

# Parents' Perspectives on Covid-19 Vaccination for Elementary School Children in Lalos Village, Tolitoli Regency

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**Abstract:** *Vaccination of children aged 6-11 years is a matter of controversy. Various reasons emerged from parents related to their acceptance and rejection of vaccination. The purpose of this study was to determine the views of parents of students regarding the vaccination of elementary school children and the vaccination process. This research uses qualitative research methods and descriptive research types. The data was obtained in the form of primary and secondary data. Primary data was collected through observation and interviews/interviews. While secondary data were obtained through a literature review. The selection of informants was carried out using a purposive method of 9 people. The results of the study show that parents' views of the Covid-19 vaccination vary, such as for increasing their child's immunity, or just following government regulations. But parents who disagree have views such as vaccines can harm their children, or children have certain diseases. This research suggests parents always support programs and policies from the government.*

**Keywords:** Outlook; Vaccination; Parents

## 1. Introduction

Sociologically, the Covid-19 pandemic has caused unplanned social changes, sporadic social changes that are unwanted by society. In fact, under certain circumstances, it can trigger life problems and chaos. The impact of society's unpreparedness in facing the COVID-19 pandemic has caused social disorganization in all aspects of community life. Nevertheless, society is essentially dynamic and will always undergo change. Society cannot be imagined as a fixed or static state, but rather as a process that is constantly changing with varying degrees of speed, intensity, rhythm, and tempo (Sztompka, 2007).

The acceptance of Covid-19 vaccination, especially the start of the vaccination program for children aged 6-11 years, has been controversial. Many countries have rejected it because it is considered ineffective. The lack of information available to the public and the government's lack of readiness to educate the public about vaccination have led to public rejection of the Covid-19 vaccine (Astuti et al., 2021).

The public's positive perception of Covid-19 vaccination on Twitter shows that people are more likely to respond positively to the Covid-19 vaccine. Positive responses are dominated by statements that support and believe in the government's vaccination program, such as believing that vaccination is important to break the chain of coronavirus transmission. In addition, the public also predominantly believes that the vaccine to be used is safe, is proud of the government's performance, and is optimistic that the vaccine will be affordable for the entire community. Negative perceptions include: anti-vaccine sentiment, fear of side effects, vaccine insecurity, and end-of-time fulfillment. This was presented in interviews where participants expressed doubts about receiving the vaccine. The majority of vaccine recipients in the Sangihe Islands Regency are Christian, and vaccination is often associated with the human belief that if a foreign object that is still questionable is inserted into the body, then that person is an antichrist or not a follower of God (Tinungki et al., 2022).

In Indonesia, there are several studies that explain why parents have not vaccinated their children. Based on Larson's research, it is said that the reason people refuse to be vaccinated is because of low public trust in vaccines, which causes outbreaks of diseases that are at risk of spreading (Larson et al., 2016). Other previous studies also indicate that the vaccine debate has remained in the spotlight for the past few years, both in the scientific community and among the general public (Barello et al., 2020). In Indonesia, the reasons parents refuse or have not vaccinated their children are due to a lack of information, a lack of motivation, and children's experiences of side effects, which make parents distrust vaccination (Malik et al., 2020).

The reasons behind the phenomenon of Covid-19 vaccine refusal are diverse. These reasons reflect a diversity of meanings. As Weber said, social actions always have certain meanings, because individuals as actors are rooted in specific historical and cultural contexts. Upon further examination, the reasons behind the phenomenon of Covid-19 vaccine refusal fall mostly into the categories of belief and rationality. People refuse the Covid-19 vaccine because they do not believe in its effectiveness and safety, and fear the possible side effects it may cause (Sugiyono, 2022).

The success of vaccination requires cooperation involving various parties, including the role of parents (Fauzia & Hamdani, 2021). The general roles of parents are as guides, educators, guardians, developers, and supervisors. They protect and ensure that their children live clean and healthy lives, accompany their children in the learning process, create a comfortable environment, establish effective communication, serve as role models, guide, motivate, and educate, and supervise family members (Kurniati et al., 2020). These parental roles take the form of informational, instrumental, emotional, and trust-based support for vaccination (Dethan & Suariyani, 2017).

