

# The Effect of Religiosity on Society's Law Awareness in Complying with Health Protocol in DKI Jakarta Province

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## ABSTRACT

The Covid-19 pandemic has turned into an international calamity that has produced material losses, put psychosocial pressure on society, and resulted in numerous deaths. Society's behavior and lifestyles have also changed due to the Covid-19 pandemic, allowing them to adapt to the current situation. The New Normal society is a strategy from The Indonesian Government and even around the world in an effort to maintain economic stability and public health conditions. Its success depends on the society's law awareness in complying with health protocol. Various references state that a person's high level of religiosity can be a determinant factor to comply with the law. On the other hand, there are some people who do not comply with health protocols because they believe that God predestines illness and death. This can raise concerns; this view hinders the success of handling Covid-19. Meanwhile, religious communities are expected to be able to have a role in determining success and even in socializing Covid-19 management. This study aims to determine the effect of religiosity on society's law awareness in complying with health protocol in DKI Jakarta. The type of this research is quantitative using two instruments, namely the instrument of religiosity and the instrument of law awareness in the context of complying with health protocol. The population in this study are residents of DKI Jakarta Province who will be taken a sample of 115 people, and the data testing technique is carried out using simple linear regression analysis. The significance test results obtained a significance value of less than 0.05, which means that H0 was rejected. So it can be summarized that religiosity has a significant effect on society's law awareness in complying with the health protocol in DKI Jakarta Province.

**Keywords:** *New normal, religiosity, society's law awareness, health protocol.*

## 1. INTRODUCTION

Since March 2020, Indonesia has been dealing with the Covid-19 pandemic. Jakarta Province, as the country's capital, is one of the cities that suffered a major impact due to the pandemic. According to [corona.jakarta.go.id](https://corona.jakarta.go.id), there were 403,260 (four hundred and three thousand and two hundred sixty) confirmed cases of Covid-19 in Jakarta on April 23, 2021. The confirmed Covid-19 presentation in Jakarta accounted for 24.7 percent of the overall nationally confirmed Covid-19 (<https://corona.jakarta.go.id/id/data-pemantauan>). Aside from health issues, the covid-19 pandemic has a wide range of consequences. Many workers have been laid off, the risk of rising poverty, and the restricted face-to-face activities are just a few of them.

In response to these issues, the Indonesian government has adopted various policies to prevent Covid-19 from spreading while maintaining the economy, among others are :

1. Decree of the Minister of Health of the Republic of Indonesia Number HK.01.07 / Menkes / 382/2020 concerning Public Health Protocols in Public Places and Facilities in the Context of Prevention and Control of Corona Virus Disease 2019 (Covid-19). In this policy, it is explained that people must change their lifestyle with a new order and adapt habits (new normal) to live productively and avoid

the transmission of Covid-19. Some of these adaptations include wearing a mask when going out of the house or interacting with other people, cleaning hands regularly with water or a hand sanitizer, maintaining distance when interacting, and increasing the body's power by adopting a clean and balanced lifestyle. This policy was followed by other policies, including [1]

2. the Enactment of Restrictions on Micro-based Community Activities from DKI Jakarta Provincial Government had been extended several times.
3. Regulation of the Minister of Health of the Republic of Indonesia Number 10 of 2021 concerning the Implementation of Vaccinations in the Context of Eradicating the Corona Virus Disease 2019 (Covid-19) Pandemic [2]
4. recently was a circular from Covid-19 Task Force Unit. Circular Number 13 of 2021 concerning the Elimination of Eid Al-Fitr Homecoming 1442 Hijriah and Efforts to Control the Spread of Corona Virus Disease (Covid-19) During the Holy Month of Ramadan 1442 Hiiriah. [3]

Efforts to stop the spread of Covid-19 cannot succeed only with the implementation of various rules. Society's law awareness is required in order to follow the rules, as is a community commitment to implementing the government's health protocols. No matter how effective a policy is, it will not be optimal unless society implements

it correctly. Soekanto (1977) [4] said that the achievement of legal objectives, namely the creation of harmony between peace and order, will be realized if the majority of society and the government obey the law. In line with it, Usman on Siahaan (2020) [5] said that law awareness is associated with legal effectiveness. This is because law awareness is related to whether a legal provision in society actually works or not. An illustration of the importance of society's law awareness can be seen from the data from the Covid-19 task force on January 24, 2021, showing that districts or cities that are in the red zone have a level of compliance with wearing masks and maintaining a distance of less than 60%. Meanwhile, districts/cities that are included in the green zone have a higher level of compliance with the Health protocol, reaching 91-100%. Furthermore, following health protocols such as wearing masks, washing hands, and keeping a safe distance has been shown to reduce the risk of contracting Covid-19 by up to 85 percent. (<https://covid19.go.id/p/berita/kepatuhan-protokol-kesehatan-bersama-sama-terbukti-menekan-penularan-lebih-luas>).

