

# INFLUENCE OF SPIRITUAL, ECONOMIC RESISTANCE, HEALTHY BEHAVIOR OF FREE COVID-19 PANDEMICS THROUGH IMMUNITY IN RIAU ISLANDS, INDONESIA

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## Abstract

The Government of the Riau Islands Province announced the first case of Covid-19 on Tuesday, March 17, 2020. The government is building a Covid-19 Emergency Handling Hospital on Galang Island, Riau Islands, operating on Monday, April 6, 2020. As of July 23, 2020, there are currently no significant additional new cases of Covid-19, 28 patients are still being treated, out of a total of 351 cases, the cure rate in Riau Islands reaches 87.5 percent or 307 cases as a population, with the Slovin Formula sample Becomes 174 respondents. The recovery of Covid-19, whether it has to do with spirituality, economic resilience in which Batam, Bintan, Karimun as Special Economic Zone Regions, and health behaviors that are always recommended by the Regional Leadership in the Riau Islands, give rise to immunity so that it influences the pandemic Covid-19. The research model used is a mixed-method, by combining quantitative with SEM software AMOS v.24 and qualitative with interviews with respondents and the community as well as the Covid-19 Kepri Cluster Team. The result is that changes in immunity are influenced by spiritual, economic resistance, healthy behavior by 89.80%, the remaining 10.10% is influenced by other variables not included in this study, changes in Free co-19 pandemics are influenced by spiritual, economic resistance, healthy behavior, and immunity by 100%. This finding proves the truth of the Qur'an: "O people, verily you have come to learn from your Lord and healer for diseases in the chest and guidance and mercy for those who believe. (Surah Yunus: 57) Moreover, "And in the middle of the night you pray and recite as additional worship for you: may your Lord lift you to a place of praise." (Surah Al Israa: 79) The truth of the work system research Tahajud prayers can improve the immune response immune system.

**Keywords:** spiritual, economic resistance, healthy behavior, immunity, free COVID-19 pandemics

## I. PRELIMINARY

### a) Background

Riau Islands (abbreviated as Riau Islands) is the province in Indonesia. Riau Islands Province is bordered by Vietnamese and Cambodia to the north; Malaysia and province West Kalimantan in the east; the province Bangka Belitung Islands and Jambi in the south; Country Singapore, Malaysia and province Riau in the West. This province is one of the archipelago provinces in Indonesia. Overall, the Riau Islands region consists of 5 regencies, two cities, 52 sub-districts, and 299 villages with a total of 2,408 large and small islands, 30% of whom are not yet named, and have a population. The total area of 8,201.72 km<sup>2</sup>, about 96%, is the ocean and only about 4% of the land. Riau Islands Provincial Government (Kepri) announced the first case of coronavirus (Covid-19) on Tuesday, March 17, 2020. The Head of the Riau Islands Health Service revealed that a resident of Bukit Bestari Subdistrict, Tanjungpinang City, was positive of the coronavirus (Covid-19). Riau Islands

Health Service revealed the initial chronology of the 71-year-old male citizen exposed to coronavirus (Covid-19). The man in question initially went to Malaysia for medical treatment, on March 5, 2020. Then he returned to Tanjungpinang on the same day. Five days later or on March 10, 2020, he complained of fever, coughing, and shortness of breath. On March 12, 2020, he decided to go for treatment to one of the closest Community Health Centers (Puskesmas). By the Puskesmas, on March 13, 2020, he was immediately referred to the Raja Ahmad Thabib Hospital (RAT) Kepri in Tanjung Pinang, because he was suspected of having early symptoms of Covid-19. His current status was as a Patient Under Supervision (PDP). Automatically treated in the RAT hospital isolation room, "The day after being isolated or March 14, 2020, the medical party took a swab sample (swab) of the patient's throat to be tested at the Ministry of Health (Kemenkes) laboratory in Jakarta." Sent that same day. Tuesday (3/17/2020), the results of the laboratory tests came out, the patient officially tested positive for Covid-19, "

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The Tanjungpinang Health Office assists the Riau Islands Health Office, and the Police have tracked the patient's contact details. About ten people have already taken a Swab Test to take samples of fluid in the throat or nose to determine whether Covid-19 is favorable. By the direction of the Acting Governor of the Riau Islands, his party will continue to expand the tracking of positive patient contacts Covid-19. People who feel they have communicated or are closely related to these patients are advised to report to the Department of Health or the hospital immediately. The aim is to break the chain of transmission Covid-19 outbreak in the Riau Islands.

The Government of the Republic of Indonesia built the Covid-19 Emergency Handling Hospital on Galang Island, Batam, Riau Islands, which was put into operation on Monday, April 6, 2020. The hospital is divided into three zones, namely the residence zone for employees and doctors; isolation, observation and support zone; and development zone. The hospital was initially built for Vietnamese refugees from 1979 to 1996 or has been around for a long time. What the government is currently doing is fixing it and adjusting it to the needs of Covid-19 patient management, according to the World Health Organization (WHO) standards. About 1,000 patients can be accommodated in this 16-hectare area. Galang Island was chosen because it is close to Hang Nadim International Airport - about 1 hour 15 minutes.

The Ministry of Health has also established the hospital as one of the four referral hospitals for handling Covid-19 in the Riau Islands. As of July 23, 2020, there are currently no significant additional new cases of Covid-19, 28 patients are still being treated, out of a total of 351 cases in Riau Islands, The percentage of cure rate in Riau Islands has reached 87.5 percent, with a cure rate of 307 cases. (Cluster Team, 2020) The recovery of Covid-19 whether it has anything to do with the spiritualization of the Riau Islands religious community, economic resilience in which Batam, Bintan, Karimun as Special Economic Zone Regions, health behaviors that are always recommended by Regional Leaders in the Riau Islands, demonologist level so that it affects Does Pandemic Covid-19? To answer this phenomenon, research needs to be done. Based on the healing phenomenon Covid-19 in the Riau Islands which has reached 87.5% or recovered 307 cases out of a total of 351 cases in the Riau Islands, it is interesting to do research, the variables that influence free Pandemic Covid-19 in the Riau Islands, with the title **Influence Of Spiritual, Economic Resistance, Healthy Behavior of Free Covid-19 Pandemics Through Imonology In Riau Islands, Indonesia.**

### **b) Formulation of the problem**

The formulation of the problem is as follows:

- 1) What is the spiritual influence on immunity?
- 2) How does economic resilience affect immunity?
- 3) How does healthy behavior affect immunity?
- 4) How spiritual influence on Pandemic Covid-19?
- 5) How does economic resilience affect Pandemic Covid-19?
- 6) How does healthy behavior affect Pandemic Covid-19?
- 7) How does immunity influence on Pandemic Covid-19?