Anxiety also occurs among parents whose children are about to receive the vaccine. The reasons why parents in Indonesia are unwilling to have their children vaccinated against COVID-19 include 30% who are unsure about its safety, 22% who are unsure about its effectiveness, 12% who are afraid of side effects, 13% who do not believe in vaccines, 8% who have religious beliefs, and 15% who have other reasons (Indonesian Ministry of Health, 2020).

The government has issued regulations on vaccine procurement, namely in Article 11A paragraph (1) of Presidential Regulation of the Republic of Indonesia Number 14 of 2021 concerning Amendments to Presidential Regulation Number 99 of 2020 concerning Vaccine Procurement and Vaccination Implementation in the Context of Combating the Coronavirus Disease 2019 (COVID-19) Pandemic: (1) In the event that vaccine procurement is carried out through assignment to state-owned enterprises, direct appointment to provider enterprises, or cooperation with international institutions/agencies whose providers require the assumption of legal responsibility, the Government shall assume the legal responsibility of the Covid-19 vaccine provider, including for safety, quality, and efficacy/immunogenicity.

Furthermore, based on Presidential Regulation of the Republic of Indonesia Number 14 of 2021 concerning Amendments to Presidential Regulation Number 99 of 2020 concerning Vaccine Procurement and Vaccination Implementation in the Context of Combating the Coronavirus 2019 Pandemic (COVID-19), Article 13A, paragraphs (1) and (2), which state: (1) The Ministry of Health shall conduct data collection and determine the target recipients of the COVID-19 vaccine. ; (2) Every person who has been determined as a target recipient of the Covid-19 vaccine based on the data collection referred to in paragraph (1) is required to undergo Covid-19 vaccination (Presidential Regulation of the Republic of Indonesia Number 14 of 2021).

The social conditions in Lalos Village, which were previously safe and harmonious, changed due to the problems caused by the Covid-19 pandemic. As a result of the spread of the Covid-19 virus, the community experienced illness, both adults and children, with symptoms such as high fever, cough, and others. After the Indonesian government released the COVID-19 vaccine, which aims to break the chain of COVID-19 transmission, the community in Lalos Village then participated in the COVID-19 vaccination program, although there were also people who were unwilling or afraid to be vaccinated due to limited knowledge and hoaxes about the vaccination.

COVID-19 vaccinations for elementary school children in Lalos Village were carried out in February and March 2022. The implementation of these vaccinations sparked controversy among the Lalos Village community, especially among parents. The controversy was related to the COVID-19 vaccination regulations issued by the Indonesian government. Some parents believed that the safety of the COVID-19 vaccination had not been guaranteed, so it could be dangerous if given to elementary school children, especially those with a history of certain diseases. Another reason parents refused to have their children vaccinated was their distrust of vaccines. However, on the other hand, some parents still supported and agreed to the COVID-19 vaccination for elementary school children because they considered it beneficial in terms of maintaining their children's health and providing immunity. In this situation, parents' views on vaccinating elementary school children may vary. The worries, anxieties, and fears experienced by parents shape their perceptions, ways of thinking, and actions, which determine whether COVID-19 vaccination rules can be implemented.

The success of COVID-19 vaccination in Lalos Village depends heavily on the involvement of all parties, including the community, educational institutions, health workers, and local government. Cooperation between all parties can provide social stability, which will

facilitate the implementation of the COVID-19 vaccination program. When one part of the community has problems, it affects the policies and implementation of regulations made by the central government. For example, when parents of elementary school students still doubt the effectiveness of COVID-19 vaccination due to a lack of information, intervention and persuasion processes are needed from relevant institutions to convey information that can convince parents to comply with the regulations. In other words, it is important to build social interaction between all parties in order to create a correlation that leads to compliance with a rule. This study serves as a basis for examining parents' views on COVID-19 vaccination for elementary school children in Lalos Village, Galang District, Tolitoli Regency.

