The impact of COVID-19 on socio-psychological and cultural conditions of online taxi drivers in achieving a sustainable city

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Abstract. The COVID-19 pandemic hit the entire countries, including Indonesia. Daily workers are affected considerably by COVID-19, including online taxi drivers. DKI Jakarta is the province that is the first to implement Large-Scale Social Restrictions. This study aims to see the impact of the COVID-19 pandemic on online taxi drivers' socio-psychological and cultural conditions in realizing a sustainable city. In this qualitative study, data was taken by in-depth interviews and analyzed using content analysis. The many changes in conditions that have occurred due to the COVID-19 pandemic did not influence participants to commit acts of violence against family members. Psychologically, they feel afraid to work outside the home for fear of the spread of the virus. However, their family and friends always support them to remain disciplined in implementing health protocols. Apart from work, changes in social and religious activities in the environment also occur due to government policies' adjustments. The private company of online taxi with cooperation to the Provincial Government of DKI Jakarta should secure the policy to keep increasing the stability of online taxi driver socio-psychological and cultural conditions. Since the online taxi drivers also play essential roles in the socio-economic aspects of sustainable city DKI Jakarta.

1. Introduction
At the end of December 2019, several cases of mysterious pneumonia were reported in Wuhan, Hubei Province, China [1]. The researched sample indicates the etiology to be derived from new coronavirus [2], which was later announced under the name Coronavirus Disease (COVID-19) by the World Health Organization (WHO) on February 11, 2020 [3]. The International Committee on Taxonomy of Viruses stated that the etiology of COVID-19 was identified as Severe Acute Respiratory Syndrome Coronavirus-2 (SARS-CoV-2) [3]. Patients infected with SARS-CoV-2 generally cause symptoms, including fever, coughing, sneezing, and breathlessness [1]. Human-to-human transmission of SARS-CoV-2 by direct contact or droplets when coughing or sneezing from an infected person makes the spread of COVID-19 more aggressive [1][4].

COVID-19 cases were first reported in Indonesia on March 2, 2020 [5]. Since the first case was found, Indonesia has experienced a significant increase in cases up to mid-September; there were 228,993 cases [6]. The Minister of Health of the Republic of Indonesia took a measure by issuing the Regulation Number 9 of 2020 concerning Guidelines for Large-Scale Social Restrictions in the
Context of Accelerating Handling of Corona Virus Disease 2019 (COVID-19) [7]. It was followed up by the Regulation of the Governor of the Special Capital Region of Jakarta Number 33 of 2020 concerning Implementation of Large-Scale Social Restrictions (LSSR) in Handling Corona Virus Disease 2019 (COVID-19) in the Province of the Special Capital Region of Jakarta. The Province of the Special Capital Region of Jakarta is the first region to implement the LSSR [8]. In this regulation, restrictions on activities outside the home are imposed. It includes implementing learning at any school or other educational institutions, workplaces, religious activities in houses of worship, activities in public places or facilities, social and cultural activities, and movement of people and goods through transportation [9].

Transportation service provider's online application-based is also included in the Governor's Regulation points. It is stated that application-based two-wheeled transportation is limited to its use only to transport goods [9]. Drivers and online transportation users carry out the limitations because online transportation activities, especially drivers, are at risk of being infected with viruses or transmitting the virus to their passengers [10]. Implementation LSSR which has been running for approximately three months, has begun implementing the Transitional LSSR. During the LSSR period, several prohibited activities have begun to be adjusted during the transitional period, including wearing masks when traveling. Offices have started to open with the number of employees entering a maximum of 50% of official capacity and online taxi bikes that have been allowed to carry passengers by implementing the COVID-19 protocol [11]. Even though they have been allowed to carry passengers for online taxi car drivers, their conditions have not returned to normal. Many agencies are still implementing Work From Home (WFH) by LSSR regulations limiting workplace activities [9].