## **II. THEORETICAL BASIS**

### **1) Spiritual**

The vision of the Riau Islands Province in the period of 2016-2021 is: "The realization of the Riau Islands as the Mother of a Prosperous, Noble, Environmentally Friendly and Excellent Maritime Land in the Maritime Field." The noble character cannot be achieved without a religious process, so spiritual activities in the Riau Islands are very active. (RPJMD, 2016). Among the verses of the Scriptures that provide health spiritualization: And We send down from the Qur'an an antidote and mercy for those who believe, and

the Qur'an does not add to the wrongdoers other than loss. (Qur'an, Israel: 82) in the Ministry of Religious, 2016) "O people, verily you have come to learn from your Lord and healer for the diseases (that are) in the bosom and guidance and mercy for those who believe. (Surah Yunus: 57 in the Ministry of Religious, 2016) "Then eat from each (kind of) fruit and take the path of your Lord, which has been facilitated (for you). From the bee's belly comes a drink (honey) of various colors, in which there is a cure for humans. Surely in that, there truly is a sign (the greatness of God) for those who think. " (Surat an Nahl: 69) in the Ministry of Religious, 2016) It was narrated to us in the books of Abu Dawud and An-Nasa'i with good sanad from Anas - radliyallahu anhu - Prophet Muhammad SAW prayed, 'O Allah, I protect you from leprosy, madness, leprosy and bad diseases (Corona). (Reported by Abu Dawud with valid sahad in Naufal, 2016)

Impulse is human nature to meet spiritual needs (Bakran, Hamidi, 2007: 345-372). The definition of spiritual needs is expressing your desires to find meaning and purpose in life. It is a moving process of a series of personal values

highly held by an employee. The spiritual needs are not about bringing religion into the work but bringing the whole being of employees to work. The spiritual needs in a work environment is an important aspect for the company to be competitive in today's times. Spiritual needs can make employees more effective in their work. An employee who sees his work as a means to improve the spiritual needs will show a greater effort than employees who see his job only as a means to earn money. The goodness of spiritual needs can be seen in a positive ethical influence, thus creating the organization's effectiveness and efficiency to increase competitiveness at the global level. (Nurtjahjanti, 2010: 30) Etymologically the word "spirit" comes from the Latin word "spiritual," which means "spirit, soul, spirit, self-awareness, a form of decoded the breath of life, the life of life." In the process, then the word spirit is interpreted more broadly. The philosophers define (1) the strength of the animate that energizes the cosmos, (2) awareness regarding the ability, desire, and intelligence, (3) being immaterial, comes from the Latin word "spiritual," which means "spirit, soul, spirit, self-awareness, a form of disododed the breath of life, the life of life." In the process, then the word spirit is interpreted more broadly. The philosophers define (1) the strength of the animate that energizes the cosmos, (2) awareness regarding the ability, desire, and intelligence, (3) being immaterial, comes from the Latin word "spiritual," which means "spirit, soul, spirit, self-awareness, a form of disododed the breath of life, the life of life." In the process, then the word spirit is interpreted more broadly. The philosophers define (1) the strength of the animate that energizes the cosmos, (2) awareness regarding the ability, desire, and intelligence, (3) being immaterial,

The ideal form of the mind (intellect, rationality, morality, holiness or divinity), intelligence as the ability to understand something, spiritual quotients awareness of the big picture or the whole picture of oneself and universe (Supriyono, 2006: 75) and motivation a psychological process that enhances and directs behavior to achieve the goal. Humans need a portfolio of three-dimensional goals to measure themselves in three layers: material, intellectual, and spiritual. Maslow categorizes two classifications of motivation, namely primary motivation and spiritual motivation. The definition of spiritual needs is a pure fulfillment need depends on individual human perfection and maturity. Some studies have also mentioned that the spiritual man plays a significant role of the person in work and will significantly affect the performance (Wibisono, Using spirituality as a coping mechanism through intense, difficult times is correlated with

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higher levels of hope, optimism, and positive life outcomes (Marques, Lopez, & Mitchell, 2013). Therefore, many do the meditation at home, pray, and worship with full concentration, and meditation is the best thing to be able to keep our psyche in a stable condition. Coupled with remembering death to be close to God can also improve mental health (Iqbal, 2003)

### **2) Economic Resistance**

#### **a) Gatra / Economic Aspects,**

By noting that the impact of the Covid-19 pandemic which is no longer limited to public health, but instead extends to a national economic crisis, especially the impact of the economic crisis on micro, small and medium enterprises (MSMEs) and layoffs (PHK) resulting from the deterioration of the business sector formally as a result of the Covid-19 pandemic, incentives, and compensation provided to local business people are needed, which are not only through social assistance or local economic incentives channeled by the Central and Regional Governments but also can optimize various assistance channeled through local community participation, which contributes at the local level (Hadi, 2020).

#### **b) Financing Framework,**

By was noting that the Covid-19 pandemic disaster is a national disaster in the health sector, the central and regional governments carry out the command function to handle it massively by involving all resources owned by the government, including sources of funding from State Budget (APBN) and Regional Revenue and Expenditures Budget (APBD) provinces and districts/cities, including APB-Desa. However, the limited availability of funding through the government budget faced with the economic and financial crisis of the country caused by the Covid-19 pandemic disaster led to the need for support from non-governmental actors/actors to contribute in financing the handling of the Covid-19 pandemic both at the national level and especially at the local and community level. This is where the importance of community participation in handling the Covid-19 pandemic can be relied upon, especially in seeking consolidation of social assistance sourced from community participation, which with the Covid-19 pandemic incident together with the holy month of Ramadhan 1441H can be maximized in order to increase solidarity in helping others, (Hadi, 2020).

#### **c) Research result**

In a study entitled Contribution of Manufacturing Industry, Agribusiness Industry, Marine Industry Through People's Welfare to Economic Growth in Batam-Riau Islands the results show that: Contributions variable to variable Agribusiness Industry Growth has a standardized estimate (regression weight) equal to, 095 with Cr (Critical ratio = identical to the value of t count) amounted, on probability = 983, CR 326 Value,  $983 \leq 2.00$  and Probability =,  $326 \geq 0.05$  indicated that the Agri-business Industry Contributions variable to variable positive economic growth is not significant. These findings prove that agribusiness has not made an excellent choice in building economic growth. However, the island has a material agro-industry contribution, Batam owns at least three production factors. (Wibsono, 2018) Agribusiness Industry variable contribution to variable Public Welfare has standardized estimate (regression weight) equal to, 629 with Cr (Critical ratio = identical to the value t-test) of, 095 in probability =, 326 CR value  $\geq 2.00$  and 5.797 Probability = \* \*\*  $\leq 0.05$  indicates that the Industry Contributions variable contribution to the Public Welfare variable is a significant positive. It is evident that the

industry contribution, even though its contribution to economic growth is not significant, but there will be meet agribusiness industry what the community needs. (Wibsono, 2018) However, the first thing humans need to meet physiological needs is food (agricultural), according to the Qur'an's commandment "O son of Adam, wear your beautiful clothes in every (enter) mosque, eat and drink, and do not overdo it. Surely Allah does not like overrated people." (QS Al A'raaf: 31 in the Ministry of Religious, 2016)

### **3) Healthy Behavior**

There are still many Indonesian people who do not obey the government's call to tackle the coronavirus pandemic, caused by one concept in psychology called cognitive bias. Cognitive bias is a systematic error in thinking that influences the decisions and judgments a person makes. The right types of cognitive biases to explain this phenomenon are optimism bias, emotional bias, and the Dunning-Kruger effect. To be able to overcome this cognitive bias the steps that Indonesian people can take are: not to decide in an urgent time; avoid making decisions when someone is cognitively doing more than one job; do not decide at night if someone is an active person or a work that starts in the morning (and vice versa); be careful in making decisions when you are happy and think based on data and facts. In addition to maintaining mental well-being, the aspects that can be done concerning the first, a happy person is someone who understands the meaning in his life. These two people maintain themselves in positive emotions. The third is a person who continues to hone his spiritual self. (Buana, 2020) the first happy person is someone who understands the meaning in his life, the second person who keeps himself in positive emotions, and the third is the person who continues to hone his spiritual self. (Buana, 2020) the first happy person is someone who understands the meaning in his life, the second person who keeps himself in positive emotions, and the third is the person who continues to hone his spiritual self. (Buana, 2020)

