

Indonesia's Personal Agentic Potential in Encounter-Recovery of the Spread of Covid-19: a Study of an Islamic Agentic Awareness

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Article Info

Article history:

Received 04-01-2024

Revised 06-27-2024

Accepted 06-27-2024

Keywords:

Personal Agentic

Social

Islamic Agentic

Awareness

COVID-19

ABSTRACT

This study explores Indonesia's personal agentic potential in addressing the spread of Covid-19 by implementing various government policies and Islamic agency awareness. Expost facto was used in this research, complemented with literature analysis. Data were collected from 200 respondents, classified based on education and gender. The data were validated using the Social and Agentic Awareness Questionnaire (SAAQ) and descriptors. The results showed that 76% of the respondents with secondary education had agentic and agent awareness of the virus and 24% did not. However, in terms of gender, 68% and 32% of male and female respondents had appropriate agentic awareness. Similarly, 60% of respondents with higher education and 40% with middle/secondary education had social awareness, in accordance with 35% of female and 65% of male respondents. These results indicated that respondents from higher education have a greater influence and potential in social awareness and agents to deal with the spread of COVID-19 compared to respondents from middle/secondary education. Subsequently, regarding agentic awareness, female respondents have lower social awareness compared to male respondents.

INTRODUCTION

Indonesia is one of the many countries in the world currently battling with the impact of the COVID-19 pandemic, which was first identified in December 2019 in Wuhan city, China. This led to the implementation of various geographic quarantine policies to hinder the spread of the virus (Lin A, 2020). The outbreak of this virus had adversely affected the economy, politics, law, society, and education sectors of the world, as well as the quality and productivity of a person's life (Sujadi et al., 2020).

Various studies have been carried out regarding the impact of COVID-19 on all Indonesian citizens' socio-political and daily lives, for instance, Blofield et al. (2020) stated that the pandemic's effects and consequences significantly affected a large population of people in Latin America, thereby limiting their economy and social community. Several policies have been implemented by countries all over the world to curb the spread of COVID-19 in order to restore the social, economic, and educational order through inherent legal and regulatory instruments. According to Afridawati (2015), Islamic law is precedence in surviving losses during emergencies (Darul mafasid muqaddamun 'ala



jalbil mashalih). [Asmawi \(2014\)](#) and [Hermanto \(2017\)](#) stated that common interests take precedence over one's good. Therefore, the government policy to regulate the spread of COVID-19 helps to ensure community activities to run properly, dynamically, and flexibly according to the conditions and circumstances of Islamic law ([Ikhwan, et al, 2020](#)).

In Indonesia, the government implemented the Large-Scale Social Restrictions (PSBB) policy to hinder the spread of the COVID-19. This is in line with the instruction from the ministries of health and religion ([Powell, 2020](#)). The restriction policy encourages Muslims to pray at home until Ramadan and the end of 2020 ([Arbi, 2020](#); [Mcbeth, 2020](#)). Similarly, Christians were also mandated to carry out their various worship activities at home and only go out when necessary ([Bhwana, 2020](#)).

The outbreak had significantly impacted the community's social and personal lives, especially in the educational sector. This led to limitations in physical, and social interaction, thereby leading to the inception of online learning, which was carried out from the comfort of their homes ([Schaffhauser, 2020](#); [UNESCO, 2020](#)). However, this limitation increased students' personal strengths in learning and social life ([Cao et al., 2020](#)). Various studies had been carried out to determine the impact of Covid-19 on education and the community's socio-economic life ([Wang et al. 2019](#)). According to [Arbi \(2020\)](#), students tend to exhibit fear during face-to-face learning with teachers or lecturers compared to online learning. This also affected the community's socio-economic conditions, leading to a weakened economy ([Amindoni, 2020](#)). Therefore, online learning was essential due to its ability to increase individuals' psychological strength, mental health, self-awareness, and social life during this pandemic.

Studies had been conducted to determine the obstacles and negative impacts of the Covid-19 pandemic on individuals' psychology and health, both socially and economically. However, no studies have been carried out to reveal the condition of individual agentic awareness (internal self-potential) in regulating and providing internal motivation to oneself ([Alfaiz, et, al, 2019a; 2019b; 2020a](#)). Agentic power is the strength of self-potential in cognitive psychology, which improves self-regulation and reflection. Therefore, without any impact, individuals tend to face various psychological health problems and challenges ([Alfaiz, et al. 2023](#); [Bandura, 2018; 2001; 1999](#); [Montenegro, 2019](#)). Furthermore, Agentic awareness in spiritual concept is defined as the potential for self-reflection on one's behavior and its impact on life, referred to in Islam as tafakur, leading to the formation of new intentional behaviors ([Alfaiz et al., 2023](#)). Thus, the agentic process is closely aligned with an Islamic and spiritual perspective.

