

Social Marketing of Muslim Women Organization Against Covid-19

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Abstract— This study is very important to explore how faith-based nonprofit organizations develop social marketing programs for prevention of Covid-19. There are not many studies on prevention programs that focus on role of religious groups in Covid-19 prevention efforts, even though this institution has a very strategic role. This research using qualitative research method. Our subject of 'Aisyiyah as Muslim women organization particularly of social marketing program in pandemic. The data collection are depth interviewed and documentation. Result social marketing use of the two-step flow method in the social campaign can increase quantity of audience reach and effectiveness of message delivery.

Keywords— social marketing, Muslim women, nonprofit organization (NPO), Covid

I. INTRODUCTION

This study is very important to explore how faith-based nonprofit organizations (NPO) develop social marketing programs for the prevention of Covid-19. There are not many studies on various Covid-16 prevention programs focus on role of religious groups in Covid-19 prevention efforts, even though this institution has a very strategic role. Aisyiyah Muhammadiyah is a mass organization that has a grassroots base with progressive Islamic values. In the context of Indonesia, understanding religious values is one of the important factors in determining attitudes and behavior related to the Covid-19 outbreak.

In the second year of Covid-19 pandemic in Indonesia, the spread of Covid-19 is still said to be high in. The high level of transmission and the extent of the spread of Covid-19 requires all elements to evaluate and understand strategies and ways to prevent the transmission of Covid-19 to minimize the spread of the impact of Covid-19 in various sectors of life. The handling of the Covid-19 virus outbreak is still weak starting from screening tests, tracing and tracking and the community is still not fully compliant with implementing health protocols.

Research conducted by Mujani with topic of Citizens' Attitudes and Behaviours Against the Covid-19 Outbreak Management Policy showed that public who did not obey the rules related to PSBB and health protocols were mainly due to having to work outside home [1]. Disobedience to PSBB policies and health protocols is proven to be related to socio-economic public background. Public who are Muslim and male tend to be disobedient to PSBB and health protocols.

Other research conducted by Susanna Dewi with title When Will the Covid-19 Pandemic in Indonesia End, focus on government policies against Covid-19 [2]. Government policies which have been announced to the public include the formation of a special COVID-19 taskforce; instructions on how to use face masks; physical and social distancing; daily announcements of new national cases and number of fatalities and recoveries across all districts in Indonesia; social awareness of COVID-19 by experts in online webinars; extensive data collection and processing; and open seminars for the public on subjects related to the disease. In dealing with COVID-19, civil society must play an active role. But in other research conducted by Setiawana et al of Disinformation and Miscommunication in Government Communication in Handling COVID-19 Pandemic found that Indonesia's government, did not prepare good integrated communication between the central government and regional governments. In comparison, the data provided by the central and regional governments becomes a reference by the public through social media, while online media channels the data provided by the government to be distributed to the broader public [3].

Referring to these various studies, it shows that the government and various other parties need to provide education on the prevention of Covid-19 and handling its effects. In this case, 'Aisyiyah as a progressive Muslim women's organization, part of civil society, has a strategic role in efforts to prevent Covid-19.

II. METHOD

This research using qualitative research method. Denzin and Lincoln explained that qualitative research is a field of inquiry in its own right. This field has interrelationships with various disciplines, fields and problems [4]. Our subject of research is 'Aisyiyah as Muslim women organization particularly the social marketing program in pandemic. The data collection are depth interviewed and documentation. Interviewed did with National Board Aisyiyah, Covid-19 Aisyiyah team and 'Aisyiyah media team. Documentation data collection from social media 'Aisyiyah and communication materials produced by 'Aisyiyah included Aisyiyah monthly and yearly report as well as triangulation method to research validity.

III. RESULT AND DISCUSSION

The involvement of 'Aisyiyah as an organization that works in community level and has been concerned for health issues. It is important because educational efforts regarding Covid-19 prevention face obstacles that have an impact on the effectiveness of the educational process. The various social marketing problems against Covid-19 are unclear information about Covid-19, hoaxes of Covid-19, language on Covid-19 messages very hard was understood by public, and effectiveness of key messages used. In addition, communication materials are also mostly delivered through social media channels, while public did not all Indonesians have access to social media. Kotler noted that success in marketing social ideas or practices, requires being able to predict how the target adopters will behave [5]. Prediction, in turn, requires knowing the processes that guide and determine the behavior of target adopters both in individual level and on societal level.