Practical Recommendations:

- Improving hand hygiene behavior by combining public awareness campaigns by placing hand sanitizers prominently and asking politely can signal to patients or clients that using hand sanitizers is desirable.
- Preventing touching facial behavior alone is not enough - change the physical and social environment to change people's behavior, for example, by creating new norms as substitute behavior such as touching the face with arms or always providing tissue.
- Helping others to engage in long-distance social networking and maintaining a daily routine tends to help people to overcome the adverse psychological effects of isolation. However, providing additional mental health support is still needed.
- Emphasizing the nature of togetherness in dealing with problems and highlighting the risk of transmitting the virus to the most vulnerable groups can promote cooperative behavior - but do not let the behavior get out of control.
- Balance anxiety with optimism that individual behavior will be useful in overcoming the spread of the coronavirus - COVID-19. (Timmons, 2020)

The scientific attitude in understanding and responding to the Covid-19 pandemic manifests in inductive reasoning as a mechanism for understanding social reality. Inductive reasoning is a cognitive mechanism of causation based on the empirical reality of people's lives. Meanwhile, deductive reasoning is a normative reality that is revealed in empirical reality is not always diachronic or in line with a particular space and time context. Under these conditions, then what

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happens is a perspective anachronism, as explained above. In this inductive reasoning, what applies is evidence-based argumentation and not a priori argumentation. Following Immanuel Kant (1878), a priori reasoning is mathematical-cognition of particular concept construction.

Meanwhile, posterior reasoning is an argument that is built from a series of empirical facts that have been rigorously tested in a laboratory or empirical reality. In the Language of Ibn Taymiyah (d. 1328), the truth lies in the reality of life, not in mind (al-haqiqah fi al-ayan la fi al-adzhan). Even though it is logical, but empirical facts do not support it, it cannot be used as a basis for arguments for decision making in handling the Covid-19 pandemic. (Hilmy, 2020) Coronavirus disease (COVID-19) advice for the public:

- a) Regularly and thoroughly clean your hands with an alcohol-based hand rub or wash them with soap and water. Why? Washing your hands with soap and water or using alcohol-based hand rub kills viruses that may be on your hands.
- b) Maintain at least 1-meter (3 feet) distance between yourself and others. Why? When someone coughs, sneezes, or speaks, they spray small liquid droplets from their nose or mouth, which may contain viruses. If you are too close, you can breathe in the droplets, including the COVID-19 virus, if the person has the disease.
- c) Avoid going to crowded places. Why? Where people come together in crowds, you are more likely to come into close contact with someone with COVID-19, and it is more challenging to maintain a physical distance of 1 meter (3 feet).
- d) Avoid touching eyes, nose, and mouth. Why? Hands touch many surfaces and can pick up viruses. Once contaminated, hands can transfer the virus to your eyes, nose, or mouth. From there, the virus can enter your body and infect you.
- e) Make sure you, and the people around you, follow good respiratory hygiene. This means covering your mouth and nose with your bent elbow or tissue when you cough or sneeze. Then dispose of the used tissue immediately and wash your hands. Why? Droplets spread viruses. By following good respiratory hygiene, you protect the people around you from viruses such as cold, flu, and COVID-19.
- f) Stay home and self-isolate even with minor symptoms such as cough, headache, mild fever, until you recover. Have someone bring you supplies. If you need to leave your house, wear a mask to avoid infecting others. Why? Avoiding contact with others will protect them from possible COVID-19 and other viruses.
- g) If you have a fever, cough and difficulty breathing, seek medical attention, but call by telephone in advance if possible and follow the directions of your local health authority. Why? National and local authorities will have the most up to date information on the situation in your area. Calling in advance will allow your health care provider to direct you to the right health facility quickly. This will also protect you and help prevent the spread of viruses and other infections.
- h) Keep up to date on the latest information from trusted sources, such as WHO or your local and national health authorities. Why? Local and national authorities are best placed to advise what people in your area should do to protect themselves. (WHO, 2020)

#### **4) Immunity**

Maintaining immunity or endurance is one way that can be done to avoid viral infections and diseases, including Covid-19. The body's immunity is critical, especially in the middle of the coronavirus pandemic. Humans have two kinds of

immunity, innate immunity, and adaptive immunity. Innate immunity is a natural immunity that acts as the body's first defense system against all germs (antigens) that enter the body. At the same time, adaptive immunity is a more specific body defense system that arises from the stimulation of specific pathogens like flu, pneumonia, and others. Both become the essential part of the human immune system that protects against pathogens; there are many things that can be done to enhance the body's immunity. In addition to complying with government recommendations related to Covid-19 prevention efforts such as physical distancing, thorough handwashing with soap, and wearing masks, other steps can be done by stopping smoking. Smoking can damage physical barriers such as the mucosa, which keeps harmful substances from the outside. Also, avoid using materials that can irritate the skin because it can damage the body's physical barrier. Enhancing immunity can also be done by paying attention to nutrition intake. Several nutrients that can improve the work of macrophages or cells that function as the body's defenses. Foods that contain vitamins A, C, E, and D can improve the work of immune cells and natural immune work. Adding the consumption of supplements is also recommended if you feel the vitamin needs have not been fulfilled from daily food. At the same time, immunostimulant consumption may be given to those who need increased endurance. For example, in people with excessive physical activity, they are forced to work outside the home or people with weak immune systems such as comorbidities (comorbidities). Managing stress is also essential. Because stress affects the body's immunity, if someone is stressed, then the body will release hormones to relieve stress. However, this condition has the effect of reducing the body's immunity. Therefore, people are not easily stressed to face this uncertain situation amid the Covid-19 pandemic. They were doing physical activities such as sports is also essential to maintain immunity. Exercise should be done for 30 minutes at least three times a week with moderate intensity. By exercising will help improve immunity and maintain physicality. (Ika, 2020) Exercise should be done for 30 minutes at least three times a week with moderate intensity. By exercising will help improve immunity and maintain physicality. (Ika, 2020) Exercise should be done for 30 minutes at least three times a week with moderate intensity. By exercising will help improve immunity and maintain physicality. (Ika, 2020) COVID-19 is a new disease that has become a pandemic. This disease must be wary of because of relatively rapid transmission, has a mortality rate that cannot be ignored, and the absence of definitive therapy. There are still many knowledge gaps in this field, so further studies are needed. (Susilo, 2020) 079.

