



Antecedent of Knowledge of Fatwa, Coronavirus, and Family Factors on Student Compliance with Social Distancing Policies to Reduce the Negative Impact of Covid-19 in Indonesia

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Abstract

This study aims to determine the effect of knowledge of fatwa, the knowledge of coronavirus disease, and family factors on student compliance with social distancing policies to prevent the spread of Covid-19 in Indonesia. This study was quantitative and the data were collected through questionnaires distributed via google forms. The data were collected from 426 respondents who were students of private and public Universities in Indonesia. The tool of analysis used in this study was the Partial Least Square (PLS) method, a variance-based structural equation analysis (SEM) that can simultaneously perform the measurement and structural model testing. The study found that there was a significant influence of the family factors on the compliance of students with social distancing policies. While there was no significant influence of the knowledge of fatwa and Covid-19 variables on student compliance with social distancing. The results of this study contribute to enriching the discourse of the role of religious and social factors on student compliance with social distancing policy to reduce the spread of Covid-19.

Keywords: Covid-19; Knowledge of Fatwa; Family Factors; Student Compliance; Social Distancing Policy

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Introduction

The article must be original of the research report, related to social and development, and has not been published or submitted for publication elsewhere.

The number of persons affected by the coronavirus globally has reached 68,430,554, with 1,560,166 deaths and 47,348,606 recoveries. In Indonesia, there have been 586,842 positive cases, 18,000 deaths, and 483,497 successfully cured people (<https://www.worldometers.info/coronavirus/>). Social distancing, self-isolation, and travel restrictions have led to a reduced workforce across all economic sectors, as well as extensive job loss (Nicola, et al., 2020; Hafiz et al., 2020; Donthu & Gustafsson, 2020).

The current outbreak has affected all economic sectors across the world, and no country seems to be untouched. It

has triggered both economic and societal consequences, especially concerning business activities and consumer behavior (Erokhin & Gao, 2020; Mollenkopf, Ozanne & Stolze, 2020; Barbier & Burgess, 2020). Also, this pandemic has caused many challenges, such as a shortage of medical supplies, along with the devastation of the educational, transportation, job, and healthcare sectors (Khan, Yezdani, Chakravorty & Shukla, 2020). Vaziri et al. (2020) found that the coronavirus pandemic may have negative consequences for employees, such as lower job satisfaction and performance, as well as a higher staff turnover.

Mukaetova-Ladinska & Kronenberg (2020) discovered a growing torrent of new scientific papers about covid-19 disease. Within five months, the number of publications in the public domain rapidly increased by more than 285-fold, specifically from 140 in March 2020 to > 40,000 by the end of August 2020. Additionally, several preprint articles on the > 50 known servers were withdrawn soon after their online appearance (observation by EM-L and GK).

Kaur et al. (2020) stated that effective planning helps in influencing the trajectory of the transmission, such as maintaining hygiene, using facemasks, isolation, or quarantine, as well as social or physical distancing. The researcher also declared that a lockdown policy may be implemented if needed. Meanwhile, Chiu et al. (2020) asserted that wearing masks, hand hygiene, and social distancing may contribute to the prevention of Covid-19 and the decline of other infectious respiratory diseases. Ardan, Rahman & Geroda (2020) found that the current physical distancing during this Covid-19 pandemic had an impact on students. These students were worried about being exposed to the disease and having a reduced capability of performing daily activities. Demirbilek (2020) stated that eradicating the pandemic required actions attached with a multi-sectorial approach, and the implementation of preventive measures throughout the society as a whole (Fraenkel & Cho, 2020).

Furthermore, Wake (2020) stated that good knowledge, a positive attitude, and sufficient practice of Covid-19 preventative actions by the community contributes a significant and essential role in controlling the pandemic. Chen et al. (2020) found that the knowledge, attitudes, and practice of preventive measures by the Anhui Province residents were appropriate. Also, it strengthened the community publicity, maintained the mental health of residents, and promoted students' health education (Van Bavel et al., 2020).

Shi et al. (2020) discovered that mental health symptoms may have been common during the covid-19 outbreak, due to the increased stress precipitated by the pandemic, varying from acute stress associated with job loss to more chronic and enduring forms (Brock & Laifer, 2020). Hence, the implementation of mental health intervention policies in other countries and regions was needed. Also, the development of preventive and controlling remedies, along with personal precaution procedures to avoid the SARS-CoV-2 infection were required (Islam et al., 2020).

