



The Relationship between the Cultural Orientation of Physical Contact with the Level of Compliance in Avoiding Covid-19: A Case Study on Elderly of GMIT Paulus Church in Kupang City, Indonesia

Aloysius LILIWERI

Professor Lecturer

University of Nusa Cendana, Kupang, Indonesia

Petrus Ana ANDUNG

PhD Lecturer

University of Nusa Cendana, Kupang, Indonesia

ABSTRACT

This study aims to analyze the relationship between the cultural orientation of physical contact with the level of compliance in avoiding Covid-19. This research uses a quantitative approach. The data analysis technique in this study used the Spearman rank correlation test. The results showed that there was no significant relationship between the cultural value orientation of the community's physical contact as indicated by the culture of handshakes, kissing noses, hugging each other, group habits in conversation, and speaking loudly at every meeting with the level of compliance in avoiding Covid-19. It can be concluded that the Covid-19 pandemic afflicts people with relatively the same socio-cultural background, namely the "contact culture" which (before the Covid-19 pandemic) maintained the habit of communicating face-to-face with each other. by touching each other's bodies, such as shaking hands tightly, kissing, hugging, and emotionally displaying conversations out loud. However, during the Covid-19 pandemic, the community, especially elderly as vulnerable groups, reduced close physical contact cultural activities and chose to obey the Government's appeal regarding the Health protocol to prevent Covid-19 transmission.

Keywords: Cultural Value Orientation, Contact Culture, Citizen Compliance, COVID-19

INTRODUCTION

COVID-19 is a global health issue that affects Indonesia. This was started based on WHO information that on December 31, 2019, a case of a cluster of pneumonia with a new etiology was reported in Wuhan City, Hubei Province, China, and then spread beyond China. COVID-19 was designated as a public health emergency of international concern on January 30, 2020. (PHEIC). COVID-19 was declared a pandemic on March 11, 2020. On March 2, 2020, Indonesia reported the first two positive cases, and the number of positive cases has continued to rise (Kementrian Kesehatan RI, 2020a). Indonesia has already reported 8. 211 positive cases, 689 deaths, and 1.002 cases recovered from 50,563 persons investigated, with the total number of patients is 42,352 negative (Susilawati et al., 2020).

Indonesia had reported 4,261,879 positive cases as of December 27, 2021, putting it leading in Southeast Asia. Indonesia ranked third in Asia in terms of mortality, with 144,063 deaths. However, given there are no cases of mortality with acute COVID-19 symptoms that have not been confirmed or analyzed, the death rate is predicted to be significantly greater than the stated data (Makmuriana et al., 2022).

As part of Indonesia, the East Nusa Tenggara Provincial Government's reaction since then has continued. Raynaldo Ghiffari Lubabah quoted the Deputy Governor of NTT Josef A Nae Soi as saying that the spread of the Covid-19 case in Kupang City was increasingly worrying, so a large-scale operation to enforce health protocol discipline was needed because it had become an extraordinary emergency response. "The spread of the Covid-19 case in Kupang City has provided an extraordinary emergency response. The response must be done with violence, without compromise," said Josef A Nae Soi in Kupang, as reported by Antara, Thursday (28/1). The NTT Provincial Government has started today deploying a team to assist the Kupang City Government in controlling the spread of the increasing Covid-19 cases. The NTT Provincial Government has deployed Satpol PP officers to carry out large-scale control to enforce the discipline of health protocols to prevent the spread of COVID-19 (Lubabah, 2021).

The Covid-19 situation in Kupang City, as conveyed by the Kupang City Covid-19 Handling Acceleration Task Force, East Nusa Tenggara; that until the end of April 2021, there were 1,224 confirmed positive COVID-19 patients who were still undergoing self-care/quarantine. To the Kupang City Covid-19 Handling Acceleration Task Force, Ernest Ludji in Kupang, Sunday, said positive confirmed cases of Covid-19 in Kupang City so far totaled 5,133 people. Of that number, 1,224 people are still being treated/quarantined, consisting of 572 males and 652 females. He added, there were 59 confirmed positive COVID-19 patients who were still under treatment/quarantine, namely 59 people in medical care and 1,165 people in self-quarantine. "There are a lot of patients who self-quarantine in Kupang City, all from local transmission," said Ernest Ludji. In addition, he said, there were 3,763 Covid-19 patients who were declared cured in Kupang City. The number of patients who have recovered from exposure to the corona virus continues to grow. "We hope that the recovery rate continues to increase every day in this area," said Ernest Ludji. He said the Kupang City Government was continuing to try to overcome the spread of Covid-19 by implementing restrictions on community activities (PPKM) such as tightening the implementation of the Covid-19 prevention health protocol. Ernest Ludji said the Covid-19 pandemic that hit the provincial capital of NTT also resulted in the death of 146 patients who were confirmed positive for Covid-19 (Jahang, 2021).