"And in the middle of the night, you pray and recite as additional worship for you: may your Lord lift you to a place of praise." (Surat al Israa ': 79 in the Ministry of Religious, 2016) the body is always covered by organic and inorganic or biotic and antibiotic environments. For example, bacteria, parasites, viruses, and fungi. If all of that enters our bodies, it can cause various diseases. If so, then the body's balance will be disrupted. The medical language is homeostatic. In order for the human body to remain balanced, God provides a system or mechanism in our body called immunology. In a study, it was mentioned that the midnight prayer (Qiyamul Lail) was seen as being able to increase the immune response of the immune system. That means his body is in a stable and immune condition so that his health will be maintained. (Wijayanti, 2019)

#### **5) Free Covid-19 Pandemics**

The description of a country that is good, just, prosperous

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and free from all kinds of plague in the redza of Allah, is mentioned in the Qur'an: "Verily for the Saba', there is a sign (God's power) in their dwellings, two gardens on the right and the left. (to them it was said): "Eat by you from the blessings (bestowed) of your Lord and give thanks to Him. (Your land) is a good country and (your God) is God the Most Forgiving". (Surat Saba: 15 in the Ministry of Religious, 2016) The State of Saba' (occupying an area which in modern geographic maps is now Yemen and Oman) is known as a prosperous country, occupying a green area with abundant agricultural output. The Koran calls it "Baladun Toyyibatun wa Rabbun Ghofur,"; a country full of goodness, prosperity, peace, security, and forgiveness from Allah SWT. This prosperity can not be separated from the new leadership of Queen Bilqis, who later formed a coalition with the advanced kingdom of Solomon in around 900 BC. Hence, it became a kingdom of faith and thanks to Allah SWT. Faith and gratitude intend to build leading civilizations with advanced technology for the welfare of society. This can be seen with the completion of large dam construction in the year 800-700 BC called the Ma'arib dam. The most sophisticated dam in ancient times recorded by history. The technology for building the dam was likely supported by engineers from the kingdom of the Prophet Sulaiman. A high level of political integration involves the leading political figures (Prophet Sulaiman and Ratu Bilqis), technocrats, bureaucrats, and the use of advanced science and technology for the welfare of the people who need to be emulated. Selfless integration of worldly passions. (Meiyanto, (2013) Unlike the State of Saba's picture with the Land of Egypt under the King of Pharaoh, the people of Egypt lived full of frogs. Depressed, they returned to Moses, with the same request. However, this is just a repeat as before. The penalty is eliminated, they are back, and so on. This event is enshrined in the Qur'an: "So we sent them typhoons, grasshoppers, lice, frogs and blood as clear evidence, but they still boast, and they are a sinful people. Moreover, when they overwrote the punishment (which has been explained), they also said: "O Moses, ask us to your Lord with (the mediation) of the prophecy that God knows is on your side. Indeed, if you can remove the punishment from us, unquestionably, we will believe in you, and we will let the Children of Israel go with you. So, after we removed the punishment from them until the time limit, they reached him, they suddenly denied it." (Surat al-A'af: 133-135 in the Ministry of Religious, 2016) (Sasongko, 2018) The phenomenon of the coronavirus outbreak (COVID-19) that emerged in early 2020 is increasingly making concern around the world. How not, the virus that first appeared in the city of Wuhan in China's Hubei province has taken its toll. As a result of this virus, besides casualties that continue to fall, which numbers have approached nearly hundreds of thousands of lives, both dead and infected, millions of other people are threatened by this deadly plague. Also, hundreds of cities were recorded isolated, thousands of flight routes were closed, and in particular, the State of Saudi Arabia temporarily halted the arrival of pilgrims to anticipate the spread of the plague in two holy lands. (Jabbar, 2020) Responding to this global epidemic, as Muslims, we must return to the teachings of our religion. Moreover, here are some tips that we can take as a Muslim in responding to the coronavirus outbreak that is currently endemic:

### **a) Always ask for protection from God.**

Coronaviruses are creatures like other creatures of God, and it does not move except by the command and permission of Allah, who created it. Therefore, we take refuge from this plague to God before taking refuge in our abilities or the abilities of other creatures. Remember that God is the best

protector and the best guard. Allah says: "Then Allah is the best guardian, and He is Most Merciful among the merciful." (Surah Yusuf, Verse 64) in the Ministry of Religious, 2016). This refuge with God can be done by always reading protective prayers sourced from the Qur'an such as Surah Al-Falaq and An-Nas letters or from prayers originating from the Prophet Sallallahu alaihi wasallam, such as prayers that are recommended to be read in the morning and evening: "In the name of Allah that does not endanger with His name everything that is in the heavens and the earth, and He is All-Hearing, All-Knowing." and each evening three times each, then surely it will not endanger everything anything that is on this earth.

### **b) Try to prevent it.**

In addition to taking refuge in God, evidently as a human being, we must also endeavor to prevent this virus from being transmitted to ourselves or to those we care about. This endeavor can be done on an individual or congregational scale. Efforts on an individual scale are carried out by following the methods recommended by experts in this field, such as maintaining health, washing hands, routinely eating from functional foods, routinely wearing masks in peace, and avoiding going out of the house and gathering at places the crowd when it is not needed. As for the effort on a congregation scale, then it can be done by doing precautions so that this virus does not spread to a broader scale again, such as isolating those who are exposed to the virus or those suspected of contracting the virus. Moreover, this endeavor should be carried out by the authorities. This is based on the meaning of the hadith of the Prophet sallallaahu alayhi wasallam which reads: "If you hear about it (plague) in a place, then you should not enter into it, and if you are in it, then you should not come out of it as a form of running away from it." (HR Bukhari and Muslim) "If you hear about it (an epidemic) in a place, then you should not enter it, and if you are in it, then you should not get out of it as a form of running away from it." (HR Bukhari and Muslim) "If you hear about it (an epidemic) in a place, then you should not enter it, and if you are in it, then you should not get out of it as a form of running away from it." (HR Bukhari and Muslim)

### **c) Put your trust in Allah.**

After making the efforts that exist, then, in the end, all we submit to God. We surrender ourselves to Him. Because of our life and death as a servant are all in His hands. Allah says: "Say (Muhammad)," Verily, my prayer, my worship, my life, and my death are only for Allah, the Lord of all nature." (Surat al-An'am: 162)

Moreover, we need to know that a servant will remain alive when his death has not yet come, even if the coronavirus or other viruses are more virulent than that infecting it, but if it is already dead, let alone the coronavirus or more than that, even being bitten by an ant a person can die if indeed his death has arrived. Someone's death will come, but what have we prepared from the righteous deeds to meet death? May Allah close our lives with Husnul Khotimah.

### **d) Believe in God of healing.**

If any of us are destined by Allah to be afflicted with this disease, then rest assured that God is the best healer because He is God the Most Healer. Moreover, rest assured that there is no disease that Allah sent down, except there is also a drug that was sent down with it. The Prophet sallallaahu alayhi wasallam said: "Indeed, Allah, when creating disease, then He created the healer, then seek treatment." (Narrated by Ahmad) Tips for responding to this coronavirus outbreak, pray to Allah to avoid the outbreak of this virus. May Allah

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soon heal those who are affected by Covid-19. ( Jabbar, 2020)

## 6) Theoretical Framework

Based on the theoretical basis that has been described, the Influence of Spiritual, Economic Resistance, Healthy Behavior of Free Covid-19 Pandemics Through Imonology theoretical framework is built as follows:

### Hypothesis:

- 1) There is a spiritual influence on immunity
- 2) There is an effect of economic resilience on immunity
- 3) There is an effect of healthy behavior on immunity
- 4) There is a spiritual influence on Pandemic Covid-19
- 5) There is an effect of economic resilience on Pandemic Covid-19
- 6) There is an influence of healthy behavior on Pandemic Covid-19
- 7) There is an effect of immunity against Pandemic Covid-19

## III. RESEARCH METHODOLOGY

### 1) Mixed-Method.

The combined research model (Mixed Method) consists of a sequential explanatory model, a sequential exploratory model, a concurrent triangulation design, a concurrent embedded model. The sequential explanatory model is a combination of quantitative and qualitative research sequentially, firstly done quantitative research, then conducted qualitative research. After analysis, the results of quantitative and qualitative data will be entered into the matrix to see the comparison obtained. The sequential 26 exploratory model is a combination of the two research methods sequentially starting with qualitative research, and the second stage is quantitative research. The concurrent triangulation design is a balanced combination of two research methods using quantitative and qualitative methods. These methods are used together, at the same time, but independently to answer research problems. The concurrent embedded model is a merging of quantitative and qualitative research methods. Wijaya (2019)