According to Bull in Rejekiningsih (2015) [6], awareness has several levels. The level of awareness is categorized as follows: (1) Anomous awareness: Awareness whose reason or orientation is unclear; (2) Heteronomous awareness: Awareness based on various basic motivations; (3) sociomous awareness: awareness that is oriented towards the public; and (4) Autonomous Consciousness: Awareness which is based on the concept of self-awareness. Meanwhile, law awareness, which is a concept from the sociology of law, is defined by Soekanto (1977) [6] as abstract conceptions in humans about the harmony between order and the desired or appropriate order. Another definition explains that law awareness means awareness of what we should do or do or what we shouldn't do or do, especially towards other people (Mertokusumo in Rosana, 2014) [7]. From the explanation above, law awareness can be understood as awareness to act according to the rule of law.

Based on the theory Soekanto in Rosana (2014) [7], law awareness consists of four dimensions, namely:

1. Legal knowledge is someone's knowledge of certain behaviors regulated by written law, namely what is prohibited and what is allowed.
2. Legal understanding is the amount of information that a person has regarding the content of (written) rules, including the content, purpose, and benefits of these regulations.
3. Legal attitude: which is a tendency to accept or reject the law
4. Legal behavior: the manifestation of legally desired behavior.

In this research, society's law awareness is in the context of complying with health protocols can be interpreted as society's awareness of what should or should not be done in the context of complying with legal rules related to health protocols. In this case, society encompasses all

levels of social and economic groups without exception. This includes people who work on the streets ( beggars, scavengers, and buskers) or correctional clients who are undergoing reintegration with guidance from the Probation and Parole Office.

In Indonesia, laws are closely related to religiosity. The first precept in Pancasila is The One and Only God (*Ketuhanan Yang Maha Esa*), which is also stated in the Preamble of the 1945 Constitution. Divine values rooted in religious teachings are inextricably linked to people's lives. Related to this, based on a survey by the Pew Research Center entitled "The Global Divide" published on July 21, 2020, it shows that Indonesia is on the top list of religious countries, with a high level of belief in God in order to have better morals and values. This means that the majority of Indonesians are religious and consider religion important (<https://ibtimes.id/riset-2020-indonesia-negara-paling-religius-di-dunia>).

The definition of religion is a complex system of beliefs, facts, attitudes, and ceremonies that connect individuals with a divine being (Chaplin, 2011) [8]. Meanwhile, according to Stark and Glock in Andriani and Muthoharoh (2014) [9], religiosity is the state or quality of a person in his commitment to a religion. There are five dimensions of religiosity according to Glock (in Amawidyati and Utami, 2007) [10], namely:

1. Ideological dimension: the degree to which a person accepts things dogmatic in his religion—for example, belief in God, heaven, and hell.
2. Intellectual dimension: the extent to which a person knows about the teachings of his religion, especially those in the holy books.
3. Ritualistic dimension: the degree to which a person performs ritual obligations in his religion.
4. Experiential dimension: are personal feelings or religious experiences. For example, one feels close to God, protected by God, and that God answers their prayer.
5. Consequential dimension: is a dimension that measures the extent to which a person's behavior is motivated by religious teachings in social life.

In the current pandemic conditions, the government also has a tendency to increase society's law awareness in complying with health protocols during the Covid-19 pandemic through the approach of religious leaders. This was stated, among other things, in the President's message on June 29, 2020, in a limited meeting on dealing with Covid-19, which stated that religious and community leaders in public communication must be heavily involved (<https://voi.id/berita/7960/jokowi-minta-tokoh-masyarakat-beri-edukasi-terkait-pandemi-Covid-19>, June 29, 2020).