Morgul et al. (2020) discovered that there was a relationship between the Covid-19 pandemic and mental health issues in Istanbul, Turkey, while Power (2020) found that the pandemic has resulted in negative impacts for women and families. Also, Bartoszek et al. (2020) stated that the public may be vulnerable to pandemic-related stress and frequently experience anxiety. A study involving 471 subjects where 85.6% were females, discovered that women had higher mean scores of depression, loneliness, and daily life fatigue, and also started exercising more often than males. Also, El-Hage et al. (2020) revealed that the protection of health care professionals was a necessary component of the public health measures to address the large-scale health crisis. Kishore (2020) found that almost all children became infected by a family member and that the greater the frequency and duration of the interaction between a child and other individuals, the higher the risk of covid-19 infection. However, Brown et al. (2020) found that more parental support and control during the pandemic lowered perceived stress and child abuse potential. Additionally, innovations in the implementation of family involvement during hospitalizations were discovered to possibly lead to long-term progress in the delivery of family-centered care (Hart, Turnbull, Oppenheim & Courtright, 2020).

Meanwhile, spirituality aids mental relaxation in times of crisis and dangerous diseases (Fardin, 2020; Hakim, Muslikhati & Aprilianto, 2020). Hence, Koenig (2020) recommended that individuals should maintain their spiritual, mental, and physical resilience during the period of the pandemic.

Ahmad & Ahad (2020), Arifin & Zaini (2020), Minhas (2020), Quadri (2020), And Rifa'i et al. (2020) found four steps from Islamic and historical perspectives to be performed as the religious duties of Muslims to treat this disease. These steps were isolation, quarantine, sanitation, and necessary immunization (Yunus & Rezki, 2020), which are also methods recommended by the World Health Organization (WHO). Furthermore, ashraf et al. (2020) and indriya (2020) recommended every Muslim to provide good responses in this pandemic era, such as the act of quarantining by isolating areas affected by the virus, being patient, kind, making efforts, and praying frequently (Ab Rahman et al., 2020; Bendebka, 2020; Rahman, 2020; Amanambu, 2020).

In Muslim countries, the educative movement by Islamic preacher, which is known as da'I, has also become an alternative method to increase the community's awareness of the coronavirus disease (Nuryana & Fauzi, 2020; Isiko, 2020; Yezli & Khan, 2020). Meanwhile, the rule imposed by the government and Indonesia Ulema Council (MUI) in handling the pandemic outbreak did not include an investigation into Islam (Rajab, Nurdin & Mubarak, 2020; Pabbajah, Said & Faisal, 2020; Morales & Morales, 2020).

A fatwa is a term regarding opinion or interpretation of an issue related to Islamic law. Hence, knowledge of the scholars' fatwas concerning the pandemic, especially Covid-19, can induce obedience to these opinions. Concerning this research, it is to avoid the spread of the disease.

An attempt at reducing this spread is by minimizing activities that generally involve crowds, such as concerts, shopping centers, schools, congregational prayers, and other activities that gather large numbers of people. This is an effort to maintain personal and collective health and is part of the objectives of shariah in keeping the soul (Auladi, 2020).

Therefore, the fatwa of the ulama (MUI), especially regarding Covid-19 and the avoidance of gatherings, such as schools, has an influence on teaching and learning activities through online platforms. This means that the ulama's fatwa can encourage teaching and learning activities to be performed online.

Individual knowledge about covid-19 also influences behavior and promotes practices, such as wearing a mask, paying attention to general hygiene, frequent washing of hands, and maintaining distance during this pandemic (Purnamasari & Raharyani, 2020; Usman, Budi, & Sari, 2020).

Knowledge of this disease and the dangers have been shown to promote prevention through individual action. Therefore, knowledge about covid-19 needs to be supported by providing specific, valid, and right-on-target information (Syakurah & Moudy, 2020). Similarly, this supports the government's decision to prevent activities that require assemblage, such as schools, with the alternative to perform teaching and learning activities through an online system.

Furthermore, the family factor encouraged the implementation of teaching and learning activities through an online system that was written by the ulama. This online learning system was used as a replacement after the government decided to postpone school activities due to the pandemic. Consequently, encouragement from the family is a form of moral and material support (Bakhri, Dyatmika & Kamal, 2020).

Several studies that reveal the importance of multidisciplinary solutions to tackle the spread of the coronavirus. Therefore, this study tries to illustrate the level of compliance of students at universities by using three parameters, which are the knowledge of fatwa, coronavirus (Covid-19), and family factors. These three variables gave added value to this research.

This study discusses the factors that influence student compliance in implementing social distancing policies. The analysis of these factors in implementing social distancing policies produced relevant data that will allow the government or religious and social institutions to benefit the community. Also, it promotes the expansion of strategies in overcoming the spread of the coronavirus by increasing public literacy regarding the knowledge of fatwa, the virus, and family factors.