The method used is a qualitative interpretive approach explanatory to the topic of research methods (Zaluchu, 2018). Research procedures are the steps carried out in research in the form of research methods, population and sample (quantitative) or sample data sources (qualitative), research instruments, data collection techniques, and data analysis techniques (Sugiyono, 2014). The qualitative data analysis procedures are: 1) collecting data sourced from books, and research journals that are focused on the topic of research methods; 2) Grouping the data into types of research (quantitative, qualitative, R&D); 3) Discussion of the type of research method, and its suitability with the idea/title of the research to be discussed accompanied by examples of methods;

### 2) Population

The population is a collection of the whole object measured in a study (Cooper and Schindler, 2003: 179). This study was conducted on patients exposed to Covid-19 declared cured up to date July 23, 2020, when there was no significant addition of new Covid-19 cases, existing cases in Riau Islands, with a cure rate of 307 cases or 87.5% (Cluster Team, 2020). The sampling technique is used in the category of non-probability sampling (Now, 1992: 235; Black and Champion, 2001: 233; Cooper and Schindler, 2003: 198). Following the specific sample, the characteristics are required, namely the features of the entire worker. The sampling technique selected is a non-probability technique that is judgmental (purposive). This is

an example of a fact that has been established by those who will be taken as samples (Black and Champion, 2001: 264).

### 3) Sample

The sample is an element of the population selected to represent the research (Cooper and Schindler, 2003: 82). In this research, the sample size is adapted to the analysis model used is the Structural Equation Model (SEM). In this regard, the sample size for SEM is used the model estimating the maximum likelihood estimation (MLE) 100-200 samples (Hair et al., 1998: 605; Ghozali, 2004: 17), or as much as 5 to 10 times of the number of parameters estimated (Ferdinand, 2006: 44). In this research, the number of respondents obtained was 307 respondents from Covid-19 patients in the Riau Islands. Slovin used formula got names qualified to be used as samples are 174 respondents, as follows:

$$n = \frac{N}{1 + N(e)^2} \quad n = 307 : (1 + (307 \times 0.05^2)) = 173,69 \approx 174 \text{ respondents}$$

The data used in the procedure of collecting data in this research consists of primary data and secondary data. Primary data is obtained directly from the object of research, namely by sending questionnaires directly to potential

$n = 307 : (1 + (307 \times 0.05^2)) = 173,69 \approx 174$  respondents respondents. Data score of respondents' answers to any further processed with statistical indicators Full Structural Equation Modeling (SEM) using AMOS software for Windows version 24.0 was Obtained display like the image processing results from Structural Equation Modeling (SEM) following. (Wibisono, 2017)

- H1:  $Y = \gamma_{y.x1} X1 + e1, \rightarrow$  Direct Effects X1 to Y,  
H2:  $Y = \gamma_{y.x2} X2 + e1, \rightarrow$  Direct Effects X2 to Y,  
H3:  $Y = \gamma_{y.x3} X3 + e1, \rightarrow$  Direct Effects X3 to Y,  
H4:  $Z = \gamma_{z.x1} X1 + e2, \rightarrow$  Direct Effects X1 to Z,  
H5:  $Z = \gamma_{z.x2} X2 + e2, \rightarrow$  Direct Effects X2 to Z,  
H6:  $Z = \gamma_{z.x3} X3 + e2, \rightarrow$  Direct Effects X3 to Z,  
H7:  $Z = \beta ZY Y1 + e2, \rightarrow$  Direct Effects Y to Z

### 4) Data Analysis Method

Data analysis was performed using the Structural Equation Model (SEM) method. The software used for structural analysis is AMOS \* version 24 (Adi, 2019), namely:

- 1) Development of a theory-based model
- 2) Making flowcharts (path diagrams)
- 3) Convert flowcharts into a series of structural equations
- 4) Selection of input matrices and estimation techniques models built.
- 5) Assess the possibility of identification problems
- 6) Evaluate the criteria for the goodness of fit
- 7) Model interpretation and modification

## IV. RESEARCH RESULTS AND DISCUSSION

Discussion of quantitative research and qualitative research, quantitative methods are scientific methods that have fulfilled clear rules that are empirical, objective, measurable, rational, and systematic. The qualitative method is called the artistic method because the process, research is the interpretation of data found in the field, is the study of literature as the object being studied (Borg & Gall D., 1989). Survey methods and experimental methods are classified as quantitative research, while naturalistic methods include qualitative research (Sugiyono, 2014). Quantitative research is independent in order to build objectivity and causal relationships, tend to make generalizations, and be free of values. At the same time, qualitative methods are interactive with data sources in order to obtain meaning.

Observing the cut-of-value and goodness of fit of the model

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results shown in Table 5, it shows only three criteria fulfilled, and there are four margins and one that is less good than the eight criteria used. Criteria fulfilled is Chi-square ( $\chi^2$ ) is good, Relative Chi-square ( $\chi^2/df$ ) is good, and RMSEA, which is marginal FGI, is not good, AGFI, TLI, and CFI, probability is marginal. Because two criteria are fulfilled, and five margins of the eight criteria are required, the above model can be expressed as a good model (Solimun, 2004: 71). Furthermore, based on quantitative methods with SEM and qualitative methods based on theory, empirical, observation of respondents, discussed as follows:

- a) The effect of the Economic resistance variable on the Immunity variable has a standardized estimate (regression weight) of 0, 220 with Cr (Critical ratio = identical to the t-value) of 3,026 at probability = 0, 002 CR value  $3,026 \geq 2.00$  and probability =  $0, 002 \leq 0.05$  indicates that the effect of the Economic resistance variable on the Immunity variable is significantly positive. By the theory that the Covid-19 pandemic disaster was a national disaster in the health sector, the central and regional governments carried out the command function for handling it massively by involving all resources owned by the government, including sources of funding from State Budget (APBN) and Regional Revenue and Expenditures Budget (APBD) provinces and districts/cities, including APB-Village. Qualitatively, community participation in handling the Covid-19 pandemic can be relied upon reliably, especially in order to consolidate social assistance sourced from community participation, which with the Covid-19 pandemic incident and the holy month of Ramadan 1441H through Zakat, Infaq and Alms can be maximized. to be able to increase solidarity in helping others,
- b) The influence of Spiritual variables on Immunity variables has a standardized estimate (regression weight) of 0, 195 with Cr (Critical ratio = identical to the t-value) of 2,699 on probability =, 007 CR value  $2,699 \geq 2.00$  and Probability =, 007  $\leq 0.05$  shows that the effect of the Manufacturing variable on the Immunity variable is significantly positive. By the theory contained in the Scriptures (Al Qur' an), which gives health spiritualization: "And We send down from the Qur'an an antidote and mercy for those who believe, and the Qur'an does not add to the wrongdoers other than loss. (Qur'an, Israel: 82) in the Ministry of Religious, 2016) "O people, verily you have come to learn from your Lord and healer for the diseases (that are) in the bosom and guidance and mercy for those who believe. (Surah Yunus: 57) "then eat from each (kind of) fruit and take the path of your Lord, which has been facilitated (for you). From the belly of the bee comes a drink (honey) of various colors, in which there is a cure for humans. Surely in that, there truly is a sign (the greatness of God) for those who think. " (Surat an Nahl: 69) Then narrated to the narrators in the books of Abu Dawud and An-Nasa'i with good sanad from Anas - radliyallahu anhu - Prophet Muhammad SAW prayed, 'O Allah, I protect you from leprosy, madness, leprosy and bad diseases (Corona). (Reported by Abu Dawud) Qualitatively the community is a religious community; it can be observed that the Vision of the Riau Islands Province for the period of 2016-2021 is: "The realization of the Riau Islands as the Mother of the Prosperous, Noble, Environmentally Friendly and Excellent Maritime Land in the Maritime Field." The noble character cannot be achieved without a religious process, so spiritual activities in the Riau Islands are very active.
- f) The effect of the Healthy behavior variable on the