Communication strategy is a very important part in overcoming this pandemic. The government should be able to build public trust through communication so that the community will support all the government's efforts in overcoming this Covid-19. Likewise, with public communication in educational efforts to prevent Covid-19 so that people have understanding and awareness, so they want to comply with health protocols [6]. Delivery messages of Covid-19 needs to be carried out comprehensively because understanding, attitude and behavior of Covid-19 is related to many aspects including culture and religious. However, delivery messages regarding Covid-19 prevention related to this are still lacking. Refer to Kuipers research that messages from religiously affiliated authorities are no more effective than are appeals from more secular state authorities, and personal appeals are no more effective than institutional appeals [7]. These results do not allow us to conclude that the sources of public health information do not matter for changing attitudes and behaviour, but they suggest that in the context of public health campaigns, mass publics may be less sensitive to the sources of public health information than often believed.

Prevention of Covid-19 is related to efforts to encourage behavior change mostly individual and massive approaches. There are several factors that influence behavior change, be it understanding, values, or culture. An understanding of various factors that influence behavior change is a consideration in 'Aisyiyah's COVID-19 prevention education campaign strategy. In social marketing program to against Covid, 'Aisyiyah uses various channels, both online and offline. Offline method 'Aisyiyah mobilize cadres who mostly have influence in the community to educate communities. The involvement of cadres at the community level is expected to be able to overcome the problem of internet access that is still experienced by the community, especially rural communities, islands, and people with middle to lower economic levels. In addition, 'Aisyiyah utilizes various media she manages, both social media, websites, to print media such as Suara 'Aisyiyah magazine to provide education on the prevention of Covid-19.

The use of social media and websites also aims to expand the reach of 'Aisyiyah's educational campaign, not only to 'Aisyiyah residents and the community assisted by 'Aisyiyah, but also to citizens as a public audience in the virtual world.

Based on research by Adrian Wong have a conclusion that social media brings a new dimension to healthcare by providing a common channel for healthcare professionals, patients and the public to communicate regarding health issues, with the potential to improve health outcomes [8]. There are definite benefits to the use of social media for health communication in times of pandemic where time urgency, physical distancing and the need to widely distribute information, have compelled us to find alternative ways of working and learning.

According to Abbas, using of social media leads to accessible health information about Covid-19 and empowered people to evaluate health risk and manage global health problem such as Covid pandemic [9]. Social media users, Abbas said, typically produce and share health information in response health crisis. Netizens character to share information is an opportunity for related parties including religious organizations that are trusted by the public to provide adequate information about Covid-19.

'Aisyiyah manages several social media platforms, namely Facebook through the @Pimpinan Pusat 'Aisyiyah account; Instagram through the @aisiyahcenter account; Twitter via the @Ppaisiyah account; Youtube through the account of the Central Executive 'Aisyiyah; and the website www.aisiyah.or.id. The social media of the Central Executive 'Aisyiyah seems to have reached a wider audience as seen from her social media followers. On the Facebook account, 'Aisyiyah's followers reached 70 thousand with the most composition of 21% coming from the age of 25-34 years, 15% from the age of 35-44 years, 13% from the age group of 16-24 years; 9% of 45-55 years old, the rest over 55 years old. Interestingly, most of 'Aisyiyah's followers 63% are men, while 'Aisyiyah is known as a women's organization with the majority of residents being women. Although the management and benefits of 'Aisyiyah, such as through business charity, are also carried out and felt by men.

Different from Facebook, on social media Instagram account with the number of followers that continues to increase to reach 29,800, the highest percentage of 35% is still from the age of 25-34 years. However, the second highest percentage, 28.7%, actually came from the age group of 16-24 years. Then 17.7% came from the age of 35-44 years, followed by the age of 44-55 years by 9%. Men still dominate 'Aisyiyah's followers on Instagram, although not as much as on Facebook, which is 56.7%, while women are 43.3%. The composition of 'Aisyiyah's followers both by age and gender on social media shows the expansion of 'Aisyiyah's reach, considering that from the age aspect, most of the residents of 'Aisyiyah are adult women to the elderly.

The emergence of Covid-19 cases in Indonesia is also not far from the arrival of two important moments for Muslims, namely Ramadan and Eid, which are then followed by the celebration of Eid al-Adha. As a religious organization, Muhammadiyah took strategic steps by compiling guidelines on the implementation of Ramadan and Eid al-Fitr worship during the Covid-19 pandemic to prevent the increase in transmission of Covid-19. The two important moments for Muslims are indeed identical with the implementation of worship and other accompanying activities that are usually carried out collectively or allow crowds to occur so as to

increase the potential for transmission. Muhammadiyah as a religious organization based on the values of Progressive Islam, responded by compiling guidelines as a reference for Muslims in carrying out worship during the pandemic such as the application of health protocols in mosques and prayer rooms, Friday prayers during the pandemic, as well as the implementation of worship at home to prevent transmission.