Therefore, this study explores the psychological aspects that were rarely examined and reveals the level of social awareness of Indonesians in adhering to the implemented policies to hinder the spread of COVID-19. This is a descriptive field research with in-depth synthesis analysis used to determine the psychological level of the Indonesian society in such agentic perspective and spiritual view.

METHODS

Research Design

This study implemented a quantitative descriptive design by analyzing response items representing every measured aspect ([Sugiyono, 2016](#); [Fraenkel, 2009](#)). Furthermore, synthesis analysis was carried out to produce a finding that created a synthesis that serves as the basis for further studies.

Respondents

The random purposive sampling method was used to obtain data from 200 respondents, consisting of 100 males and 100 females. The sample consisted of 120 and 80 respondents with higher and secondary education backgrounds, respectively. The detailed classification of respondents is shown in table 1.

Table 1. Respondents Classification

Aspect Classification	Total Respondents	
Gender	Male = 105	Female = 95
Education Background	High Education = 135	Middle Education = 65

Instrument

Data were collected through the Social and Agentic Awareness Questionnaire (SAAQ) with the validity determined using variable analysis items and SAAD (the Social and Agentic Awareness Descriptors). Content validity used an interrater agreement model of expert validation and evaluation (Guilford, 1950) with a score of 1. SAAQ was applied based on the social cognitive theory of human agency in social and personal aspects, as well as in the use of interactions to determine their actions and choices (Bandura, 2018; 1999; 2001).

Data Analysis

The data were analyzed using a descriptive statistical approach which examined the items that represent indicators in SAAQ and explained the techniques used by respondents to determine actual perceptions and feelings. Furthermore, the data were also enhanced using literature analysis, leading to a real-life implementation synthesis of the findings for research and follow-up care. This study employed a descriptive approach to analyze and synthesize literature reviews statistically.

RESULTS AND DISCUSSION

The field findings using SAAQ classified data according to the respondents' group regarding education and gender. This is aligned with the awareness of social interactions during the pandemic as well as the level of individual agentic awareness in overcoming the spread of the virus. Before describing every aspect of the field findings, it is necessary to explain the conditions associated with the distribution of data from an educational background and gender perspectives. These variables tend to affect the psychological behavior of Indonesians in dealing with the spread of COVID-19. Table 2 showed the distribution of background conditions and gender of the 200 respondents used in this research.

Data Distribution of Social and Agentic Awareness Aspects from Educational Background and Gender

The research respondents were grouped based on their social and agentic awareness, which is the focus of this research. This is further detailed according to the field conditions of Indonesians in hindering the spread of the virus, along with the distribution of field findings data.

Table 2. Respondent Data Distribution; Educational Background and Gender

Education Background	Male	Female
Junior High School (ME)	18	15
Senior High School (ME)	18	14
Bachelor Degree (HE)	20	21
Masters (HE)	34	29
Doctoral (HE)	15	16
Total	105	95

In general, respondents' data distributions were classified in terms of educational background, gender, as well as social awareness, and agentic awareness. The sample comprised of a total of 105 males and 95 females, with their educational backgrounds divided into 2 groups, namely High Education (HE) with Middle or Secondary Education (ME). Table 3 showed a descriptive statistical percentage distribution level of respondents' educational background and gender.

Table 3. Percentage Distribution of Respondents' Social Awareness in Facing the Spread of COVID-19 based on Educational Background

Educational background	Frequency	Percentage
Middle/Secondary Education	80	40%
High Education	120	60%
Total	200	100%

Based on the percentage distribution of respondents in Table 3, education determines the level of perception of respondents' social awareness in Indonesia. However, there were 15 college respondents demonstrated a lack of adherence to social rules. These respondents lacked of sufficient social awareness to address the spread of COVID-19, as they did not believe in its existence despite their educational background.