The city government of Kupang continues to make efforts to control the spread of Covid-19 by conducting rapid tests for residents affected by the tropical cyclone Seroja who are still occupying refugee posts, said Hermanus Man. Meanwhile, the Regional Secretary of Kupang City, Fahrensy Priestley Funay, expressed his appreciation to the NTT Government for paying special attention to the handling of Covid-19 in Kupang City. According to him, the Kupang City Government has issued approximately 16 regulations contained in the Mayor's Circular. "However, there are still people in Kupang City who lack awareness of health protocols and even consider Covid-19 to be just an ordinary disease," said Fahrensy. He added that in the control operation he carried out with officials at the Kupang City Government, there were still residents who refused and allowed the officers to argue. "We need the support of the NTT Provincial Government in a joint effort to prevent the spread of Covid-19. In addition, officers

support for the enforcement of health protocols," said the Regional Secretary Fahrensy (Jahang, 2021).

Realizing how widespread the Covid-19 pandemic is, religious leaders continue to appeal to people in each religion to try to prevent Covid-19. The Bishop of Kupang invites the community to protect the environment by obeying the prokes. Wednesday, 17 February 2021 10:36 WIB. The Archbishop of Kupang, Mgr Petrus Turang invited local Christians to raise awareness to protect the environment around them by adhering to health protocols during the Catholic fasting period which begins on Wednesday or "Ash Wednesday". The beginning of the fast for Catholics is marked by sprinkling ashes on their heads to prepare for the coming of Easter. Ash is a symbol of human fragility that easily falls into weakness and sin. Ash is also a sign of repentance. "During this fasting period to welcome Easter, let's respect and maintain our clean and healthy living environment by fully complying with health protocols," said Mgr Petrus Turang in a written statement regarding the 2021 Fasting Message received in Kupang, Wednesday (Lewokeda, 2021).

In the midst of strengthening the appeal of the Provincial Government of NTT and Kupang City, the appeal of religious leaders related to preventing the spread of Covid-19, it is fully realized that this pandemic has hit people with relatively the same socio-cultural background, namely "contact culture". Where the "contact culture" has preserved the habit of communicating face-to-face by touching each other's bodies, such as shaking hands tightly, kissing the nose, kissing left and right cheeks, embracing and hugging, and showing emotions. conversation aloud (Liliweri, 2003).

The elderly is one of the vulnerable groups exposed to the Covid-19 virus. The results showed that the elderly aged 60 years and over had a higher level of anxiety so it had an impact on decreasing immunity and affecting comorbidities (Tobing & Wulandari, 2021). On the other hand, the people of Kupang City are a group of people who tend to maintain the habit and culture of physical contact such as shaking hands, kissing noses, hugging, and speaking loudly in close proximity.

This study aims to analyze the relationship between the cultural orientation of physical contact as indicated by the culture of handshakes, kissing the nose, hugging each other, group habits in conversation, and speaking out loud in every meeting with the level of compliance in avoiding Covid-19.

Many previous studies on the behavior of preventing the spread of the Covid-19 virus have been carried out. The results of the research conducted by (Pratiwi et al., 2020) found that there was a significant relationship between gender and the level of adherence to the Covid-19 health protocol. Pratiwi claims that women are more obedient to the Covid-19 health protocol than men. Similar research was also conducted by (Zhong et al., 2020) and concluded that there was a strong relationship between gender and the risk of transmitting Covid-19, where men were more at risk of contracting Covid-19 because they did not comply with health protocols. Zhong also found that due to limited internet access and sources of health information, vulnerable groups in China, especially the elderly and rural people, tend to have poor knowledge, negative attitudes, and inappropriate prevention practices against Covid-19.