There is still fear among the community of infecting the virus and falling ill during the pandemic situation, like previous Ebola and MERS outbreaks [12]. Changes in conditions due to the COVID-19 pandemic and policies issued by the government, both Central and Regional, have an economic impact on people. Mostly daily workers (such as taxi bikes, taxi cars, public transportation drivers, and street vendors) because their income depends on the community's daily mobility [13]. Apart from the economic aspects, the COVID-19 pandemic also has an impact on socio-psychological and cultural aspects of everyday life [14] [15][16][17][18]. During the COVID-19 pandemic, we noted that community life must continue. Transportation has a significant role, especially in urban areas, with high community mobility [19]. In recent years, online transportation service applications have been in great demand by the public due to their easy ordering, practical use, and relatively low costs [20]. This service is one of the goals set out in the Sustainable Development Goals number 11, namely providing access to a safe, affordable, easily accessible, and sustainable transportation system for all [21]. This study has the main objective to analyze the impact of COVID-19 on socio-psychological and cultural conditions of online taxi drivers in achieving sustainable cities.

2. Method
This research uses content analysis to see the impact of the COVID-19 pandemic on online taxi drivers' socio-psychological and cultural conditions in achieving sustainable cities. The method of sample selection uses purposive sampling. These namely, online taxi drivers have worked since prior and during the COVID-19 pandemic to see the differences in conditions they experienced, and informants were selected who were domiciled in Jakarta. That area was the first to implement the PSBB so that the visible impact would be more pronounced.

In-depth interviews collected the data through video conference on zoom meeting to 4 (four) online taxi drivers, both bike and car drivers. The researcher explained the research objectives to the participants and obtained verbal agreement before the in-depth interview began. The researcher also requested permission to record the conversation during the interview process. In-depth interviews are conducted in a structured manner with a list of previously prepared questions and developed during the interview. The questionnaire used was adapted from the indicators of the Family Resilience Book of the Ministry of Women's Empowerment and Child Protection on socio-psychology and culture to
explore the smallest scope experienced by online taxi drivers, namely the relationship between family members and the surrounding environment [22].

Interview questions posed to participants are as follows: (1) Is there an attitude of violence against the family due to the stress of COVID-19? (2) How do online taxi drivers feel about continuing to work during the COVID-19 pandemic? (3) How was the support of family and friends during the COVID-19 pandemic? (4) How is online taxi drivers' participation in social activities in the neighborhood? and (5) How do online taxi drivers participate in routine religious activities? Interviews were conducted in about 20-40 minutes. To get internal validity, the researcher used investigator triangulation by presenting 2 (two) interviewers to interview 1 (one), participant. The audio recordings of the in-depth interviews were transcribed word by word to make it easier for researchers to analyze the content.

3. Results and discussion
Participants in this study consisted of 4 (four) males ranging in age from 24 to 34 years old and were married. They have become online taxi drivers in Jakarta and surrounding areas. Approximately they have worked as online taxi drivers for three years (Table 1). The researcher explored the socio-psychological and socio-cultural experiences of online taxi drivers before and during the COVID-19 pandemic.

| No. | Informant | Gender | Age, years | Marital status | Duration of working as an online driver, years | Transportation type |
|-----|-----------|--------|------------|----------------|-----------------------------------------------|---------------------|
| 1.  | Driver 1 (D1) | Male | 32 | Married | 3 | Motorcycle |
| 2.  | Driver 2 (D2) | Male | 34 | Married | 5 | Motorcycle |
| 3.  | Driver 3 (D3) | Male | 32 | Married | 3 | Motorcycle |
| 4.  | Driver 4 (D4) | Male | 24 | Married | 1 | Car |

Based on the interview result, we found six categories that were grouped into two themes. The first theme is the social-psychological resilience of online taxi drivers, with four categories: (1) Anti-violence attitudes towards women (2) Anti-violence behavior against children (3) Psychological conditions of online taxi drivers (4) Support from friends and family. Meanwhile, the second theme is the socio-cultural resilience of online taxi drivers with two categories, namely participation in social activities and participation in religious activities in the neighborhood.