Table 4. Percentage Distribution of Respondents' Social Awareness in Facing the Spread of COVID-19 based on Gender

Gender	Frequency	Percentage
Male	130	65%
Female	70	35%
Total	200	100%

The data distribution in Table 4 showed social awareness in dealing with the spread of COVID-19 based on gender. Therefore, according to the table, although 25 female respondents obeyed the social distancing policy implemented by the government, their male counterparts tend to possess a rational tendency to perceive social awareness. However, there were still many respondents who did not comply with the social rules; hence they were not yet at a standard level of dealing with the spread of COVID-19 due to gender, and their psychological needs.

Table 5. Percentage Distribution of Respondents' Agentic Awareness in Facing the Spread of COVID-19 based on Educational Background

Educational Background	Frequency	Percentage
Middle Education	47	24%
High Education	153	76%
Total	200	100%

The percentage distribution of respondents' agentic awareness in facing the spread of Covid-19 showed that education determined their perception. This outcome is observed regardless of the level of awareness among 33 higher education respondents who were not aware of their agentic potential. According to Bandura (1997, 2006), Alfaiz et al. (2017) and Yuzarion et al. (2018), self-belief is the ability to regulate and evaluate planned and future behavior to face and complete the tasks and problems.

Table 6. Percentage Distribution of Respondents' Agentic Awareness in Facing the Spread of COVID-19 based on Gender

Gender	Frequency	Percentage
Male	136	68%
Female	64	32%
Total	200	100%

The table above showed that male respondents have a rational tendency to perceive agentic awareness, while 29 female respondents exhibit psychological strength in overcoming fears and regulating behavior to protect themselves during a pandemic. However, many respondents failed to comply with the role of social distancing because they were not at the level of agentic awareness due to their psychological needs.

Percentage Level of Respondents' Social Awareness during the Pandemic

The first objective of this research is associated with the awareness condition of the social interactions of Indonesians based on educational background and gender, as shown in figure 1.

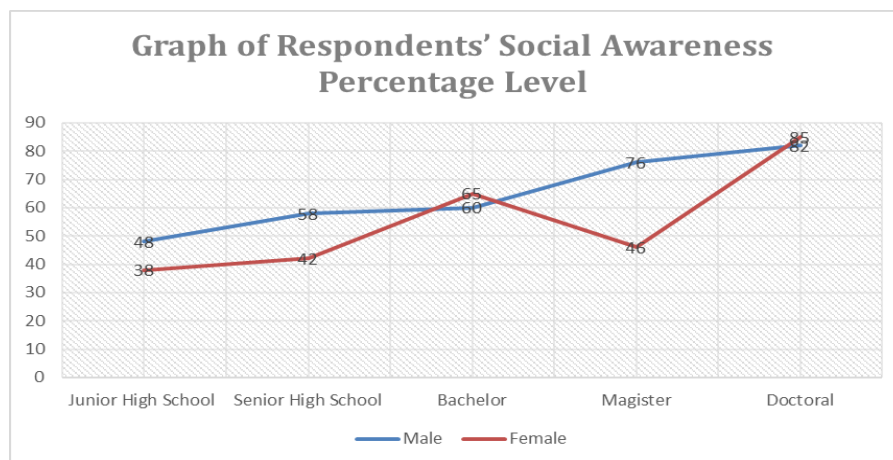


Figure 1. Graph of Percentage Level of Respondents' Social Awareness

The figure above showed that each respondent's percentage level is based on their educational background and gender-related to the results of the responses regarding the SAAQ items. All data findings were presented and grouped based on the type of sample determined. The percentage level in each educational background showed that the level of social awareness in complying with the rules to deal with the pandemic in junior high school education is lower. However, based on gender, female respondents with a Bachelor's education background have a second higher social awareness compared to those with Doctorate degrees. Globally, male respondents possessed good rational and social awareness, which enable them to organize themselves in accordance with government directions and the Islamic religious rules that prioritize benefit (Ikhwan et al., 2020).

In majority, educational background determined social and personal awareness and helped them protect their community during pandemics. This is in accordance with the graph of respondents, which indicated that the background of Doctoral Education is at a high percentage. This shows that education is a determinant of awareness and skills with the ability to assist people in thinking and acting to avoid the worst-case scenarios (Alfaiz et al., 2015; 2019). There is also the possibility that possessing more knowledge increases the sense of concern and social awareness (Chhikara et al., 2020; Ummah, et al. 2022).