Based on Zhong's research, this study wants to further test whether or not people with high physical contact habits have bad behavior towards the Covid-19 health protocol. In addition, this study would like to continue Zhong's research, which claims that elderly people tend to not comply with the Covid-19 health protocol.

THEORETICAL FRAMEWORK

The Concept of Contact Culture

There are some forms of contact culture in general. First, touch. Suvilehto, *et al.* (2019) suggest that there are cross-cultural similarities in touching specific social relationships. Interpersonal touch is an important part of human social communication. It contributes to cognitive and socioemotional development in childhood and promotes relational, psychological, and physical well-being in adulthood. Given its importance, there is a growing interest in the effects of interpersonal touch on human social behavior and the resulting social relationships.

Second, Hugging. Hugging behavior has been studied from an anthropological point of view, anchored in communication theory, which includes many aspects, for example, facial expressions such as looking and smiling, kinesics, i.e. all distinguishable body movements (Harper, et al., 1978), and proxemics, that is, "how we structure, use, and are related by space in our interactions with others" Morris (1977) describes body contact as an act consisting of a total embrace, wrapping both arms around a friend's body, with front torso contact and head contact. . There are lots of hugs, squeezes, pats, cheek presses, and kisses. Hugs are expressed in many social contexts, for example, when saying goodbye after a party, or as a sign of empathy or comfort.

A hug is a closer and more loving form of a greeting than a nose shake (Åström, 1993) and occurs in the first zone of interpersonal distance, i.e. intimate or close distance (Hall, 1968). This zone and its adjacent phase are about 0 to 15 cm apart between the two individuals. The five most frequently mentioned hug variables (Straker, 2002) included nose placement (on the shoulder, etc.), body position (front, side, back), pressure (light, firm), body touch (none, full), and the sex of two people (different, the same).

Nose placement refers to touching the arm or shoulder of the person being greeted and is sometimes preceded by a nose shake. During a hug, the nose can circle, rub, or pat the back of the person being greeted. Both parties understand the limits of this friendly behavior. Another variation is to place one nose on the recipient's shoulder, using firm pressure to indicate a closer connection. Sometimes, the greeting person would stand some distance away from each other, just hugging each other on the shoulder. This behavior may be an expression of fear of getting too close to each other. Touching the arm can communicate different emotions (Hertenstein et al, 2006) such as love, anger, and sympathy.

Forward body position can express various possible emotional attachments from "friendly" to "romantic". Side-by-side positions, as well as hugs together, with arms wrapped around each other's neck or shoulders, are expressions of "brotherhood" or "sisters" or can be indicative of Homosexual identification. The opposite sex, side by side, with noses on each other's shoulders, may mean nothing more than a friendly gesture. Touching and hugging by friends of the opposite sex is restricted to the head, shoulders, back, arms, and chest in men. (Jourard & Friedman, 1970). The pressure in a hug is often nothing more than a measure of respect for

each other, with the harder pressure reflecting the extent of the appreciation. The presence of a small amount of pressure can mean a more expectant or neutral attitude towards the person being addressed.

Regarding gender and cultural differences in hugs, Henley (1973) reports that men, more broadly than women, initiate all forms of greeting behavior primarily by shaking the nose. The reason is that the male need to show control and dominance. Similarly, Dertega, et al (1989) have shown that hugs and cuddles are more common among women than men and that men hug in public, compared to women.

Emotional factors associated with a hug How to say hello to a certain extent depends on various factors, such as emotional attachment, the length of time since the last greeting, and because of the habitual relationship. An overwhelming sense of gratitude for something can trigger the nose-shaking and hugging behavior of the recipient. Among good friends, a hug is a natural greeting, assuming a similar greeting hasn't happened recently. The positive effects of hugs are enhanced by the addition of encouraging verbal communication. Diminished friendships can be emphasized by replacing the hug with a nose shake or verbal greeting. Since such a change in behavior can be considered a rather "unfriendly" cue, it is often avoided, for example using a lighter hug (Morris, 1977).