Based on previous research, it is found that the level of a person's religiosity affects awareness in complying with the applicable legal rules in Indonesia. Among them is research by Utama and Wahyudi (2016) [11] about the

Compliance Behavior of Individual Taxpayers in DKI Jakarta Province, with the results showing that religiosity has a significant effect on voluntary tax compliance. There is also a study conducted on adults by Grasmick et al. (1991) [12] regarding the role of religiosity in compliance with the law. What about now? Because of the Covid-19 pandemic, we are now in an extraordinary situation. Even though many people have implemented health protocols into their everyday lives, we can still see people who seem to disobey the rules due to dilemmas in changing behaviors established in the past and the belief that destiny about life and death is predetermined by God. The latest survey about knowledge, attitudes, and actions of religious people in facing Covid-19 was carried out by The Research and Development Agency of The Ministry of Religion on April 2020 (<https://wartakota.tribunnews.com/2020/05/15/hasil-survei-daring-tentang-pengetahuan-sikap-dan-tindakan-umat-beragama-menghadapi-Covid-19?page=all> ). One of the questions of this survey asked about the compliance of religious communities with government regulations related to Covid-19. The majority of respondents followed government policies at the time concerning large-scale social restrictions (PSBB), including in places of worship and religious leaders' recommendations to continue worshipping at home. But there were still 20.89% of respondents who did not obey the rules at that time by still coming to the house of worship even though it was prohibited. Meanwhile, so far, we have not found any research that examines the effect of religiosity on society's law awareness during the pandemic, specifically on the population of DKI Jakarta, as the capital city of a country that has had a major impact due to Covid-19.

The purpose of this study is to describe the law awareness of DKI Jakarta residents in complying with health protocol, to describe their religiosity, and in more detail is to find out the extent of the effect of religiosity on law awareness, the results of which can be used as literature and government policy guidelines in efforts to handle Covid-19.

Based on the description above, the researchers hypothesized that religiosity has the opportunity to have an influence on society's law awareness in complying with health protocols in DKI Jakarta Province.

## 2. RESEARCH METHOD

This study uses a quantitative approach, which reveals the effect of variables in numerical form and explains it by comparing it to existing theories and employing data analysis techniques that are appropriate for the variables in the study. From the beginning to the creation of the research design, the quantitative research method is one sort of study whose specifications are systematic, planned, and structured explicitly.

Quantitative research methods, according to Sugiyono (2007) [13], are: used to examine certain populations or

samples in the philosophy of positivism, data collection using research instruments, quantitative/statistics, with the goal of putting a particular hypothesis to the test.

The researcher tested the effect of religiosity on legal awareness by involving data in the form of sample numbers from a large population and proving the hypothesis. As a result, the quantitative approach is deemed appropriate because the method is capable of generalizing conclusions, is objective, and employs methods that have been validated and reliable.

The variables investigated were religiosity as the independent variable/free (x) and society's law awareness in complying with health protocol as the dependent variable.

The research design that the researchers used was a causal research design. The notion of causal design put forward by Hasan (2002: 33) [14]: "Causal research design is useful for analyzing the relationship between one variable and another, or how one variable affects another variable."

### 2.1. Research Subject

1. The population is the generalization area of an object or subject that has certain characteristics determined by the researcher (Sugiyono, 2007: 117) [13]. The population in this study was residents of DKI Jakarta.
2. The sample in this study is part of the population to be studied. The sample is a part of a particular population that is of concern. In this study, researchers used a purposive sampling technique. This technique collects samples under certain conditions, such as :
  - ✓ have a DKI Jakarta Identity Card;
  - ✓ domiciled in Jakarta;
  - ✓ Age between 17-60 years, and;
  - ✓ adhering to a religion that has been recognized by the state.

According to Sugiyono (2007) [13], the appropriate sample size in quantitative research, including causal research design, is between 30 and 500 respondents. This viewpoint is supported by Baley in Mahmud (2011) [15], who explains that for research involving statistical data analysis, a minimum standard sample size of 30 respondents is required. While in a large population, Fowler in Mohdali (2013) [16] explains that a sample of 150-200 respondents can represent a population of 15 million. The sample size mentioned is considered to be able to describe a large population because if there is an additional sample, it will not have a significant impact.

Based on some of these experts' opinions, to meet the feasibility standards used and adequately represent the

population, the researchers used 115 respondents in this study as a sample to determine the effect of religiosity on society's law awareness in complying with health protocols in DKI Jakarta.

## **2.2 Data Collection**

The religiosity scale and the legal awareness scale were used to collect data. The religiosity scale was developed based on Stark and Glock's theory of religiosity and an adaptation of the Siti Muthoharoh and Fitri religiosity scale (2012). Then, the scale of law awareness was created based on Soerjono Soekanto's theory, which was then adjusted to the context of the health protocol guidelines issued by the government. Following that, the scale developed based on theory and adaptation is tested to determine the research instrument's validity and reliability.

### **2.2.1. Validity Test**

The validity test is used to determine the accuracy of the scale, which is said to be valid if the statement on the scale can reveal something that the scale will measure. Validity testing is required for any research that uses a questionnaire or questionnaire method. The validity test is used to determine whether a questionnaire used by researchers to collect data from respondents or study samples is valid or suitable. Use the notion of correlating or linking each item score or question with the overall score received from respondents' answers to the questionnaire to test the validity of the Pearson Product Moment Correlation.