In addition, these findings clearly showed that the level of social awareness is determined from the ideation and realization of awareness, such as knowledge, understanding, attitudes, and behavior (Ikhwan et al., 2020). Libra et al. (2019) and Merliya et al. (2019) stated that the realization of understanding and knowledge cannot be actualized without attitudes and behaviors. For religious individuals, social awareness is related to understanding, knowledge, and personal religious values such as pursuing mutual benefit (Ikhwan et al., 2020; Afridawati, 2015). Consciously saving oneself means assisting other people socially. Therefore, the agentic potential strength of groups in a social environment provides similar awareness that enables them to protect themselves by sharing understanding (Bandura, 1989; 1999; 2009).

This process was also determined using a qualitative analysis of items on the SAAQ. An instance is in the item "I limit myself when experiencing a weak physical condition." In answering this, the majority of respondents stated that there is no need to go to the hospital because the current condition can be maintained by consuming vitamins and herbal foods, without limiting themselves socially. The research explains that self-limiting consciousness exists despite the belief in maintaining health through natural processes and self-healing. This is in accordance with the cultural conditions and mindset of eastern society following social interaction and maintaining health using interrelated

conditions (Alfaiz et al., 2020; Amri, 2018). This is different from the conditions in cities that are more individualistic, therefore, social interaction is indeed limited regardless of the pandemic conditions. The findings of previous research data showed that the average number of people infected with COVID-19 is found in urban areas with very high community mobilization, thereby disturbing the quality of social life in the community (Alfaiz et al., 2019; Ayyitey et al. 2020; Blofield et al., 2020).

In carrying out self-isolation when experiencing unhealthy conditions, most respondents stated that they carried out activities without being told. This is related to the previous point to protect their family and closest people from the outbreak and also in accordance with the need to be healthy and maintain personal hygiene (Arbi, 2020; CDC, 2020). Social awareness is needed to reduce and naturally eliminate the spread of COVID-19, this is crucial psychologically, and physically, which is determined by personal and social concerns (Chhikara, et al, 2020; Canady, 2020). Furthermore, self-isolation serves a functional purpose for individuals to engage in self-talk, dhikr (remembrance of Allah), or pray to Allah SWT contributing to good mood and emotional health. This spiritual approach in the agentic process encourages individuals to face problems, do self-talk to maintain positive emotional health through contemplation (Alfaiz, et al, 2023).

Percentage of Respondents' Personal Agentic Awareness Level during the Pandemic

The second objective is the condition of personal agentic awareness of Indonesian society based on educational background and gender, as shown in Figure 2.

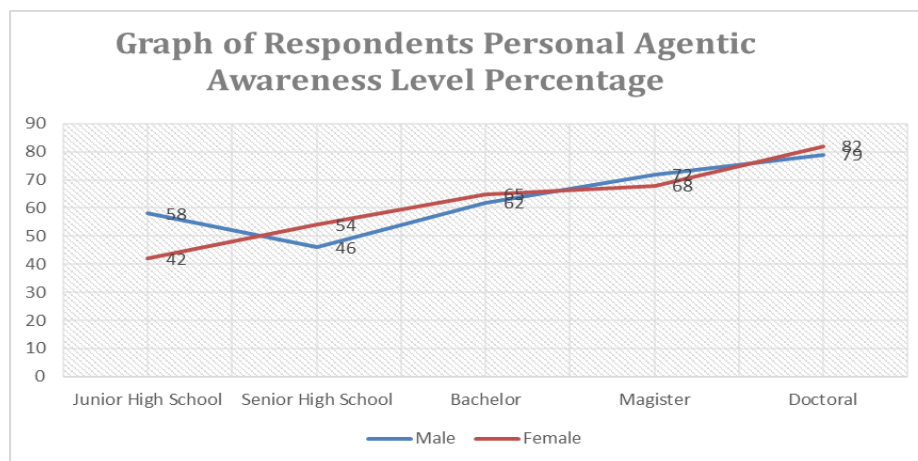


Figure 2. Graph of Respondents Personal Agentic Awareness Level Percentage

The percentage of the respondents' personal agentic awareness level in regulating and maintaining their overall health in order to hinder the spread of COVID-19, is shown in figure 2. This indicates that the higher the educational background, the more personal agentic potential with a conscious regulation of ways to provide good and healthy solutions. Personal agentic refers to the psychological strength inherent in each individual. However, this potential needs to be activated through a holistic internalization process of experience and belief in one's capabilities (Bandura, 1978; 2009) proactively, fully plan and reflect on self-visualization (Bandura, 2006; 2008; Alfaiz et al., 2019; 2020).