Understanding the High-Context and Low-Context Cultures

High context culture is related to connotations which people in high-context cultures tend to be more alert and observant of facial expressions, body language, changes in tone, and other aspects of communication that are not directly spoken. On the other hand, denotation tends to be associated with low-context cultures. People in low-context cultures communicate in a more direct way, by explicitly expressing what they want to communicate. Interpersonal relationships in individualist and collectivist societies are related to low-context and high-context cultures, respectively. In high-context cultures, people rely on their network of friends and family, viewing their relationships as part of one large community. In low-context cultures, relationships are not seen as important figures of identity. People in low-context cultures see their relationships as much looser and the lines between networks of people drawn more flexibly.

The cultural context is not absolutely "high" or "low". In contrast, cross-cultural comparisons may find communication differences to a greater or lesser extent. Typically high context cultures are relational, collectivist, intuitive, and contemplative. Typically low-context cultures will be less close-knit, so communicating individuals will have fewer relational cues when interpreting messages. Therefore, it is necessary to have more explicit information to be included in the message so as not to be misinterpreted. Not all individuals in a culture can be defined by cultural stereotypes, and there will be variations within national cultures in different settings. For example, Hall describes how Japanese culture has low and high context situations (Hall, 1976). However, understanding the broad trends of the dominant culture can help inform and educate individuals on how to facilitate better communication between individuals with different cultural backgrounds. While the concepts of high and low context culture are usually applied in the field of national cultural analysis, they can also be used to describe scientific or corporate culture or special settings such as airports or courts of law. A simple example that Hall cites is that scientists working in the "hard science" fields (such as chemistry and physics)

tend to have low-context cultures: because their knowledge and models have fewer variables, they typically include less context for each event that occurs. they describe. In contrast, scientists working with living systems need to include more context as there may be significant variables that influence research results. The theoretical framework of this research can be seen in Figure 1.