In the first category in the first theme, namely anti-violence attitudes towards women, all participants admitted that they had never committed physical violence (beatings or fights) against their wives if fighting was only limited to arguing like husbands and wives in general. They understand each other about the conditions that have occurred due to the pandemic. The wife also does not demand excessive amounts of things, resulting in informants feeling more depressed, especially with work conditions where income is decreasing. Stress felt by online taxi drivers during the COVID-19 pandemic did not cause them to take it out on their wives at home. The following is an excerpt mentioned by the informants during the interview:

"... No, ma'am, just a loud voice ... I don’t play with hands" (D1)

"Ooh no, even the COVID-19 caused stress, God willing, I will not be physically violent." (D2)

"No, thank God, it did not inflict any acts of violence." (D3)

"Oh, no. I did not hit her with my hands ... At most, it is just arguing ... Never physical violence." (D4)
In the second category, we asked regarding the physical or verbal abuse behavior towards children during the COVID-19 pandemic. Related to learning activities undertaken at home, two participants admitted that they had never hit or scolded their children in accompanying them to study due to the effect of stress caused by the COVID-19 pandemic. They only scolded those who aim to educate their children. Meanwhile, one other participant was apart from his child, so he could not accompany his child to study directly, only giving encouragement and advice via telephone. The last participant said that his two children were not in school because they were still young. In terms of teaching children while at home and in everyday life, all participants admitted that they had never committed physical or verbal abuse against children during the COVID-19 pandemic. The following are excerpts from the participants during the interview:

"Oh no. I did not hit my kid. I think it is natural to be assertive. If I get angry on them while study, it means to educate... we are not angry because of the stress of the Covid-19 pandemic." (D1)

"... When the lesson cannot be mastered, it gets me perplexing... I get angry too sometimes, and it is normal to get angry, hmm, moreover... when they get carried away by playing around, they sometimes forget to study ... so we will be firm to them that we are furious, so they get disciplined." (D2)

"That is one of my homework too. For buying quota, it turns out that it is already online." (D3)

In the third category, we asked how the participants felt about the psychological condition of working during the COVID-19 pandemic. They had to leave their homes to work and face the risk of transmission of the virus. The participants felt a dilemma. On the one hand, they are frightened of the spread of COVID-19, but on the other hand, they also have to keep earning a living to support their families. However, their fear must be overcome to earn income. Their need to work outside the home is also accompanied by compliance to implement health protocols recommended by the government and maintain health by taking herbal medicine to maintain stamina. The following are excerpts from the participants' acknowledgment:

"... all online drivers are not frightened of the Covid disease, but they are frightened that they will not be able to provide a living for their children and wives. That is what they fear the most. That is why they opted not to eat, just to look for the boxed rice during the pandemic yesterday..." (D1)

"Yes, I am afraid, at first, my wife did not allow me to work outside. However, I follow the protocol, perform the government's methods on how to stay hygienic, and provide the hand sanitizer. Under Gojek as well, we have a disinfectant program. Every week we are disinfected, checked on temperature, and the cleanliness of our vehicles." (D2)

"Personally, it is true that fear does exist. It is just that we are still working, praying on our health, and perform the health protocols, miss. We take care of our health. Not to forget to drink the ginger stew." (D3)

In the fourth category, we asked about support from family and friends of the online taxi drivers. The support provided by the family is in the form of enthusiasm, motivation, and messages so that their husbands stay healthy and apply health protocols while working outside the home. As conveyed by the following participants:

"The support is usual, what my wife asked the most was "Is there any income?" and nag about "where are you, no more eggs, please buy chicken or vegetables. "At most I just let it go... I will just go out, Miss. Then, later on, I bring the boxed rice..." (D1)

"... The support is to keep up our motivation. For example, how do we carry passengers afterward, how do we motivate us so that we feel excited." (D2)

"During the pandemic, hmm, three things, one takes care of health, be good, and pray." (D3)

"My family can only be patient, keep fighting endeavor... Yes, it is just a motivation to keep fighting, enthusiasm." (D4)
Support from friends under challenging situations was faced during the COVID-19 pandemic, both fellow online taxi drivers or not, they are not selfish. They encourage each other and share information regarding the distribution of rice boxes or areas full of orders. Sometimes they also give in if there are friends who have not gotten orders at all that day, they will temporarily deactivate the application so that orders go to their friends, as their stories follow:

