors' behavior in efforts to prevent Coronavirus Disease 19 (Covid-19) in Kec.Ujungbulu Kab. Bulukumba can be concluded as follows: (1) The level of knowledge of survivors in efforts to prevent Covid-19 is good at 74.1%, sufficient at 16.1%, and less

at 9.6%, (2) The category of survivors' attitudes in efforts to prevent Covid-19 is good at 35.4%, sufficient at 59.1%, and less at 4.8%, (3) The category of survivor actions in efforts to prevent Covid-19 is good at 31.1%, sufficient at 60.2%, and less by 8.6%. The suggestions that can be given by researchers are: (1) The government must further educate about 5M health protocols continuously so that the public and those who have recovered from Covid-19 pay more attention, health protocols (2) Can be used as a benchmark for Puskesmas, Hospitals and other health institutions in improving skills in formulating health program policies and strategies so that health degrees increase, especially in terms of prevention transmission of Covid-19. (3) Can be a reference source for other researchers related to Covid-19 prevention behavior and other researchers can continue research by examining more deeply the actions of survivors in carrying out efforts to cure Covid-19 other than medical measures.

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