Anthony Giddens' structuration theory is one of the most well-known attempts to integrate agency and structure, proposing elaboration as a way to overcome the shortcomings of existing social theories. Previously, Giddens saw the idea of dualism between agent and structure dominating the social sciences, where agents and structures were viewed separately and considered to reflect different attributes and powers (Madubrangti, 2008). According to Giddens, every study in the social sciences or history is always related to associative activities, which are sometimes identified as agents with structures, but this does not mean that structures drive actions or vice versa (Ritzer, 2012).

Structuration refers to a way in which social structures are produced, reproduced, and changed within and through social practices. Within and through their activities, agents produce the conditions that enable those activities to exist (Giddens A., *The Theory of Structuration: The Foundations of the Formation of Human Social Structures*, 2010).

Meanwhile, agents act as participants in a series of continuous actions (Priyono, 2002, p. 19). Giddens considers agents to be actors in social practices, agents that can be considered individuals or groups. In other words, structural theory gives agents the ability to change situations, which means that the theory recognizes the important role played by actors in defining social practices (Priyono, 2002, p. 30).

Agency is an action or activity that is carried out continuously and is related to a specific goal in an event in which the agent exhibits certain behaviors. Giddens (1979) explains that actors are more oriented towards continuous behaviors that manifest themselves in the form of social practices. The actions of agents are influenced by the structural features of the society in which they grow and live, while at the same time, agents create (and sometimes change) structural features in their actions. Giddens' structuration theory summarizes social structures and actions into actor relationships that produce social practices in society that continue in regular or structured patterns. An important focus of structuration theory is the relationship between agency and structure, namely the explanation of the duality and dialectical relationship between agency and structure, that agency and structure cannot be understood separately, both are two sides of the same coin. All social activities have structure, and all structures have social activities. In other words, agency is social practice (Ivonilia, 2009).

Furthermore, Giddens states that structure is the rules and resources formed from social practices and mediates the repetition of social practices. The duality of structure lies in

the process whereby social structure is both the result of and a tool for social practices. This means that the duality of agents and structures lies in the fact that a structure that becomes the principle of social practices in various places and times is the result of the repetition and continuation of various social practices carried out by agents, and conversely, structures become tools for agents to carry out social practices. Therefore, agents and structures interact and influence each other in what is called a duality relationship. Agents, with their reach, can use structure as a reference for action and change and develop structure through routine social practices. Structure is actively created, developed, and changed by agents who are seen as actors with capabilities (Nugrika, 2020).

Structure as rules is a procedure that serves as a guideline for agents in conducting their social lives. Meanwhile, rules as resources are a means that serve as potential to be changed or maintained through social practices carried out by agents. In essence, structure does not only limit agents but also provides opportunities for agents to engage in social practices, and structure is not external but inherent in the actions and social practices carried out by agents or actors. Therefore, Giddens sees three clusters in structure. First, the structure of signification, which concerns symbolic schemata, meaning, naming, and discourse. Second, the structure of domination, which includes schemata of domination over people (politics) and goods/things (economics). Third, the structure of legitimation, which concerns normative regulatory schemata, as revealed in the legal system (Priyono, 2002).

Giddens emphasizes the structural basis as conditions that regulate the repetition or transformation of structures and thus recreate social systems themselves (Giddens A., 2010). Giddens further emphasizes that structures are created from social practices that are carried out continuously as a means of self-expression by agents, and that structures are also tools for agents to carry out social practices. Social practices are understood as a series of actions carried out continuously by agents, which in turn are capable of constitutively changing these social practices. Thus, it is clear that without social practices, structures would not be formed, and without structures, social practices would not be able to emerge. This is because, according to Giddens, social practices are a way of integrating agents and structures (Giddens A., 2010).

According to Giddens, the social world is created and reproduced by and through human activities. As a result, Giddens began to develop the idea of agency or individuals as social actors who may continuously reflect social structures through the social practices in which they are involved. The concepts of structure, system, and duality are at the core of structuration theory (Giddens, 2007).