"...And everyone is equally supportive of each other, what I said earlier, if there is information about the rice boxes distribution, they will inform. Sharing information is luck too." (D1)

"Yes, we support each other. If we are together, for example, we will motivate each other "keep enthusiasm, because our family is waiting at home" so even if we do not get an order, we will go to a crowded place, and if there is groceries distribution, my friends find, they will tell us to "come on there" the fact that we are given the information, then we go there. It keeps up the spirit." (D2)

"That is hmm, and I have extraordinary friends, yes, they are enthusiastic about giving motivation and being patient that I can do it" (D3)

"Yes, that is the most, if we want to go out, friends will always remind us like "cheer up bro ",... Yes, we always share within groups. Whichever area is crowded, we will cover it. Oh it is lonely in here, we are moving." (D4)

One of the participants also mentioned that the online taxi company where he works assisting in the form of IDR 100,000 ($6.9) voucher, which can be exchanged for ingredients in certain minimarkets.

"Thank God, Gojek also helps ma'am, as we got from Gojek worth 100 thousand to shop at Alfamart, Indomaret, or Ceriamart ... Rp. 100,000 ($6.9) vouchers are exchanged for oil, rice, noodles, and sugar. It cannot be other than that."

In the second theme, the first category is about participation in social activities in the neighborhood. During this COVID-19 pandemic, especially since the enactment of the LSSR regulations, the participants admitted that the social activities they usually participate in are no longer participating due to the neighborhood leaders limiting it to community service activities patrols. These activities are only limited by a few officers who have been appointed and do not involve the community at large to optimize physical distancing. The following is a quote from the participants during the interview:

"For social distancing, we keep our distance ... and there is no community service yet." (D1)

"Since this pandemic, the gathering is not allowed, and there has been allocation for patrol matter. There is already a device. For instance, this employee has been assigned 3 (three), people. So it is not necessary for the community. The Neighbourhood Association provided operators for patrol. So I did not participate in patrols." (D2)

"There is no such thing. It is not there, the last time was when we held the Qurban on Ied Al-Adha Festival." (D3)

"At most, patrols, not voluntary work ... Patrol is available, only has been bated ... I do not participate in patrolling" (D4)

We also asked how the online taxi drivers felt about the ban for gathering, considering that they usually gathered while waiting for orders to be received on their online service application. The participants admitted that some felt bored when they could not meet each other. However, they had to carry out the government's recommendations in implementing health protocols, and some disliked gathering from the beginning, following the participants' stories:

"..Yes, of course, there was, we were chatting with each other... So at least we do not socialize or chat much. That is a recommendation from the government, so we have to obey it, do not gather, wear masks, social distancing." (D1)

"If I do not have any friends at the moment, I will feel sluggish. It has been all day, no orders, so if I do not chat with friends, it is a saturation point." (D2)

"From the beginning of working, I rarely join the gathering, and I prefer to be under a tree myself, it is easier to get orders..." (D3)

"Yes, saturated, yes, definitely saturated. The problem is that I can be peevish in the car, due to waiting for orders. We need friends to chat... not frustration, that is all. It has been m sad during the
pandemic. We usually do something that we can not do today. It is full of suffering in this pandemic." (D4)

In the second theme of the category, we asked regarding the online taxi drivers' participation in religious activities regularly, given the government's recommendation to carry out worship at home only. From the participant's statement, some only practiced worship at home, some sometimes worshiped at the mosque if they were on the way while working, but did not congregate. Some continued to worship in the congregation at the mosque while maintaining a precise distance and used a mask. Here is what the participants said:

"...Let alone that, we always wanted to perform Friday prayer, but we could not." (D1)

"If I am at home, I will perform prayers at home, if I am outside, I look for a safe place of worship that is close by. Since the implementation of LSSR, I rarely do congregational prayers." (D2)

"I still like to participate on it, only if the protocol is undertaken, I should wear a mask, if I did not wear a mask, I was told to go home. Then, keep the distance, loosen the row prayers..." (D3)

"Not during a pandemic. We pray in our respective homes. If we perform Friday prayers, that would be in a neighbor's house whose house is spacious." (D4)