The main and definite interest of this study was to explore the effect of knowledge of fatwa, the coronavirus disease (Covid-19), and family factors on university student compliance and adherence with social distancing policies. Meanwhile, these policies are geared towards preventing the spread of the coronavirus disease in Indonesia. As stated in the previous paragraphs, these efforts to minimize the spread of the coronavirus require various cross-disciplinary approaches.

Research Method

The main and definite interest of this study was to explore the effect of knowledge of fatwa, the coronavirus disease (Covid-19), and family factors on university student compliance and adherence with social distancing policies. Meanwhile, these policies are geared towards preventing the spread of the coronavirus disease in Indonesia. As stated in the previous paragraphs, these efforts to minimize the spread of the coronavirus require various cross-disciplinary approaches. The expected results of this study will impact significance on the influence of the varying family factors on the compliance of students with social distancing policies in tackling the pandemic. This is an experimental quantitative research, which employed a predictive correlational design analysis. An intentional sampling was used, which consisted of 426 informants, particularly private and public university students in Indonesia, comprising 271 women and 155 men.

This sample was selected with a non-probabilistic procedure. The inclusion criteria were being an active university student, involvement in online classes, and the possession of knowledge on COVID and Fatwas. Meanwhile, the data were collected through questionnaires that were distributed via Google Forms, then collected and analyzed.

The dimensions of the scale are distributed in 3 factors: a) Knowledge of Fatwas. This was according to several items, which were the meaning of fatwa, and the requirement of the public to make efforts to maintain their health and avoid causes of COVID-19 exposure. Also, knowledge of the fatwas that mandated exposed persons to isolate themselves to prevent transmission of the disease, praying at home as an effort or measure to counter the spread of the coronavirus. Another item was the understanding that the fatwas, which directed the replacement of Friday prayers with dzuhur at home were implemented to prevent the spread of the coronavirus. Finally, there was the need for Muslims to obey and support government policies that implemented isolation and treatment of people exposed to Covid-19; b) Knowledge of Covid-19. This variable comprised six items. These were the awareness that coronavirus caused disturbances in the respiratory system, including acute pneumonia and death, along with the fact that the virus infected people regardless of age, gender, ethnicity, race, and religion. Other items were that viruses were the cause of the pandemic and that close contact with positively infected persons was the main reason people contracted the disease. Also, the knowledge that fever, coughs, flu, and weakness were the first symptoms of exposure, and that using a mask combined with frequent hand washing your hands were ways of protection from contracting coronavirus, were tested; c) Family Factors. The variable of family evaluated with various items. These included an increasing wariness of the coronavirus because of the warnings of relatives, and frequent reminders from family members or parents to avoid travel and maintain distance from other people. Other associated items were the possession of information about the coronavirus, including those acquired from the family, and advice from relatives to stay at home while the outbreak persisted. Also, the ability of family members to provide sufficiently for the students' living needs, including food, drink, internet data, and medicines during the pandemic, as well as the awareness of the virus because of the attitude of relatives, were assessed.

The scale was structured according to the Likert format and comprised five response alternatives, which were Strongly disagree (1), Disagree (2), Abstain (3), Agree (4), Strongly agree (5). Meanwhile, the analytical tool used was the Partial Least Square (PLS) method, which is a variance-based structural equation analysis (SEM) that can simultaneously test measurement and structural models (Ghozali, 2006). This tool was used to determine the effects of knowledge of the fatwas, the coronavirus disease (COVID-19), and family factors on student compliance with social distancing policies to prevent the spread of the illness in Indonesia.

In this study, a test was conducted to discover whether the initial hypothesis was accepted or rejected. The following were the hypothesis used:

- H¹ : If the knowledge of fatwas affects student compliance with social distancing policies
- H² : If the knowledge of COVID-19 affects student compliance with social distancing policies
- H³ : If family factors affect student compliance with social distancing policies.