The current Covid-19 is a disaster that cannot be predicted when this outbreak will end. Because all parties use a crisis management approach in overcoming it. As it damages our life, organizations' and countries' performance and reputation, and also threatens our physical and mental health, safety, environments, and well-being of the citizens at large, it should be handled in a suitable, proper, and timely manner [10]. A crisis such as a coronavirus pandemic is affecting all areas of our lives. That unexpected, catastrophic event challenges every government, organization, either profit or nonprofit, and even individual life [11].

These various policies are published to the public as well as socialized to leaders within the Muhammadiyah organization so that they can be used as a reference in moving prevention efforts down to the community level. Socialization was carried out through various official 'Aisyiyah channels such as social media and websites. 'Aisyiyah realized that Covid-19 had a broad impact on society. But 'Aisyiyah saw the impact of the pandemic from the perspective of social inclusion in order to see the vulnerability of the impact of Covid-19 on vulnerable groups such as women, children, the elderly, to the disabled. Christian Bach stressed that core of social marketing lies its audience orientation or how it attempts to target what people want and the reasons for their actions/habits [12]. Social marketing takes an audience centered approach instead of an organization centered approach to systematically view a specific issue.

During the pandemic, there were at least 107 posts related to Covid-19 on social media accounts, especially Instagram and Facebook; and 6 posts through the Youtube channel not including postings of activities held through Zoom Meetings and connected directly to Youtube or Facebook. In total, there were 113 posts on the social media of the Central Executive 'Aisyiyah. Among the many posts, health-themed posts dominate posts related to Covid-19 with 41 posts. The second-most posts were themed on religious life related to the pandemic, with 27 posts. Posts regarding organizational policies related to Covid as many as 23 posts. While social-themed posts are 12 posts, family and parenting themes are 8 posts, and economic literacy themes are 7 posts. Of the 41 health-themed posts, 6 are maternal health-themed posts, 5 child health-themed posts, and 2 health-themed posts for vulnerable groups such as the elderly. Posts with the theme of maternal and child health published by 'Aisyiyah, such as regarding health services for pregnant women, family planning immunization services, breastfeeding tips, to recognizing the symptoms of covid in children. While the material about the elderly relates to how the elderly prevent Covid-19 because the elderly are a group that has a vulnerability to COVID-19, given the decreasing body resistance in old age.

TABLE I. THEMATIC COVID-19 MESSAGES IN 'AISIYAH SOCIAL MEDIA

Theme	Amount
Health	41 post
Religiosity	27 post
Organizational policy	23 post
Social	12 post
Education and family	8 post
Economic literacy	7 post
Amount	113 post

The material on maternal and child health as well as the elderly shows 'Aisyiyah's alignment with this issue as it has been the focus of 'Aisyiyah's work since the founding of the organization. However, 'Aisyiyah realized that the Covid-19 issue related to maternal and child health had not become a priority issue. Whereas pregnant women and children are a vulnerable group affected by Covid-19. The sources of these posts include material for maternal and child health IEC during the pandemic published by the Indonesian Ministry of Health. Unfortunately, this communication material is not widely known by the public. This is where 'Aisyiyah takes on the role of providing public education so that the Covid-19 issue related to maternal health can become a public concern.

Ahmed identified two main factors that caused the decline in utilization of Maternal Newborn Child Health (MNCH) services in COVID-19 pandemic era included disruption of peoples' lives due to lockdown and related measures [13]. The same thing is also experienced in Indonesia, where pregnant women and mothers with toddlers are reluctant to check in health care facilities for fear of contracting Covid-19 [14]. The social restriction policy also has an impact on limiting maternal and child health services, which are prioritized for maternal and child health emergency services. What 'Aisyiyah did through educating messages about maternal and child health during the pandemic through social media was a response to this situation.

In health thematic education materials, apart from the health of mothers, children, and the elderly, 'Aisyiyah conducts education ranging from basic knowledge about Covid-19 to preventive measures through the application of health protocols. Interestingly, 'Aisyiyah translates the Covid-19 prevention measures into various other derivative materials in detail that are relevant to people's daily lives, such as the Ethics of Entering the House to Prevent Covid-19; Guidelines for Work Safety in a Pandemic Period; Preventing Covid in the Office; Cloth Mask Prevent Covid-19; Why Wash Your Hands for 20 Seconds and Use Soap; Tips to Prevent Cabin Fever; Safe Leaving Instructions; Equipment for leaving the house during the Covid-19 Pandemic; Hand Wash, Hand Sanitizer, or Soap?; 7 Mistakes When Washing Hands; How to Boost the Body's Immune System; Limit Physical Contact, Away in Body Near in Soul; What is the Category of Covid-19 Close Contact?