According to Alfaiz et al. (2017), a person with the ability to activate the agentic potential consciously and purposefully realizes cognitive behavior in everyday life. Therefore, the more active the potential for agentic awareness, the greater the individual ability to adhere to environmental orders. Subsequently, regardless of gender, the higher the education, the more agentic potential strength is in the respondent as indicated by higher responses in SAAQ. Ghinai, et al (2020), stated that COVID-19 is transmitted through interpersonal interactions, communication and physical contact with infected people. This can be minimized through adequate awareness and by adhering to

social restrictions. Therefore, with the potential for high individual agentic awareness, the spreading of COVID-19 can be minimized. This cannot be overcome only using the PSBB (Large-Scale Social Restrictions) with individual agentic awareness, although restricting access from community mobilization plays an essential role (Kemensetneg, 2020; Farida, et al. 2022).

The social potential and agentic awareness of respondents representing the conditions of Indonesian society show that the flow of information is a source used to strengthen people to be more aware of pandemic conditions. However, it is also a negative tool due to its ability to increase fear and worries regarding the virus in the community. According to Canady (2020), one of the factors responsible for the emergence of an individual's sick condition is extraordinary fear, hence the immune system responds negatively, and the individual easily experiences psychosomatic conditions. Agentic self-control is a supporting factor for maturing cognitive and behavioral mental health in order to possess self-control and awareness (Bandura, 1986; 2000; 1982; 2008). Therefore, to absorb and interpret information, a new positive behavior for oneself and the environment is needed (Alfaiz et al., 2020). In such conditions, individuals can maintain positivity by adopting new perspectives and behaviors through continuous learning, as learning is key to forming new habits. (Paulina, et al, 2023).

Qualitatively, the respondents stated that masks, hand sanitizers and limiting physical contact had become new habits. However, the majority realized that COVID-19 is a common enemy, therefore, they aim to possess strong agentic awareness. This is similar to the next qualitative item analysis, which showed information related to the dangers of COVID-19 is limited to social media. According to a respondent, excessive fear and worry reduce their psychological condition. In this case, the respondents' agentic awareness is active with anticipatory behavior and self-reflection (Alfaiz et al., 2019; 2020), which is necessary during a pandemic.

CONCLUSION

In conclusion, this research used the quantitative descriptive data to determine the studied variables' level on respondents with different educational backgrounds and gender. These findings reinforced and complemented previous findings regarding the aspects of respondents' agentic psychological level and social awareness during this pandemic. Furthermore, the condition of social awareness of Indonesians is at a fairly good level, hence the tendency of the people represented by respondents indicates that the society is limited to various activities to prevent the spread of the virus. In terms of educational backgrounds, the majority of respondents with higher education exhibited a higher level of awareness compared to those with middle/secondary education. Similarly, the level of rationality of the male gender exhibits more control and maturity compared to female respondents. Indonesia has a fairly good self-agent regarding agentic awareness to regulate and respond to the pandemic condition. This is in contrast to the attitude of female respondents from middle/secondary education. The potential condition of Indonesians in dealing with the spread of COVID-19 is at an awareness level, as seen from the different responses of respondents' interviews. The educated ones among them have a lot of insight and discipline than others, therefore, they tend to counsel and provide consultation for people without adequate knowledge of the virus. Therefore, the Islamic counseling and consultation model needs to be adopted by Indonesians to minimize the spread of the virus or psychological impact in the future.

ACKNOWLEDGMENTS: The researcher is grateful to the Ma'soem University and Al Ma'soem Education Foundation. Also, the researchers were grateful to validators and experts for the best in this research, and also thanks to the author's team and students as surveyors in the field for their ethical, mental, and physical support during the research and writing of this article.

AUTHORS' CONTRIBUTIONS: All authors contributed to this research article and the process. As a research leader, AA arranged an idea rumination, coordinated with team research, and searched for information in the field. AF, AD, and RW helped arrange this variable's syntax; RH, AN, and MK collected information using interviews and distributed

instruments. As an international collaboration, ADC gathered updated research about research variables and edited the manuscript.

CONFLICTS OF INTEREST: All authors have no conflict of interest to be declared.

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