This pandemic has a significant impact on various aspects of life, such as health, economy, education, social, culture, and includes the psychological condition of individuals or groups who experience it [23]. Several factors that potentially impact psychological conditions include a history of contact with individuals who are confirmed positive or suspected of being positive, dissatisfaction with the availability of information about COVID-19, and concerns on the family [14]. Psychological issues and their consequences in terms of mental health can include stress, anxiety, depression, frustration, and uncertainty during the COVID-19 pandemic that appear progressively [17]. Research conducted by Jeong et al. as there was a Middle East Respiratory Syndrome (MERS) epidemic on individuals diagnosed with MERS and those in isolation found that they had anxiety and feelings of anger during the isolation period 4-6 months [15]. The risk-on experiencing anxiety and anger symptoms felt by individuals during and after periods of isolation was due to inadequate supplies (food, accommodation, and clothing), social networking activity, and financial loss [15].

People from various sectors have experienced financial losses, including online taxi drivers. The livelihood of online taxi drivers requires them to go directly to the field and carry out social interactions. However, the implementation of the LSSR during the COVID-19 pandemic restricts them from doing their job optimally as usual. Moreover, a regulation prohibits two-wheeled vehicles from carrying passengers so that the services available can only deliver goods and food [9]. The reduction in online services activities has certainly caused their income to decline, as the informant admitted at the beginning of the interview. This becomes a burden for a patriarch who is obliged to provide a living for his family members, causing stress. Based on the interview results, informants said that the financial losses due to the impact of COVID-19 did not make them resentful. This is distinct from the study by Jeong et al. [15]. Due to the COVID-19 pandemic, the conditions also did not cause them to abuse their wives and children at home physically. This result is different from a survey conducted by the National Commission on Violence against Women, which states that the unclear income of informal workers during the COVID-19 pandemic has led to economic violence, which has a parallel impact on the occurrence of physical violence [24].

Based on the informants' statements, they understand each other's situation and attempt to be patient. Parents' role in accompanying children to learn at home also does not inflict physical or verbal violence against children. The appearance of anger that parents sometimes convey to children is only in educating them so that children are not lazy to learn, not because of the COVID-19 situation. Besides, one of the informants said that learning at home policy increased spending on internet quota. This is in line with a survey by the National Commission on Violence against Women, which found an additional expense for internet quota while studying online from home [24].

Online taxi drivers experience the psychological condition during the COVID-19 pandemic. The fear that they feel is one of the most frequent psychological reactions when facing a pandemic situation, such as fear regarding their health, worry about the possibility of infecting others, and fear of
infecting family members at home [14][15][16]. After the first LSSR period of 14 days, online taxi drivers began to work again to receive orders in the form of delivery of goods or food. The fear they feel is not just because they are worried about the coronavirus. However, there are also concerns about not being able to provide a living for their family due to being unable to work during the LSSR or quarantine period, as several studies summarized by Brooks et al. (2020) that the psychological effects of post-quarantine can include psychological symptoms due to financial losses [18]. The requirement to leave the house for online taxi drivers to earn an income is accompanied by the awareness to always comply with the government health protocols. This is due to fear and anxiety about COVID-19 transmission plays a vital role in influencing protective behavior, namely washing hands, wearing masks, and maintaining distance [25].

The sense of responsibility to continue working during this pandemic is inseparable from their family's support, who ignites enthusiasm and motivation and gives them advice to always look after themselves while working outside the home. In addition, support between fellow online taxi drivers seems very tight. With the reduction in the number of orders during a pandemic, they can still share enthusiasm, motivation, and information among them, both information about the distribution of assistance from the community and opportunities in crowded locations. The similarity in the situation they feel can provide the support that they may not receive from others. This potentially delivers them to lifestyle changes [17][26], in this case, the frequency changes in online taxi services. This social support can reduce the possibility of psychological stress to an individual [17]. Besides, the sense of mutual solidarity and cooperation between communities during the COVID-19 pandemic helped lower middle economic class actors, including online taxi drivers [27]. They get assistance from several parties, namely the community or organizations and the company where they work, either giving out rice boxes or shopping vouchers for necessities.