The Decision-Making Process for Product Moment Validity Tests.

Using the r table to compare the calculated r values

1. The item in the questionnaire is judged valid if the value of  $r_{count} > r_{table}$ .
2. If the value of  $r_{count} < r_{table}$  is zero, the questionnaire item is ruled invalid.

Using a Probability of 0.05 and comparing the Sig. (2-tailed)

1. The questionnaire item is valid if the value is Sig. (2-tailed) 0.05 and Pearson Correlation is positive.
2. The questionnaire item is invalid if the Sig. (2-tailed) is less than 0.05, and the Pearson Correlation is negative.
3. If the Sig. (2-tailed) value is more than 0.05, the questionnaire item is invalid.

There are 51 questions that are valid and 31 questions that are invalid.

### **2.2.2. Reliability Test**

The reliability test is used to determine how much a measuring device can be trusted or relied on. The validity and reliability tests were carried out using Pearson's product-moment correlation technique to 30 respondents in this study. The data is then processed using SPSS. From those tests, we can get valid and reliable scale items.

After verifying the validity of the product-moment with SPSS, we must ensure that the questionnaire employed in this study can be trusted as a data collection method, which necessitates testing the questionnaire for reliability or level of trust. We'll put it to the test with alpha Cronbach's alpha. Alpha Cronbach's Reliability Test Decision Basis V. Wiratna Sujarweni says in his book (V. Wiratna Sujarweni. 2014. SPSS for Research. Yogyakarta: New Pustaka Press. Page-193) that the reliability test can be performed on all items or question items in the questionnaire (research questionnaire).

The following is the rationale for making decisions in the dependability test:

1. 1. If the Cronbach's Alpha value is more than 0.60, the questionnaire or questionnaires are considered reliable and consistent.
2. In the meantime, a Cronbach's Alpha value of less than 0.60 indicates that the questionnaire or questionnaires are inaccurate or inconsistent.
3. In the meantime, a Cronbach's Alpha value of less than 0.60 indicates that the questionnaire or questionnaires are inaccurate or inconsistent.

Valid questions have been collected from the validity and reliability tests that have been conducted, and they can be used within a time frame of up to 52 questions.

## **2.3 Data Analysis Method**

The statistical test used is a simple linear regression test, which measures the value of the effect of variable y on variable x, with the help of SPSS 16.0. Previously, the classical assumption test was carried out, namely the normality test and the linearity test.

## **2.4 Research Implementation**

The study lasted seven days, from April 23, 2021, to April 29, 2021. The implementation details included theory collection, scale compilers, validity and reliability tests, spreading the scale online to various groups on social media such as WhatsApp and Telegram, and data processing using a simple linear regression test.

### 3. FINDING AND DISCUSSION

#### 3.1. Normality Test

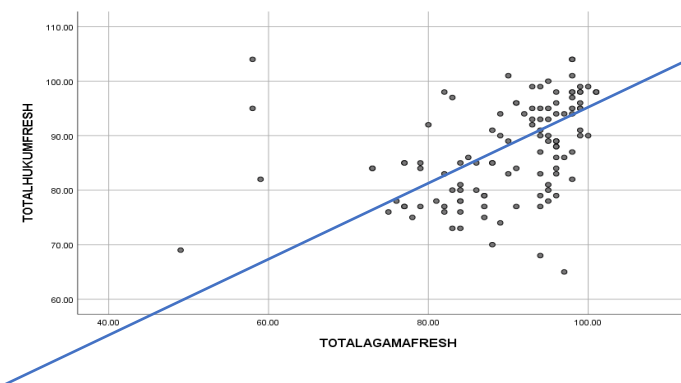
**Table 1.** One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		115
Normal Parameters <sup>b</sup>	Mean	.0000000
	Std. Deviation	8.20617409
Most Extreme Differences	Absolute	.057
	Positive	.057
	Negative	-.047
Kolmogorov-Smirnov Z		.616
Asymp. Sig. (2-tailed)		.842

- a. Test distribution is Normal.
- b. Calculated from data.

The Asymp. Sig (2-tailed) significance value of 0.842 is greater than 0.05, according to the SPSS output table. As a result, the data can be determined to be normally distributed based on the decision-making criteria used in the Kolmogorov-Smirnov normality test. As a result, the regression model's assumptions or normalcy requirements have been met.