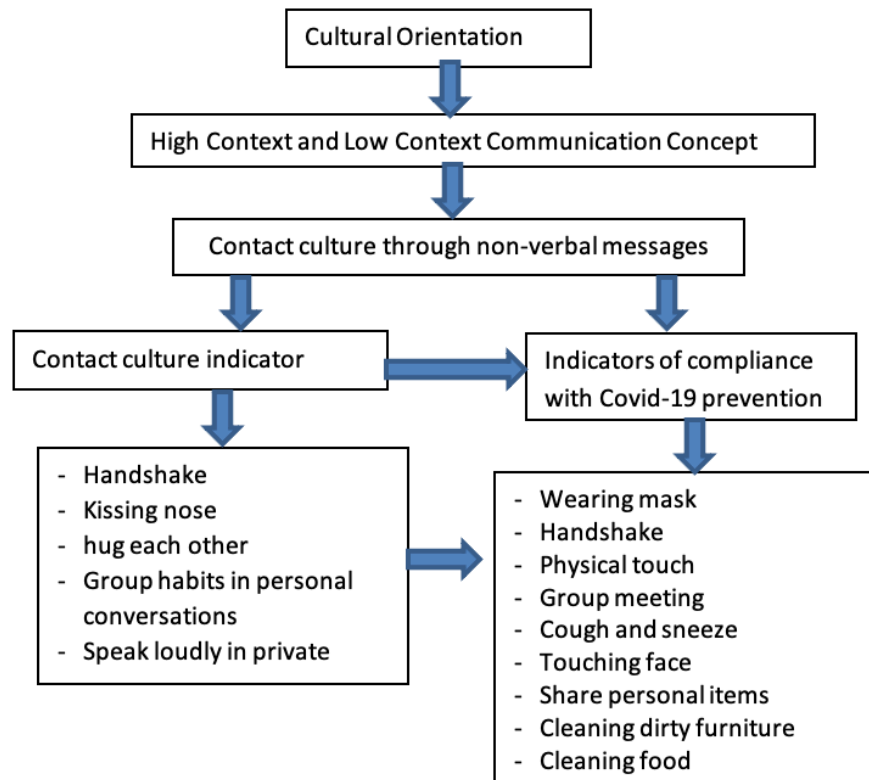


Figure 1. Theoretical framework

Research hypothesis

- 1) There is a relationship between handshake activity and the level of compliance in avoiding the Covid-19 virus
- 2) There is a relationship between nose kissing activity and the level of compliance in avoiding the Covid-19 virus
- 3) There is a relationship between the activity of hugging each other with the level of compliance in avoiding the Covid-19 virus
- 4) There is a relationship between group activity in conversation with the level of compliance in avoiding the Covid-19 virus
- 5) There is a relationship between speaking out loud and the level of compliance in avoiding the Covid-19 virus
- 6) There is a relationship between the activity variants of the handshake, nose kissing, hugging each other, group habits in conversation, and speaking aloud in every meeting with the level of compliance in avoiding Covid-19

RESEARCH METHODS AND TECHNIQUES

This study uses a positivistic paradigm with a quantitative approach. Empirical investigations are carried out systematically on observable phenomena through statistical, mathematical or computational techniques. The purpose of quantitative research is to develop and use mathematical models, theories and hypotheses related to phenomena. The measurement process is a quantitative research because it provides a fundamental relationship between empirical observations and the mathematical expression of quantitative relationships. Quantitative data is data that exists in numerical form such as statistics, percentages, etc. (Collins, 2010, in Liliweri, 2017). The data analysis technique in this study used the Spearman rank correlation test using the IBM SPSS Statistics 25 program.

The population in this study were members of the GMIT Paulus Kupang Church who were included in the category of vulnerable or elderly groups (60 years and over). Based on the data obtained, the number of elderly people in the Paul GMIT church is 33 people. Therefore, the entire population was used as the research sample.

FINDINGS

The following will present the results of research regarding physical contact cultural activities from the community before the Covid-19 outbreak. This culture of physical contact requires community members to always be in close contact at every encounter, both individually and in groups in the community of Kupang City, East Nusa Tenggara Province, Indonesia. The details are shown in table 1:

Table 1. Respondents' Responses to the Level of Living Contact Culture Habits Before the Covid-19 Pandemic

Question	Number of Respondents' Answers					Total (N)
	Very Rarely	Rarely	Sometimes	Often	Very Often	
Handshake	-	2	1	3	27	33
Kiss nose	4	5	6	4	14	33
Hug each other	4	9	7	4	9	33
Group activity	1	-	4	5	23	33
Loud speaking activity	8	7	6	3	9	33
Handshake + nose kiss	5	4	7	3	14	33
handshake + hug	2	7	7	5	12	33
Handshake + group activity	3	2	5	4	19	33
handshake + talk out loud	17	3	6	-	7	33
Kiss nose + hug each other	7	5	7	3	11	33
Nose kiss + group activity	9	4	8	2	10	33
Nose kiss + loud activity	21	4	4	-	4	33
Hugging each other + in group activities	5	3	6	4	15	33
Hugging each other + and talking loudly	19	5	5	2	2	33
Group activity + talk out loud starting from handshake together with everyone else	15	5	8	1	4	33

Source: Data Processed Results from SPSS 25

Based on the data in table 1, it can be seen that before the Covid-19 pandemic occurred, people always maintained a culture of physical contact in the form of the habit of communicating face-to-face with each other by touching each other's bodies, such as shaking hands tightly, kissing the nose, kissing the left and right cheeks, hugging, and emotionally display conversations out loud. All the habits mentioned above are part of the cultural traditions of the people of Kupang City which are oriented towards the culture of physical contact.

The response of respondent towards the level of compliance with local government instructions on covid-19 task force is shown on table 2.

Table 2. Respondents' Responses to the Level of Compliance with Local Government Instructions / COVID-19 Task Force

Question	Number of Respondents' Answers					Total (N)
	Very Rarely	Rarely	Sometimes	Often	Very Often	
Wearing Mask	-	-	4	14	15	33
Diligently wash your nose	-	-	6	11	16	33
Avoid Physical Touch	3	-	3	2	25	33
Maintain a distance	-	-	7	7	19	33
Avoid Social Gathering	4	-	10	5	14	33
Cough and sneeze etiquette	6	1	2	19	5	33
Avoid Touching Face	2	2	9	5	15	33
Avoid Sharing Personal Items	3	-	1	1	28	33
Diligently Clean the Furniture	4	1	5	12	11	33
Clean Food	-	-	4	12	17	33
Washing Clean Clothes	-	-	3	8	22	33
Maintain Body Immunity	3	-	5	2	23	33