Immunity variable has a standardized estimate (regression weight) of 0, 577 with Cr (Critical ratio = identical to the calculated value) of CR 6,174 on probability = \*\*\* CR value  $6,174 \geq 2.00$  and probability = \*\*\*  $\leq 0.05$  indicate that the effect of the variable on the Immunity variable is significantly positive. This is consistent with the theory that states that the scientific attitude in understanding and responding to the Covid-19 pandemic manifests in inductive reasoning as a mechanism for understanding social reality. Inductive reasoning is a cognitive mechanism of causation based on the empirical reality of people's lives. Meanwhile, deductive reasoning is a normative reality which if it is revealed in empirical reality, is not always diachronic or in line with a particular space and time context. Under these conditions, then what happens is a perspective anachronism, as explained above. In this inductive reasoning, what applies is evidence-based argumentation and not a priori argumentation. Following Immanuel Kant (1878), a priori reasoning is mathematical-logical cognition of particular concept construction. Meanwhile, posterior reasoning is an argument that is built from a series of empirical facts that have been rigorously tested in a laboratory or empirical reality. In the Language of Ibn Taymiyah (d. 1328), the truth lies in the reality of life, not in mind (al-haqiqah fi al-a'yan la fi al-adzhan). Even though it is logical, but empirical facts do not support it, it cannot be used as a basis for arguments for decision making in handling the Covid-19 pandemic. (Hilmy, 2020). Qualitatively it can be seen that the community obeyed the appeal of the Covid-19 Cluster Team for Improve hand hygiene behavior, prevent the behavior of touching the face with arms or always provide tissue, keep a distance of at least one meter, help others to engage in social networking, emphasize the nature of togetherness in dealing with problems and highlight the risk of transmitting the virus to the group the most, balancing anxiety with optimism that individual behavior will be useful in overcoming the spread of the coronavirus - COVID-19.

- c) The effect of the Economic resistance variable on the Free COVID-19 pandemics variable has a standardized estimate (regression weight) of 0, 204 with Cr (Critical ratio = identical to the t-value) of 3,909 on probability = \*\*\* CR value  $3,909 \geq 2.00$  and probability = \*\*\*  $\leq 0.05$  shows that the effect of the Economic resistance variable on the Free co-19 pandemics variable is significantly positive. Agribusiness Industry variable contribution to variable Public Welfare has standardized estimate (regression weight) equal to, 629 with Cr (Critical ratio = identical to the value t-test) of, 095 in probability =, 326 CR value  $\geq 2.00$  and  $5.797$  Probability = \* \*\*  $\leq 0.05$  indicates that the Industry Contributions variable to variable Public Wel-fare is a significant positive. It is evident that the industry contribution, even though its contribution to economic growth is not significant, but there will be meet agribusiness industry what the community needs. (Wibsono, 2018) However, the first thing humans need to meet physiological needs is food (agricultural), according to the Qur'anic injunction "O son of Adam, wear your beautiful clothes in each (enter) mosque, eat and drink, and do not overdo it- more. Surely Allah does not like overrated people. " (QS Al A'raaf: 3) Qualitatively it can be explained that involvement in setting the policies of the Central and Regional Governments in providing economic needs, especially food, will have a significant effect because the community can stay at home to break the Covid-19 chain. Surely Allah does not like overrated people. " (QS Al

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- A'raaf: 3) Qualitatively it can be explained that involvement in setting the policies of the Central and Regional Governments in providing economic needs, especially food, will have a significant effect because the community can stay at home to break the Covid-19 chain. Surely Allah does not like overrated people. " (QS Al A'raaf: 3) Qualitatively it can be explained that involvement in setting the policies of the Central and Regional Governments in providing economic needs, especially food, will have a significant effect because the community can stay at home to break the Covid-19 chain.
- d) The influence of Spiritual variables on the Free COVID-19 pandemics variable has a standardized estimate (regression weight) of 0, 137 with Cr (Critical ratio = identical to the t-value) of 2,685 at probability = 0, 007 CR value  $2,685 \geq 2.00$  and Probability =  $0, 007 \leq 0.05$  indicates that the influence of Spiritual variables on the Free COVID-19 pandemics variable is significantly positive. Using spirituality as a coping mechanism through intense, difficult times is correlated with higher levels of hope, optimism, and positive life outcomes (Marques, Lopez, & Mitchell, 2013). Therefore, many do the meditation at home, pray, and worship with full concentration, and meditation is the best thing to be able to keep our psyche in a stable condition. Coupled with remembering death to be close to God can also improve mental health (Iqbal, 2003) Coronavirus is a creature like other creatures of Allah, and it does not move except by the command and permission of Allah the Creator who created it. Therefore, we take shelter from this plague to God before we take refuge in our abilities or the abilities of other creatures. Remember that God is the best protector and the best guard. Allah says: "Then Allah is the best guardian and He is the Most Merciful among the merciful. "(Surah Yusuf, Verse 64) in the Ministry of Religious, 2016). Taking refuge in Allah can be done by always reading protective prayers from the Qur'an such as letters-*Falaq* and letter *An-Nasor* from prayers sourced from the Prophets *allallaahu Alayhi Wa Sallam*, such as prayers that are recommended to be read in the morning and evening: "In the name of Allah that does not endanger with His name everything that is in the heavens and the earth, and He is Hearing, Hearing, Knowing. Qualitatively, people and individuals who are diligent in worship, especially the midnight prayer, will have significant immunity, especially during the Covid-19 pandemic.
- e) The influence of the Healthy behavior variable on the Free COVID-19 pandemics variable has a standardized estimate (regression weight) of 0, 021 with Cr (Critical ratio = identical to the calculated value) of 0, 246 at probability = 0, 806 CR value  $0, 246 \leq 2.00$  and probability =  $0, 806 \geq 0.05$  indicates that the effect of the Healthy behavior variable on the Free COVID-19 pandemics variable is not significantly positive. Maintaining healthy behavior is not enough. There are still many Indonesian people who do not obey the call from the government to tackle the coronavirus pandemic, caused by one concept in psychology called cognitive bias. Cognitive bias is a systematic error in thinking that influences the decisions and judgments a person makes. Spiritual variables, economic resistance, healthy behavior must be carried out in an integrated manner to produce immunity to be free from Pandemic Covid-19. Qualitatively, it can be explained that Healthy behavior that is not accompanied by spirituality has no significant effect on Free co-19 pandemics.
- f) The effect of the Immunity variable on the Free COVID-19 pandemics variable has a standardized estimate (regression weight) of 0, 677 with Cr (Critical ratio = identical to the t-value) of 6,834 on probability = \*\*\* CR value  $6,834 \geq 2.00$  and probability =  $*** \leq 0.05$  shows that the effect of the Immunity variable on the Free COVID-19 pandemics variable is significantly positive. In theory, increasing immunity can also be done by paying attention to nutritional intake. Several nutrients that can improve the work of macrophages or cells that function as the body's defenses. Foods that contain vitamins A, C, E, and D can improve the work of immune cells and natural immune work. Adding the consumption of supplements is also recommended if you feel the vitamin needs have not been fulfilled from daily food. At the same time, immunostimulant consumption may be given to those who need increased endurance. For example, in people with excessive physical activity, forced to work outside the home or people with weak immune systems such as people with comorbidities (comorbidities). Managing stress is also essential. Because stress affects the body's immunity, if someone is stressed, then the body will release hormones to relieve stress. Qualitatively, in the middle of the night, you pray as new worship for you: may your Lord lift you to a place of praise. (Surah Al Israa: 79) the body is always covered by organic and inorganic or biotic and antibiotic environments. For example, bacteria, parasites, viruses, and fungi. If all of that enters our bodies, it can cause various diseases. If so, then the body's balance will be disrupted. The medical language is homeostatic. In order for the human body to remain balanced, God provides a system or mechanism in our body called immunology. In a study, it was mentioned that the work system of the midnight prayer (Qiyamul Lail) was seen as being able to increase the immune response of the immune system. It means his body is in a stable and immune state so that his health will be maintained. (Wijayanti, 2019)
- g) Squared Multiple Correlation for Immunity = 0, 898, for Free co-19 pandemics = 1.00 According to Ferdinand, (2002: 114) Square Multiple Correlation value for the variable Immunity  $R^2 = 0, 898$  identical to  $R^2$  in SPSS of 0, 898 then the magnitude of the Influence is the Squared Multiple Correlation value for the Immunity variable times  $100\% = 0, 898 \times 100\% = 89.80\%$ . Thus, it can be stated that changes in immunity are given influence by spiritual, economic resistance, healthy behavior of 89.80%, the rest of  $100\% - 89.9 = 10.10\%$  influenced by other variables not included in this study. For Free COVID-19 pandemics  $R^2 = 1.00$ , the amount of influence =  $1.00 \times 100\% = 100\%$ . Thus, it can be stated that the change in Free co-19 pandemics is influenced by 100% spiritual, economic resistance, healthy behavior, and immunity.