#### 3.2. Linearity Test



**Diagram 1.** Linear curve

Based on the output of the "Scatter Plot Graph," it can be seen that the data plot points form a straight line pattern from the bottom left up to the top right. This shows that there is a linear and positive relationship between the Religiosity variable (X) and the Legal Awareness variable in complying with the Health Protocol (Y). This positive relationship means that if religiosity has increased, Legal Awareness will also increase because there is a linear relationship, so one of the assumptions or requirements for the regression model in this study has been fulfilled.

#### 3.3. Simple Linear Regression Analysis

**Table 2.** Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	<b>55.016</b>	7.191		7.651	<b>.000</b>
RELIGIOSITY	<b>.360</b>	.080	.391	4.516	<b>.000</b>

a. Dependent Variable: LAW AWARENESS

Through this table, a regression equation can be arranged with the value of Constant and coefficient variable X in column B and analyzed the sig value of variable X. The regression equation is as follows:

$$Y = 55,016 + 0,360 X$$

The constant value of 55,016 means that statistically, without X, the value of Y is 55,016.

The coefficient value of the variable X is 0.36, so the influence of X on Y is 36%.

For the base to make a conclusion from the regression analysis, we could see from the amount of signification (Sig.) with the output results below:

1. If the amount of significations (Sig.) is smaller < than 0,05, probability means that there is no relationship between religiosity (X) and law awareness in complying with a health protocol.
2. On the other hand, if the signification amount is higher than the amount of probability 0,05, it means that there is no relationship between religiosity (X) and law awareness in complying with a health protocol.

Based on the output results above, the amount of signification (Sig.) is 0,000 smaller than < amount of probability 0,05. That will come to the conclusion H0 is rejected, and Ha is approved, which means that there is a relationship between religiosity (X) towards law awareness in complying with a health protocol.

The magnitude of the influence of the Religiosity variable (X) on legal awareness in complying with health protocols (Y)

**Table 3.** Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.391a	<b>.153</b>	.145	8.24240

a. Predictors: (Constant), RELIGIOSITY

To know the level of relationships between Religiosity (X) and law awareness of complying with health protocol (Y) from the analysis of simple linear regression, we could look into the amount of R Square or R<sup>2</sup> that include on SPSS output in the summary model part.

From the output results, we could see that the R square amount is 0.153. This amount means that the variable health protocol (Y) is 15.3%, and it means that this value implies that the effect of Religion (X) on Legal Awareness in Complying with Health Protocols (Y) is 15.3%, while 84.7% of law awareness is from the variables not studied. Referring to the discussion above, we can conclude that Religiosity (X) has a positive effect on Law Awareness in Complying with Health Protocols (Y) in DKI Jakarta, with a total influence is 15.3%. This positive effect means that the higher a person's religiosity will affect the person's law awareness in complying with health protocols.

#### 4. CONCLUSION

Based on the research and discussion findings, it is possible to conclude that religiosity has a linear effect on the variable of society's law awareness in complying with health protocol in DKI Jakarta Province. Furthermore, the findings of this study also answer the problem with a hypothesis stating that religiosity has a significant effect on society's law awareness in complying with health protocol in DKI Jakarta Province.

Referring to the research results and conclusions that have been described, the following suggestions can be made:

1. There is a need for strengthening the aspect of religiosity in society, especially in DKI Jakarta Province, as a strategy to increase society's law awareness in complying with health protocol by optimizing the role of religious leaders because they have a strong influence to move the peoples. In this case, religious leaders who really understand the problem of the Covid-19 pandemic and the importance of health protocols are needed as an effort to protect people from health issues, economic problems, and other aspects of life.
2. For certain groups of people who need special treatment, it can be suggested to use a religious approach in raising awareness of complying with health protocols. For example, materials on religiosity and its relationship to compliance with health protocols in the Probation and Parole Office's personality guidance program can be given to correctional clients who are still undergoing reintegration.
3. The future researchers who want to continue this research are expected to pay attention to the following matters, including a) For further study,

we suggest considering the type of religion, as well as other demographic factors such as type of work, education, and economic status to enrich the findings; b) The scope of this study is limited to determining the effect of religiosity on society's law awareness in complying with health protocol.

Other variables are predicted to have an effect on society's law awareness in complying with health protocol, which is not examined in the study to make the discussion more focused. According to research findings, the percentage of religiosity affecting society's law awareness in complying with health protocol in DKI Jakarta Province does not reach 100%. In other words, aside from religiosity, other factors may affect society's law awareness in complying with health protocol in DKI Jakarta Province. Other independent variables can be added in future research to obtain more comprehensive results.

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