Source: Data Processed Results from SPSS 25

Based on the table 2, it can be seen that generally respondents are obedient to the instructions of the Indonesian Government regarding Health protocols. In fact, 84.8% stated that they very often avoid sharing personal items with others to prevent the transmission of Covid-19. As many as 75.8% stated that they very often avoid physical touch when outside. Meanwhile, 57.6% stated that they often keep their distance when in public places. Based on this data, it can be seen that even though the community comes from a culture that requires the importance of a culture of close physical contact, during the Covid-19 pandemic, they generally choose to obey the Health protocol as recommended by the government.

The following presents the analysis results of the relationship between handshake activities, kissing nose, hugging each other, group habits in conversation, and speaking aloud in every meeting with the level of compliance in avoiding Covid-19 in the GMIT Paulus Church congregation in Kupang City. Based on the results of the Spearman rank correlation test using the IBM SPSS Statistics 25 program, the data is shown in table 3:

Table 3. Correlations of Spearman Rank

Correlations			Activity variant	Compliance Rate
Spearman's rho	Activity variant	Correlation Coefficient	1.000	.083
		Sig. (2-tailed)	.	.647
		N	33	33
	Compliance Rate	Correlation Coefficient	.083	1.000
		Sig. (2-tailed)	.647	.
		N	33	33

Source: Data Processed Results from SPSS 25

Based on the output above, it is known that the significance value or Sig (2-tailed) is 0.647, because the value of Sig (2-tailed) is 0.647 > greater than 0.05. This means that there is no significant relationship between the cultural value orientation of community contact as indicated by the habit of shaking hands, kissing noses, hugging each other, group habits in conversation, and speaking loudly at every meeting with the level of compliance in avoiding the covid-19 virus. From the SPSS output, the correlation coefficient is 0.083. This implies that the level of strength of the relationship (correlation) between the culture of physical contact with the level of compliance in avoiding the covid-19 virus is very weak. And the number of correlation coefficients in the results above, has a positive value of 0.083, so that the relationship between the two variables is unidirectional. This implies that the community's habit of practicing close physical contact culture before the Covid-19 pandemic does not affect their level of compliance in following health protocols to prevent Covid-19 transmission.

DISCUSSION

As the results of the study show that the people of Kupang City as a whole and especially the vulnerable group, namely the elderly, have a habit of carrying out a culture of physical contact before the Covid-19 pandemic. This habit has become a legacy of culture in an Eastern Indonesian society where when they meet for the first time or when there are rituals for social activities such as weddings or religious rituals, they will always shake hands, hug, kiss each other's nose, and talk loudly from a close distance.

Even the tradition of kissing the nose (*henge'dho*) has become a symbol of acceptance of each other when people meet. This habit is carried out regardless of gender, ethnicity, race, religion, status, age, and social strata (Bangngu, 2019).

In addition to the tradition of kissing the nose, speaking loudly in a very close distance is also one of the characteristics of a society that adheres to low context communication. The results of the study of (Simatupang & Lubis, 2015) claim that Indonesian society is divided into 2 types of communication styles, namely high and low context communication. Indonesian society with a high context communication style is found on Java Island. Meanwhile, people outside Java, including the Province of East Nusa Tenggara, belong to a society with a low-context communication style. People with this low-context communication style in the view of (Ting-Toomey & Chung, 2012), tend to communicate what they mean and they mean what they say.

Based on the results of the study, although the elderly group with a relatively high cultural background of contact due to the demands of their customs, during the Covid-19 pandemic,

they tend to have fairly high adherence to health protocols. This is in line with the results of the research presented (Syamson et al., 2021) that elderly people have a higher level of anxiety about Covid-19 due to age and their decreased immune system. The results of this study strengthen the research conducted by (Pratiwi et al., 2020) that there is no significant relationship between the age factor and a person's obedience to compliance with health protocols to prevent the spread of the Covid-19 virus.