Structuration refers to conditions that are constructed within the continuity of structures, thereby forming a social system (Sihotang, 2012). In Giddens' theory of structuration, agents or actors have three levels of consciousness: first, unconscious motives/cognition. Motives refer more to the potential for action than to the mode in which the action is carried out by the agent. Motives are only directly related to actions in unusual situations that deviate from routine; second, discursive consciousness, which is what actors are able to say or express verbally about social conditions, particularly about the conditions of their own actions. Discursive consciousness is a form of awareness that has a discursive

form. Discursive consciousness concerns the ability to give reasons why an action needs to be done again or may be repeated. (Giddens A., 1984); Third, practical consciousness, which is what actors know (believe) about social conditions, especially the conditions of their own actions. Practical consciousness is related to the stock of knowledge that is implicitly used by agents in acting and interpreting the actions of others, where the actor does not have the ability to interpret their rationalization discursively. Knowledgeability in practical consciousness can be interpreted in everyday terms as habits or daily routines that are no longer questioned (Giddens A., 1982).

In “mutually constitutive” interactions, structuration theory emphasizes the inseparability of actors and structures. Agents are people who are involved in a continuous flow of actions (Priyono, 2002). According to Giddens, agents are actors in social practice, and they may be individuals or organizations. To give birth to social practice, agents need two important factors, namely rationality and incentives. Giddens' reasoning is to establish regular habits that give agents a sense of comfort while enabling them to manage their social lives effectively. Meanwhile, motivation includes the desires and passions that drive social practices (Ivonilia, 2009). Thus, rationality is always present in social activities, while motivation can be considered as the capacity to act.

#### Actor

All human beings are knowledgeable actors. This means that all social actors are well aware of the ins and outs of their actions and their consequences in everyday life. This knowledge is not entirely balanced, nor is it spontaneous in nature. The level of knowledge inherent in practical consciousness reveals extraordinary complexity. This complexity often remains fully unexplored in various orthodox sociological approaches, especially those related to objectivism. Actors are also usually able to discursively describe their actions and the reasons for doing so (Giddens A., 2010).

Giddens does not believe that social reality can be fully understood if social analysis does not link the behavior of actors with the structures they understand. The emergence of an actor's actions is a combination of personal motivation and the demands of the structures they have interpreted. The two are mutually dependent, so they have a dualistic rather than dualistic relationship. They are equal, influence each other, and have equal significance in the realization of an action. Giddens refers to actors as agents who perform actions and events in the world. Meanwhile, structure is not a name for totality, nor is it a hidden code. Structure is the rules and resources that are formed from and shape the repetition of social practices. In this regard, Giddens differs from structuralists such as Durkheim, who viewed the relationship between agents and structures as dualistic, external, and constraining (Jhonson, 1994).

In sociological theory, it is stated that actors are viewed not in terms of their thoughts and actions, but rather as nothing more than a bundle of statuses and roles (George Ritzer & J., 2019). Here, Talcott Parsons views actors as being controlled by the system, rather than actors creating and maintaining the system (George Ritzer & J., 2019). According to Parsons, social systems consist of diverse individual actors who interact with one another in situations that have at least some physical or environmental aspects, actors who tend to be motivated toward optimization or satisfaction, and whose relationships with their

situations, including their relationships with one another, are defined and mediated in the form of culturally structured and shared symbolic systems (Juniyanto, 2017).

#### View

Perception is a stimulus that is sensed by an individual, which is then organized and interpreted so that the individual becomes aware of and understands what they have sensed (Tony and Barry Buzan, 2004). Perception is the way humans view objects using their own way of thinking, thereby creating human understanding of an object. Perception is the process by which an individual selects, groups, and clearly understands each piece of information to create a meaningful understanding of the world (Kotler, 2007).

## 2. Method

The method used in this study was a qualitative method with a descriptive research type. The reason for using this method was that the researcher became one of the instruments in the study, which was conducted through interviews with informants. Meanwhile, descriptive research was used to describe the phenomenon of parents' views on COVID-19 vaccination in elementary school children.