Results and Discussion

According to the results obtained from the exploratory factor analysis (EFA), the effects of the factors related to online learning from the variables of fatwa knowledge, Covid-19 knowledge, and family factors can be seen in Table 1 below:

Table 1
The EFA Tests on The Factors Relevant to Online Learning

Factors	Item	Loading factor
Knowledge on Fatwa	PF1	0.703
	PF2	0.888
	PF3	0.933
	PF4	0.726
	PF6	0.860
	PVC1	0.885
Knowledge on Covid-19	PVC2	0.928
	PVC3	0.868
	PVC4	0.875
	PVC6	0.888

Factors	Item	Loading factor
Family Factor	FK1	0.876
	FK2	0.894
	FK3	0.675
	FK4	0.847
	FK6	0.822

The factors that were extracted and tested above from the knowledge of fatwa, Covid-19, and family factors were further analyzed using the confirmatory factor analysis (CFA), while the structural equation modeling (SEM) was used to test the structural model. Based on Figure 1, the variable knowledge about fatwa contained sufficient loading factors for each parameter, where PF1, PF2, PF3, PF4, and PF6 averaged 0.69, 0.87, 0.94, 0.73, and 0.86, respectively.

Meanwhile, the COVID-19 knowledge variable produced loading factors of 0.88, 0.92, 0.86, 0.87, and 0.90 for PVC1, PVC2, PVC3, PVC4, and PVC6, respectively. Then, the factor family factor variable, FK 3, was removed because the loading factor did not match the criteria. Meanwhile, the loading factors for FK1, FK2, FK4, and FK6 were estimated as 0.89, 0.88, 0.83, and 0.82, respectively.

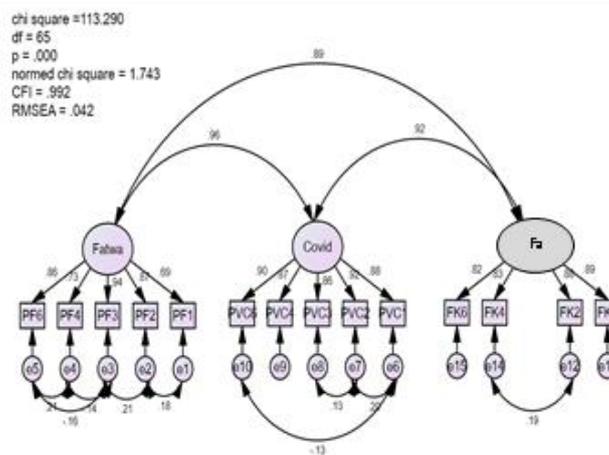


Figure 1. The Confirmatory Factor Analysis of Independent Variables

The SEM analysis was used to test the proposed hypothesis, and this technique made it possible to simultaneously estimate the linear regression equation in one test frame. With the same goodness of fit indices, the structural equation model was evaluated to be appropriate, as described in Figure 2 below:

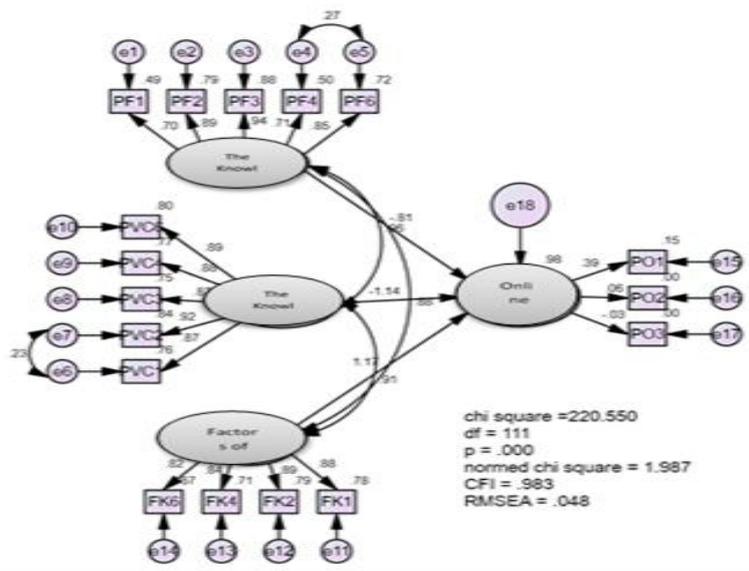


Figure 1. The Path diagram of Structured equation modeling (SEM)

On the other hand, Table 3 implies that knowledge of fatwa and Covid-19 obtained p-values of 0.183 and 0.115, respectively, meaning they had no positive or significant relationships to online learning. Conversely, the family factor showed a p-value of 0.002, which is smaller than 0.05, and an estimated coefficient of 0.559. These values indicated that family factors had a positive and significant effect on online learning.