This study also strengthens the results of research from (Zhong et al., 2020) that vulnerable groups, especially the elderly, can only comply with the Covid-19 health protocol if they have good health information literacy. The results of this study found that the adequacy of health information obtained from family, neighbors, and even from the church was a trigger for increasing health behavior to avoid crowds and avoid physical contact during the Covid-19 pandemic.

One source of information that is quite trusted by the elderly regarding compliance with health protocols is the church. The appeals given by the assembly and also the church both online and church services at home are quite effective for the elderly to avoid the spread of the Covid-19 virus. As stated by Valente & Pumpuang (2007), opinion leaders can act as gatekeepers for intervention, help change social norms, and accelerate behavior change.

The strategic role of community leaders, especially religious leaders, has been carried out by several previous researchers. The results of the study (Muchammadun et al., 2021) show that religious leaders play a role as social agents in preventing Covid-19 through their religious activities. This informal leader succeeded in changing the perception of the public who previously did not believe that Covid-19 really existed and was real. Especially during the Covid-19 pandemic, hoaxes about Covid-19 are scattered on various social media. Through the approach taken by religious leaders, they are able to convince the public that Covid-19 is a deadly virus.

Another study on the role of religious leaders was also conducted by Aula (2020). Through her study of online media in Indonesia, Aula found that the role of religious leaders during the COVID-19 pandemic was very strategic and succeeded in convincing their followers to comply with government regulations regarding Covid-19. It is said that religious leaders have acted as motivators for the congregation to take action to avoid crowds, maintain body immunity, and so on. Even religious leaders were actively being funnels of information or as communicators to improve health information literacy for their followers. They also often acted as role models so that the spread of the Covid-19 virus can be stopped.

CONCLUSIONS

Based on the results of the study, the following conclusions can be drawn. First, the people of Kupang City are a group of people with relatively the same socio-cultural background, namely maintaining a "contact culture" which preserves the habit of communicating face-to-face with each other by touching each other's bodies, such as shaking hands tightly, kissing nose, kissing left and right cheeks, hugs and cuddles, and emotionally engages in loud conversations. Second, there was no significant relationship between the cultural value orientation of the community's physical contact with the level of compliance in avoiding Covid-19. There is no significant relationship between handshaking, nose kissing, hugging each other, group activity in

conversation, speaking out loud, with the level of compliance in avoiding the Covid-19 virus. However, during the Covid-19 pandemic, the community, especially vulnerable groups, reduced close physical contact cultural activities and chose to obey the Government's appeal regarding the Health protocol to prevent Covid-19 transmission.