## 3. Main Heading of the First Analysis or Discussion

### 3.1. Parents' Views on Covid-19 Vaccination for Elementary School Children

The child vaccination program is a regulation or policy created by the Indonesian government to protect children aged 6-11 years and help boost their immunity against Covid-19 transmission. The COVID-19 vaccination program for elementary school children in Lalos Village has elicited various responses from the parents of students participating in the program. The views and opinions of parents regarding the child vaccination program demonstrate that there is a relationship between parents and the regulations that have been established. The regulations in the vaccination program are a manifestation or representation of a structure in which the program consists of various interconnected and interdependent components. The vaccination program, which was initially only carried out by health workers and adults, now targets children aged 6-11 years or elementary school children.

### 3.2. Parental Involvement in Child Vaccination

Parental involvement in COVID-19 vaccination for elementary school children is based on several factors. Some parents say that parental involvement is necessary to help minimize unwanted incidents, protect children, calm children, or reduce anxiety in children.

## 4. Attitudes, Responses, and the Role of Parents in Child Vaccination



#### 4.1. Parents' Attitude

Parents' attitudes toward child vaccination are behaviors exhibited by parents in their involvement with child vaccination. Some parents say that their attitude is calm, relaxed, and normal.

#### 4.2. Parents' response

A response is an individual's reaction to something they receive. Parents' responses to child vaccination vary from one person to another. Some parents say their responses to vaccination include panic, willingness, refusal, and fear.

#### 4.3. The Role of Parents

In parental involvement in child vaccination, there is a role that underlies parents' views on vaccination implementation. A role is an action taken by an individual in response to an event or activity. Some parents say their role in child vaccination is to provide explanations about vaccination, calm their children, and encourage them.

Parents' views consist of various things such as vaccination programs, presidential regulations, obligations and reasons for getting vaccinated, vaccine safety and side effects. This means that every parent needs to look more broadly and think more deeply to determine their choices and responses to these regulations. Some parents who agree with the child vaccination regulations indicate that they support them in terms of their attitude, views, and actions. However, parents who disagree with these regulations for certain reasons cause irregularities within a community structure. Thus, it is very clear that the success of the child vaccination program created by the government requires the role of parents.

The above facts show that there is a mutually influential relationship between structure and actors. Structure, namely the rules of COVID-19 vaccination, influences the thinking of actors, namely parents of students. Likewise, actors can provide their views and perceptions of the COVID-19 vaccination rules. The views of parents of students (actors) arise from motivations such as the reasons parents accept or reject these vaccination rules. In addition, the requirements of the COVID-19 vaccination regulations for elementary school children give rise to different interpretations or meanings among parents. Parents become actors in their actions towards their environment, especially in relation to the phenomenon of COVID-19 vaccination. In reality, actors or agents (parents of students) have three levels of consciousness, one of which is called discursive consciousness, which is what actors are able to say about social conditions. Discursive consciousness explains the ability to provide reasons for an action. This means that parents of students (actors) are able to provide reasons for accepting or rejecting COVID-19 vaccination.

The COVID-19 vaccination process for elementary school children illustrates the workings of a structure. This can be seen from the processes that involve health workers, village officials, security forces, parents, and children. These interactions can be seen in each



process, such as the socialization process, the examination process, and so on. Parents play an important role in the vaccination process because their involvement in each stage, such as registering their children, participating in socialization, and accompanying their children during vaccination, is a behavior of agents/actors who aim to assist the COVID-19 vaccination process for elementary school children. The implementation of COVID-19 vaccination regulations has created a structure in community life, namely the establishment of relationships between parents (agents) and parties involved in the COVID-19 vaccination process.

## 5. Conclusion

Parents' views on COVID-19 vaccination for elementary school children vary. Of the nine informants, six who support COVID-19 vaccination gave reasons such as COVID-19 vaccines can help boost children's immunity, maintain children's health, and simply follow government regulations. On the other hand, the mandatory nature of the vaccination policy also influenced parents to agree to it. Meanwhile, the 3 parents who did not support COVID-19 vaccination stated that they did not want to vaccinate their children due to several reasons, such as the child's medical history, reports of intimidation or coercion, or distrust of vaccines.

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