On the one hand, the ban on gathering to reduce contact with other people to prevent the transmission of COVID-19 has a profound effect on the online drivers' habits. Before the LSSR policy, they often gathered while waiting for orders to come in. Unfortunately, they cannot do it at the moment. The reduction in the number of orders during the LSSR period, coupled with the ban on gathering, caused the online drivers to feel boredom and saturated. This direct social interaction restriction has a widespread effect on loneliness and boredom and potentially affects an individual's mental health [17].

Besides the work, social activities that have been commonly carried out in everyday life, such as community service, social gathering, and night patrols, have also changed significantly during the COVID-19 pandemic. The informants admitted that since the implementation of the LSSR regulation, their neighborhood's social activities were restricted. Night patrols, which are usually scheduled to rotate for each resident, are now only appointed as individual officers so that people can maintain their distance. Religious activities were also included in the regulation points to prevent transmission of COVID-19 in the community. Regular worship usually performed in the congregation must yield and should only be performed from their respective homes. However, some people still perform congregational worship, such as praying in mosques, obliged to follow health protocols, such as wearing a mask, bringing their prayer equipment, and keeping the distance. Losing the usual routine and reducing social and physical contact are often proven, leading to boredom from being unable to undertake normal activities [18].

The considerable changes in carrying out daily activities after the COVID-19 pandemic has forced people to adapt to new habits, especially in implementing Clean and Healthy Living Behaviors (CHLB). Susan, an academician, said that adopting this new habit is a social construction process that must be carried out. It is necessary to build a structure of knowledge and awareness to foster disciplinary action to create welfare [28].

4. Conclusion
The COVID-19 pandemic has generated alterations to many life aspects, both from communities and individuals who experienced impacts on the health, economic, social, cultural, and psychological
aspects. Daily workers who have to work outside the home to earn an income are deeply affected by the policies caused by the COVID-19 pandemic, including online taxi drivers. The shifted situation that was experienced by online taxi drivers potentially affect their socio-psychological and socio-cultural conditions. Fortunately, the burden borne by the online taxi driver informants as the patriarch does not lead them to commit violence, either physically or verbally, to their family members. This study found the only usual debate between the husband and the wife due to daily problems and issues. Their obligation to work outside inevitably creates fear and worries of the spreading virus. However, family and friends' support is an encouragement for them to keep going during a pandemic situation and remain disciplined in implementing health protocols while working to protect families at home. They experience the shift in routine activities in their neighborhood since implementing the LSSR, which requires the community to maintain distance. The COVID-19 pandemic cannot be predicted when it will end. Thus there needs to be the right approach to adapt to the continuity of daily activities. One approach that can be taken is through counseling services provided by online transportation companies for psychological stability for drivers in need so that drivers can continue to work during this pandemic safely and can still offer affordable and easily accessible services to passengers. Thus, it can accelerate one of the Sustainable Development Goals Number 11 target 2, which is to provide access to a safe, affordable, easy-to-reach, and sustainable transportation system for all, by paying particular attention to the needs of those in vulnerable situations, in this case during a COVID-19 pandemic.

Online taxi drivers play essential roles in the socio-economic aspects of maintaining the sustainable city of DKI Jakarta. This study found that: First, while the impact on socio-psychological aspects, online taxi drivers are stable to maintain their polite attitude towards their spouses, even though they faced much pressure from outside the households; Second, during the pandemic, online taxi drivers are trying to keep their positive attitude towards children; Third, online taxi drivers try to stable their psychological aspects during the pandemic through support from friends and family. During this pandemic, there was not much choice for them to earn money for families. They keep working and maintaining their normal daily activities by obeying the government's rules/safe protocols to prevent virus spread at work. Last, to maintain the socio-cultural resilience of online taxi drivers, namely participation in social activities and participation in religious activities in the neighborhood, the drivers are obeying the government's rules for social distancing. However, drivers also argue that social activities also help them to reduce saturation in their daily lives. To maintain its sustainable city principles, the private company of online taxi with cooperation to the Provincial Government of DKI Jakarta should secure the policy to keep increasing online taxi driver socio-psychological and cultural conditions the online taxi drivers also play important roles within the city.

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