References

- Åström, J. (1993). Introductory greeting behaviour in relation to sex, age, physical characteristics, attitudes, personality, and psychopathology: Approaches by interviews, observations, and experiments. Unpublished doctoral dissertation. Linköping Univer., Medical Dissertations No. 403.
- Aula, SKN. (2020). Peran Tokoh Agama dalam Memutus Rantai Pandemi Covid-19 di Media Online Indonesia. *Living Islam: Journal of Islamic Discourses –Vol. 3, No. 1* hlm. 125-148, doi:10.14421/lijid.v3i1.3107
- Bangngu, & P. (2019). Henge'dho: Seni Mengungkapkan Isi Hati. *Intuisi : Jurnal Psikologi Ilmiah*, 11(3), 193–201.
- Dertega, V. J., Lewis, R. J., Harrison, S., Winstead, B. A., Constanza, R. (1989). Gender difference in the initiation of intimacy. *Journal of Nonverbal Behavior*, 2, 83–96.
- Hall, ET. (1968). *The Hidden Dimension* – New York: Doubleday.
- Hall, ET. (1976). *Beyond culture*. New York: Doubleday. pp. 68–69.
- Harper, RG., Wiens, AN., Matarazzo, JD (Eds.). (1978). *Nonverbal communication : the state of the art*. New York: John Wiley & Sons.
- Henley, N. M. (1973). Status and sex: Some touching observations. *Bulletin of the Psychonomic Society*, 2, 91–93.
- Hertenstein, M. J., Keltner, D., App, B., Bulleit, B. A., Jaskolka, A. R. (2006). Touch communicates distinct emotions. *Emotion*, 6(3), 528–533.
- Jahang, BSS (2021). 1.224 pasien COVID-19 di Kota Kupang masih dirawat/karantina. <https://www.antaranews.com/berita/2042266/1224-pasien-Covid-19-di-kota-kupang-masih-dirawat-karantina>
- Jahang, BSS (2021). Positif COVID-19 capai 6.559 kasus, Kupang terus upayakan penanganan. <https://www.antaranews.com/berita/2124234/positif-Covid-19-capai-6559-kasus-kupang-terus-upayakan-penanganan>
- Jourard, S. M., Friedman, R. (1970). Experimenter-subject distance and self-disclosure. *Journal of Personality and Social Psychology*, 15, 278–282.
- Lewokeda, A. (2021). Uskup Kupang ajak umat hormai lingkungan hidup dengan patuhi prokes. <https://www.antaranews.com/berita/2004061/uskup-kupang-ajak-umat-hormai-lingkungan-hidup-dengan-patuhi-prokes>
- Liliweri, A. (2003). *Dasar-Dasar Komunikasi Antarbudaya*. Yogyakarta: Pustaka Pelajar.
- Liliweri, A. (2017). *Komunikasi Antarpersonal*. Jakarta: Grasindo
- Lubabah, RG. (2021). Wagub NTT Sebut Kasus Covid-19 di Kota Kupang Semakin Mengkhawatirkan. <https://www.merdeka.com/peristiwa/wagub-ntt-sebut-kasus-Covid-19-di-kota-kupang-semakin-mengkhawatirkan.html>
- Morris, D. (1977). *Manwatching: Field guide to human behavior*. New York: Abrams.
- Makmuriana, L., Sari, A. R., & Nogueyan, M. (2022). Efficiency of emergency service for COVID-19 patients in Indonesia. *Linguistics and Culture Review*, 6(August 2021), 87–101. <https://doi.org/10.21744/lingcure.v6ns4.2063>
- Pratiwi, M. S. A., Yani, M. V. W., Putra, A. I. Y. D., Mardiana, I. W. G., Adnyana, I. K. A., Putri, N. M. M. G., Karang, N. P. S. W. A., & Setiawan, I. P. Y. (2020). Hubungan Karakteristik Individu Terhadap Perilaku Mengenai Covid-19 Di Desa Gulingan, Mengwi, Bali. *Jurnal Kesehatan*, 13(2), 112. <https://doi.org/10.24252/kesehatan.v1i1.16340>
- Simatupang, O., & Lubis, L. A. (2015). Mahasiswa Batak Di Yogyakarta. *Jurnal Aspikom*, 2(5), 314–329.

Susilawati, S., Falefi, R., & Purwoko, A. (2020). Impact of COVID-19's Pandemic on the Economy of Indonesia. Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences, 3(2), 1147–1156. <https://doi.org/10.33258/birci.v3i2.954>

Syamson, M. M., Fattah, A. H., & Nurdin, S. (2021). JIKSH : Jurnal Ilmiah Kesehatan Sandi Husada Pengaruh Edukasi Kesehatan Terhadap Kecemasan Lansia Tentang Penularan About CrossMark Pendahuluan. 10(2020), 177–182.

Ting-Toomey, Stela. Chung, L. . (2012). UNDERSTANDING INTERCULTURAL COMMUNICATION. Oxford University Press, Inc.

Tobing, C. P. R. L., & Wulandari, I. S. M. (2021). Tingkat Kecemasan Bagi Lansia Yang Memiliki Penyakit Penyerta Ditengah Situasi Pandemi Covid-19 Di Kecamatan Parongpong, Bandung Barat. Community of Publishing In Nursing (COPING), p-ISSN 2303-1298, e-ISSN 2715-1980, 8(April 2021), 124–132. clarktobing185@gmail.com, ari.immanuel@unai.edu

Zhong, B. L., Luo, W., Li, H. M., Zhang, Q. Q., Liu, X. G., Li, W. T., & Li, Y. (2020). Knowledge, attitudes, and practices towards COVID-19 among chinese residents during the rapid rise period of the COVID-19 outbreak: A quick online cross-sectional survey. International Journal of Biological Sciences, 16(10), 1745–1752. <https://doi.org/10.7150/ijbs.45221>