If you look at the examples of these materials, the material presented by 'Aisyiyah is specific, in the form of tips, and is relevant to the practice of everyday life so that it is easily practiced by the community. While most of the communication materials on Covid-19 prevention, focus more on the 3M and 3T steps. In fact, every step of the 3M and 3T can be lowered back into more specific materials

according to the needs of the community. For example, regarding the choice of using hand washing, or hand sanitizer; duration of hand washing; why hand washing should use soap; up to 7 common mistakes made when washing hands.

Hauer and Sood (2020) identified seven best practices were identified to inform effective social media messaging to curtail misinformation and promote Covid-19 prevention. The best practice includes framing risk to promote preventive measures and reduce panic, craft messages for lay audiences, and media and information literacy.

In the context of covid-19 prevention education, 'Aisyiyah also does framing risk to promote preventive measures by send message about understanding of what activities increase risk and what preventive measures are necessary for reduce the risk of contracting Covid. 'Aisyiyah also realized that use confusing scientific term about Covid will lead to unclear understanding, because it can be difficult for people to process information as they normally do during of pandemic. Therefore, 'Aisyiyah use key message that are short and to the point by visual and infographics in developing message for social media.

Likewise, need for communication materials on how to prevent Covid-19 in various types of spaces because each room has a different designation and challenges, such as preventing Covid-19 in offices and places of worship, safe instructions when leaving the house, equipment that needs to be brought when going out. leaving the house, to the precautions that need to be taken when returning home from traveling. The educational themes chosen by 'Aisyiyah seem to be adapted to the practical needs of the community, answering curiosity or questions that usually arise in the community. The more specific the theme of education provided and the more relevant it is to people's daily lives, the more effective the education process will be because the information provided is more detailed so as to facilitate public understanding and can be applied because it is in accordance with daily needs. Hauer explained that social media provides an opportunity for health organizations to gain a deeper understanding of misconceptions about COVID- 19 and information that the public wants [15]. Understanding how to craft and frame effective social media messaging in an engaging and approachable way is necessary to capture the attention of the public and curtail misinformation.

Religious themes in the context of Covid-19 became the second most common communication material. This is in line with the role of 'Aisyiyah as religious organizations. 'Aisyiyah understands that religious values play an important role in determining people's perspectives and daily behavior. The same applies to the context of the Covid-19 issue. Not a few views that think that Covid-19 is a conspiracy departing from religious understanding; or the community's disobedience factor in the application of health protocols due to problems with religious understanding, such as the recommendation to worship at home which is accused of being an effort to keep Muslims away from religious observance or Muslim unity, the recommendation to keep the rows apart in the mosque or not shaking hands which is considered contrary to Islamic teachings. Jeff, noted that

universal values such as promoting the life and dignity of the human person, a sense of community, and participation, respecting the rights and responsibilities of each person, helping the poor and vulnerable sectors of the society, respecting the dignity of work and the rights of the workers, solidarity and caring for the whole creation can be a positive force that can build a just and humane society [15]. Religions, in a time of COVID-19 pandemic can be a force that can change the world.

'Aisyiyah feels it is important to respond to the problem of religious understanding because it can hinder efforts to prevent the transmission of Covid-19, in the midst of increasing cases of Covid-19 to cases of death due to Covid. The Tarjid and Tajdid Councils of the Muhammadiyah Central Leadership as the councils that are mandated to conduct studies including the study of actual issues in the perspective of the understanding of Progressive Islam which are the basis of Muhammadiyah's religious understanding. That the efforts to prevent Covid-19 and the implementation of health protocols are in line with Islamic values about preventing harm to maintain the benefit of human life. From the religious communication materials related to Covid-19 published through 'Aisyiyah's social media, it can be seen how Muhammadiyah-'Aisyiyah's religious understanding and attitude. Starting from 'Preventing Covid-19 is Worth Jihad' because of the need for seriousness to overcome the pandemic for the benefit of human life to various guidelines for worship issued by Muhammadiyah. The call to prevent Covid-19 is also associated with the prophet's hadith about avoiding the plague.