Table 2
The Hypothesis Test Results

Path	Estimate	P-value	Result
Online Learning <---Knowledge of Fatwa	-0.504	0.183	Rejected
Online Learning <---Family Factor	0.559	0.002	Accepted
Online Learning <--- Knowledge of Covid-19	-0.532	0.115	Rejected

Based on the result above, it was implied that the knowledge of fatwa does not affect online learning, as shown by the reluctance of the public to comply with calls from the Indonesian Ulema Council (MUI) and the government to avoid crowds. This lack of effect is coupled with the increasing number of online games played by the community, especially students. Furthermore, quotas for learning were switched to being used to play online games, which sometimes contained elements of gambling (Yong, Inoue & Kawakami, 2017; Nicolson, Huebner & Shipworth, 2017; Rapp, 2018; Stübinger & Knoll, 2018).

This situation became the background for the emergence of a fatwa from the Indonesian Ulema Council (MUI) to prohibit several online gaming platforms (Ghafari, 2019). However, this result contradicts the research by Sumarto (2020), which revealed that the MUI fatwa encouraged the implementation of online learning, particularly that implemented by the Muslim community. Conversely, it corresponds with research conducted by Dahlan (2020), which revealed that the MUI fatwa to avoid crowds and perform online learning was ignored by the jama'ah tabligh.

Family factors affect online learning because the current rapid technological developments cannot be avoided. This is evidenced by the high level of smartphone use by elementary, up to university students.

Therefore, supervision and support from the family are needed to prevent students from using online tools wrongly. This corresponds with the research by Prabowo et al. (2020), which stated that family factors have a positive and significant effect on the learning achievement of students with current information technology that has been rapidly developed. Hence, the role of the family is very important in the online learning system to monitor and provide the necessary learning facilities.

This finding is similar to the study by Fanny (2019), which stated that e-learning learning encouraged and enhanced student learning outcomes. E-learning requires support from various parties, including policymakers at the school, central and local government levels, and most importantly, the family.

Covid-19 knowledge does not affect online learning due to various reasons. Online learning is influenced by the lack of facilities owned by each individual or student, including adequate gadgets, such as a smartphone, laptop, notebook, or computer. This is either coupled with the lack of data packages for connectivity to the internet network. Meanwhile, students that have excessive data packages use it for other activities besides studying, such as online games, Instagram, YouTube, or live streaming.

This finding corresponds with the research conducted by Astini (2020), which proved that students in Indonesia were not ready to utilize online learning systems. It was discovered that 61.5% of the students stated that they had never participated in online learning during the pandemic. Similarly, the study by Sadikin & Hamidah (2020) as well as Purwanto et al. (2020), stated that the difficulties in online learning were the weak supervision of students, poor internet signals in certain areas, and the expensive nature of data packages needed by the students and educators.

Conclusions

This study aims to determine the effect of the knowledge of fatwa, the coronavirus disease, and family factors on student compliance with social distancing policies to facilitate the prevention of the spread of Covid-19 in Indonesia. Consequently, this study confirms the relationship between family factors on student compliance with social distancing policies to prevent the spread of the coronavirus disease in Indonesia. Meanwhile, no relationship was observed between either the knowledge of fatwa or that of Covid-19 on the student compliance with social distancing policies.

Three factors were considered to be limitations in this study. First, the impossibility of having a larger sample limited the generalization of the results of this study. Second, Indonesia is a vast area, so the level of internet network connectivity varies depending on where students live. Third, the instrument used in this study did not cover all the universities in Indonesia. For further research should add wider scope of population and sample, and add several variables such as consumer behaviour and also social factors which may affect the student compliance with social distancing policies.

The conditions of the pandemic require maximum efforts to reduce the rate of spread of the coronavirus, as this pandemic is not only a health problem but also an economic, religious, educational, political, and legal issue. In the educational field, it has resulted in the use of online platforms for learning activities. Meanwhile, several fatwas have been issued by the Indonesian Ulema Council in the religious field to reduce the rate of spread of this virus. This investigation shows the preliminary requirements to produce inferential data from the explanatory variables of students at Universities in Indonesia concerning their knowledge of the fatwa issued by the Indonesian Ulema Council, as well as their awareness of coronavirus and family factors.

Despite of the compelling results, this study acknowledges a research limitation. The characteristics on student compliance with social distancing policies to prevent the spread of Covid-19 in Indonesia of social are only proxied by three variables namely: the role of religious and social factors such as knowledge of fatwa, the knowledge of coronavirus disease, and family factors. So that only family factors has a significant influence on the compliance of students with social distancing policies in tackling the pandemic. While there was no significant influence of the knowledge of fatwa and Covid-19 variables on student compliance with social distancing. Due to the limitation, the authors suggest future research to integrate other proxies such as knowledge of public health, the income and pattern of consumer behavior of the student. In addition, future research can also add the length of observation period so the research will result in more comprehensive determination and indept research conclusion.

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