### V. CONCLUSION

- The effect of the variable Economic resistance on the variable is significantly positive.
- The influence of Spiritual variables on the Immunity variable is significantly positive.
- The effect of the Healthy Behavior variable on the variable was significantly positive.
- The effect of the Economic resistance variable on the Free COVID-19 variable is significantly positive.
- The influence of Spiritual variables on the Free COVID-19 pandemics variable is significantly positive.
- The effect of the Healthy behavior variable on the Free COVID-19 variable was not significantly positive.
- The effect of the Immunity variable on the Free COVID-19 pandemics variable is significantly positive.
- Changes in immunity are influenced by spiritual,



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economic resistance, healthy behavior by 89.80%, the remaining 10.10% is influenced by other variables not included in this study, changes in Free co-19 pandemics are influenced by spiritual, economic resistance, healthy behavior, and immunity by 100%.

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Figure 1. Map of Riau Islands

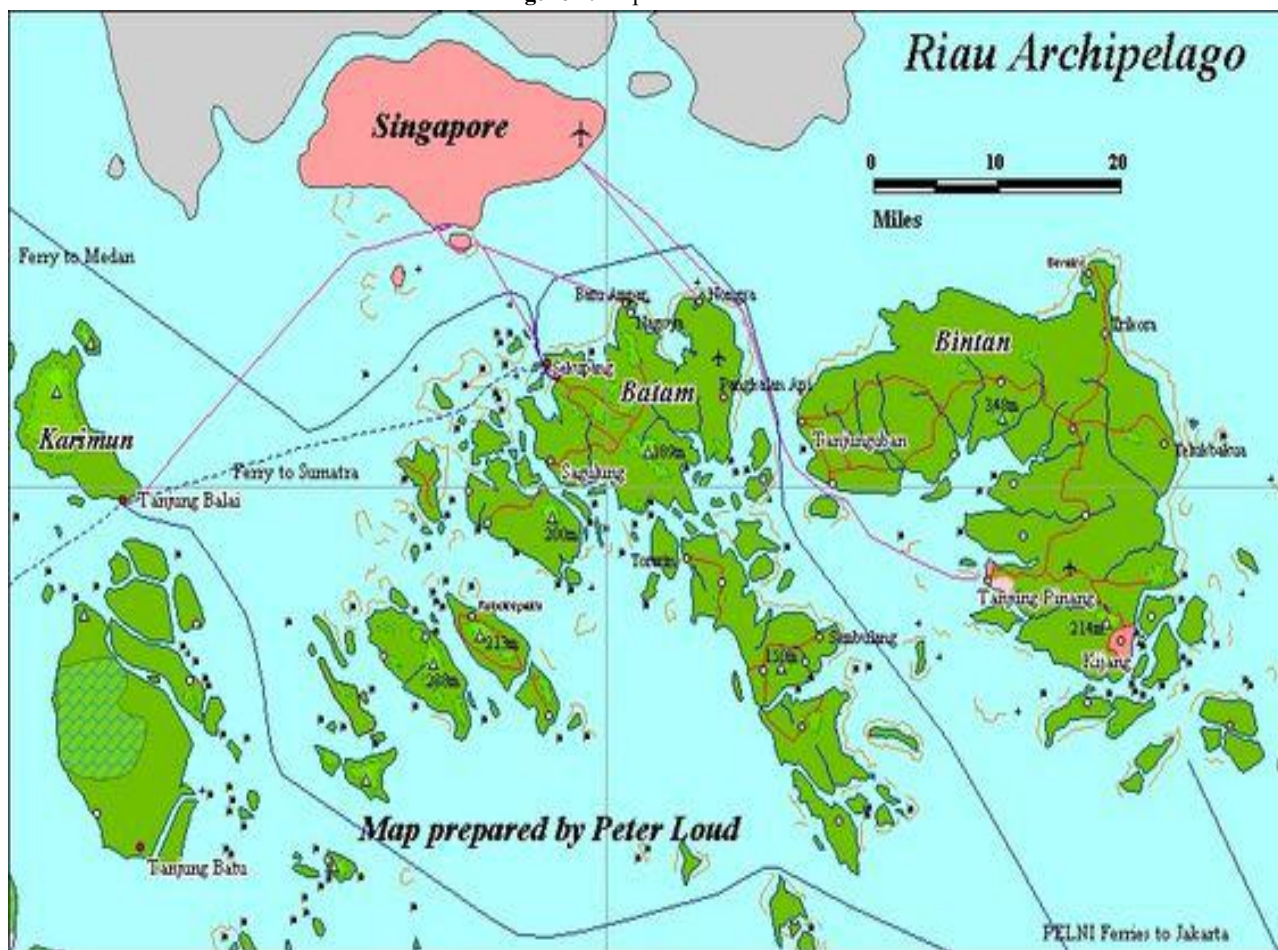


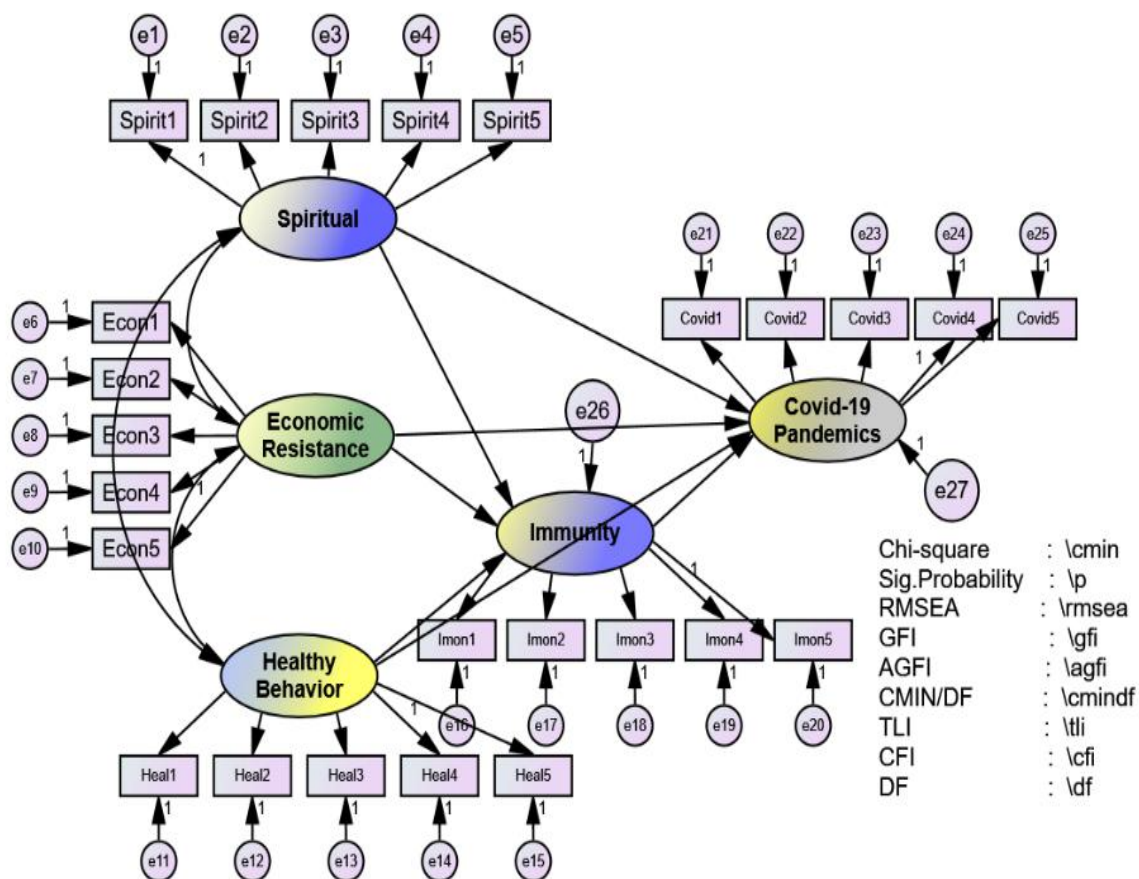
Figure 2. COVID-19 Special Hospital on Galang Island



Figure 3. Help Prevent Covid-19

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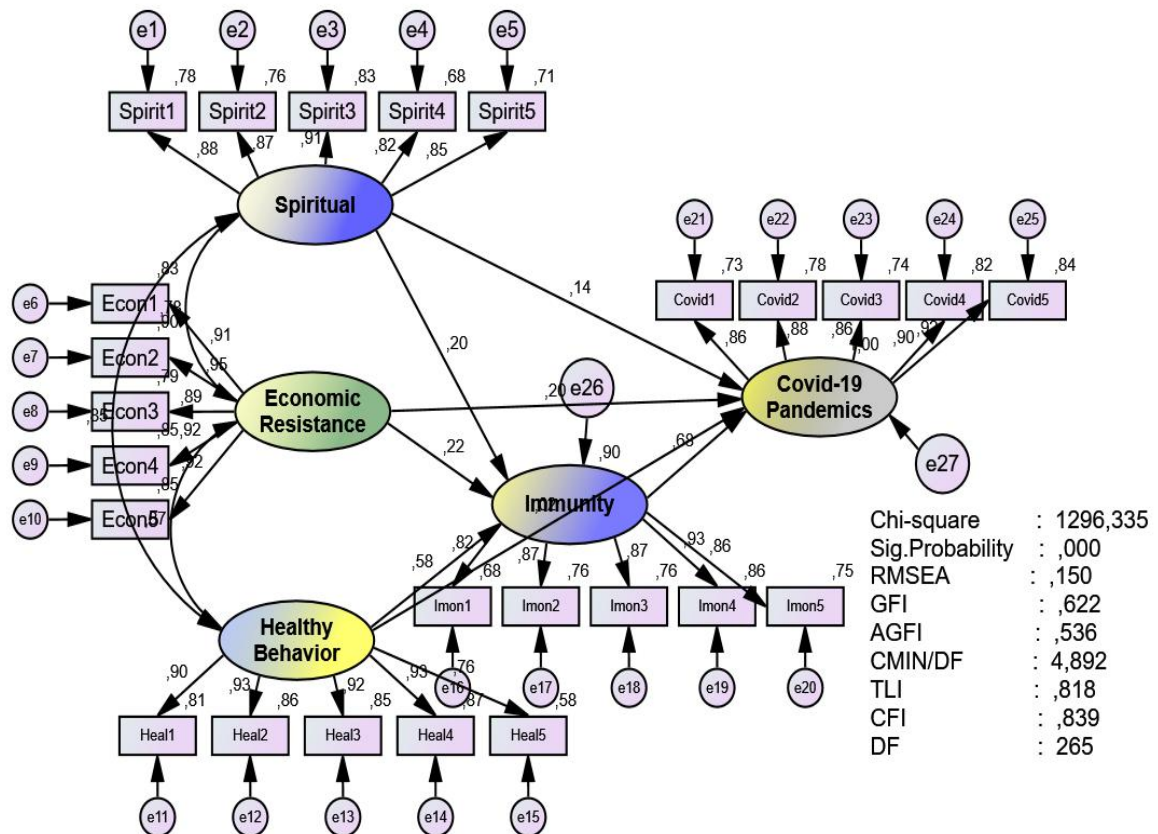