This organization, known as a modernist or reform organization, issues guidance on worship during a pandemic, guidance on Ramadan worship in a Covid-19 situation, guidance on Eid al-Adha during a pandemic, guidance on Friday worship during a pandemic, and guidance on worship in mosques during a pandemic as a reference worship during a pandemic that is needed by Muslims. Even in terms of qurbani, Muhammadiyah stated that qurbani can be allocated to ta'awun efforts to overcome the impact of the pandemic because this pandemic has had a real impact on the decline in the economic level of the community. Social media managed by 'Aisyiyah became an effective communication channel to convey these guidelines in various derivative materials so that they were more easily socialized and digested by the public.

'Aisyiyah also responded to the reality in the community, for example related to the phenomenon of hoarding items ranging from masks to food ingredients which was busy at the beginning of the pandemic. Through the material 'The Law of Hoarding Goods in Islam', 'Aisyiyah addresses the phenomenon of hoarding of goods which clearly harms the interests of the wider community, especially in times of emergency such as the Covid-19 pandemic. Likewise, there were many attempts to reject the bodies of positive Covid-19 patients by the public in several places which had invited public concern. In this case, through the post 'Don't Reject Bodies and Positive Covid-19 Patients', 'Aisyiyah also gave an explanation why the public does not need to reject the bodies of Covid-19 patients. The explanation of 'Aisyiyah as an organization that has the capacity to explain and is trusted by the public is very important to respond to these various phenomena, because the community needs a reference point

of view that will determine their attitude. Social media is a fairly effective channel to provide education to the public so that alternative narratives emerge that can be a reference for the community.

The communication material about religion was also reinforced by postings about various policies of Muhammadiyah and 'Aisyiyah organizations, such as the announcement from the Central Executive 'Aisyiyah. In addition, posting statements from the leaders of Muhammadiyah and 'Aisyiyah, such as the General Chairperson of the Muhammadiyah Central Executive and 'Aisyiyah and other leaders, are important to strengthen the narrative of Muhammadiyah-'Aisyiyah policies which clearly seek to prevent Covid-19. The leaders of Muhammadiyah-'Aisyiyah are public figures who can influence public opinion so that the statements of these leaders can be a reinforcement for educational efforts to prevent and deal with Covid-19.

'Aisyiyah in particular paid attention to the vaccination program as an effort to prevent Covid-19. 'Aisyiyah's Muhammadiyah alignment with the vaccination program is important because the vaccination program in Indonesia still faces obstacles, including rejection due to doubts about halal vaccine. Through a study conducted by the Tarjih Council and Tajdid, Muhammadiyah emphasized the importance of vaccination to prevent the occurrence of Covid-19. Communication about vaccines in social media content was given, among others, in the form of 'quotes' from the Chairperson of Muhammadiyah Central Board and Chairperson of Aisyiyah Central Board about the importance of implementing vaccines as an effort to prevent Covid-19 and an invitation to vaccinate. The video is quite interesting because it shows directly the example of the top leadership of Muhammadiyah-'Aisyiyah by vaccinating at the beginning of the vaccine implementation period. In addition, social media content also provides information about religious arguments regarding the importance of using vaccines until it is legal to do it in the month of Ramadan, considering that some people still have doubts about getting vaccines during fasting month because vaccines are understood as an act of inserting something into the body.

During pandemic, when Covid-19 really had an impact on social and economic life, 'Aisyiyah initiated social movement which was also portrayed in the Covid-19 prevention campaign material. 'Aisyiyah's good practice by providing social assistance for the community, pregnant women, stunting children, masks, hand sanitizer, spraying disinfectants, and providing assistance to teachers is published as a form of social responsibility as well as an invitation for all parties to increase concern for others during the pandemic. 'Aisyiyah also informed about steps that can be taken when neighbors or relatives become ODP, PDP, or are positive for Covid-19. This information is an effort to overcome the efforts to isolate people who are ODP or affected by Covid-19, while they actually need empathy and social assistance to deal with these situations.

IV. CONCLUSION

Several conclusions were drawn based on the research results: First, in social marketing, 'Aisyiyah views that Covid-19 is a real pandemic, so it is important to make

prevention and handling efforts. Prevention of Covid-19 is part of Islamic teachings that contain benefits because it can prevent harm, namely death due to Covid-19. Meanwhile, there are groups who have the opposite religious understanding so they are reluctant to take preventive measures, such as in the context of implementing health protocols in worship. Second, 'Aisyiyah also provides communication materials on gender issues in preventing Covid-19, such as preventing Covid-19 for pregnant and lactating mothers which are still rarely found in social campaign content even though mothers and children also affected by the pandemic. Third, the use of the two-step flow communication model in the social marketing can increase quantity of audience reach and the effectiveness of message delivery. Opinion leaders who are trusted by the community so it is hoped that the Covid-19 prevention message will influence changes in people's behavior

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