Source: COVID Kepri Cluster Task Force (2020)



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Figure 4. Research Model

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**Figure 5. Full Model**

**Table 1. Regression Weights: (Group number 1 - Default model)**

			Estimate	SE	CR	P.	Label
IMON	<---	ECON	,233	,077	3,026	,002	par 24
IMON	<---	SPIR	,229	,085	2,699	,007	par 25
IMON	<---	HEAL	,565	,092	6,174	***	par 26
COVI	<---	ECON	,200	,051	3,909	***	par 27
COVI	<---	SPIR	,150	,056	2,685	,007	par 28
COVI	<---	HEAL	,019	,077	,246	,806	par 29
COVI	<---	IMON	,630	,092	6,834	***	par 30

**Table 2. Standardized Regression Weights: (Group number 1 - Default model)**

			Estimate
IMON	<---	ECON	,220
IMON	<---	SPIR	,195
IMON	<---	HEAL	,577
COVI	<---	ECON	,204
COVI	<---	SPIR	,137
COVI	<---	HEAL	,021
COVI	<---	IMON	,677

**Table 3. Squared Multiple Correlations: (Group number 1 - Default model)**

		Estimate
IMON		,898
COVI		1,000

**Table 4. The goodness of Fit Analysis**

The goodness of Fit Index	Cut-off value	Model Results	Information
Chi-square( $\chi^2$ )	Expected To Be Small	1298,335	Good
Relative Chi-square( $\chi^2/df$ )	$\leq 3:00$	2,562	Good

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probability	> 0.05	0.00	Marginal
RMSEA	:08 0:08	.15	Marginal
GFI	≥ 0.90	0.622	Not good
AGFI	≥ 0.90	0.536	Marginal
CFI	≥ 0.95	0.839	Marginal
TLI	≥ 0.95	0.818	Marginal