

THE QUALITATIVE STUDY OF COVID-19 VACCINATION IN PREGNANT WOMEN USING THEORY OF PLANNED BEHAVIOR

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ABSTRACT

Pregnant women are at risk for COVID-19 or other infectious diseases. Research reports that COVID infection in pregnant women has a mortality prevalence of up to 3%. Given the seriousness of this disease, high and evenly distributed vaccination coverage throughout the region is imperative in order to form herd immunity. The purpose of this study was to determine the reasons for refusal and acceptance of COVID-19 vaccination in pregnant women. This research is a qualitative analytical research using a phenomenological study approach. This research was conducted by Lebak Wangi Health Center, Serang City in May 2023. The total author used 8 respondents consisting of: 2 pregnant women who had been vaccinated, 4 pregnant women who refused to be vaccinated, and 2 triangulators. Data validity will use triangulation and peer debriefing methods. Behavioral belief in pregnant women who receive vaccinations is to have the right information. Meanwhile, respondents who refuse vaccination are believing false information (hoaxes) about vaccines. The subjective norm held by respondents to refuse vaccines is an order from the husband or parents. The reasons cited for control belief include seeing their child sick when vaccinated or seeing family members, neighbors and close associates who report vaccine side effects such as fever, dizziness, and mild flu.

Keywords: covid-19; pregnant women; theory of planned behavior; vaccination

INTRODUCTION

The world has been faced with the existence of a new infectious disease, namely Coronavirus Disease 2019 (COVID-19). The disease was first identified in Wuhan City, Hubei Province, China. On December 31, 2019. COVID-19 is a disease with a rapid transmission rate with the main clinical symptoms including fever, dry cough, fatigue, myalgia, and dyspnea. (Connor, 2020; Andersen, 2020; Liu, 2020) The COVID-19 virus spreads through fluid from the nose or mouth when an infected person coughs, sneezes, and talks. Globally, as of June 24, 2021, there have been 179,241,734 confirmed cases of COVID-19. Confirmed cases of COVID-19 are spread across 222 countries. The number of deaths was 3,889,723 with a CFR of 2.2%. (Cucinotta, 2020) In Indonesia as of June 24, 2021, there were 2,033,421 confirmed cases of COVID-19 with 55,594 deaths (CFR = 2.7%) spread across 34 provinces. DKI Jakarta is the province with the highest number of cases, namely 482,264 cases (Ministry of Health, 2021).

COVID-19 vaccination is one of the efforts made to reduce morbidity and death rates and support economic and social productivity. COVID-19 vaccination protects the body by creating an antibody (immune system) response without getting sick. COVID-19 vaccination is carried out in order to reduce the risk of infection due to the SARS-CoV-2 virus, so that the risk of transmission can also be minimized and herd immunity will be formed (Handayani, 2020). Pregnant women are at risk for COVID-19 or other infectious diseases, this is due to physiological and immunological changes during pregnancy that have systemic impacts such as increased need for oxygen consumption, decreased functional residual capacity so that COVID infection is feared to increase the risk of obstetric complications. Research reports that COVID infection in pregnant women has

a mortality prevalence of up to 3%, this result does not include infections due to the delta variant. The delta variant is reported to cause pregnant women to be more vulnerable and experience worsening faster, the risk of ICU admission, ventilator use, preterm labor, other pregnancy complications, and even maternal death increases compared to normal pregnant women without COVID-19.(Fan C, 2021; Chamseddine RS, 2020)(Pertiwi, 2022)(Allotey J, 2020)

Given the seriousness of this disease, vaccination coverage is high and evenly distributed throughout the region is imperative in order to form herd immunity. In addition, as a preventive measure, vaccination is considered safer and more effective and economical when compared to treatment efforts. Therefore, in order for the vaccination coverage to be carried out to be targeted next, there needs to be a better strategy effort so that the community is willing to vaccinate, including groups of pregnant women who are vulnerable targets for vaccination. In the working area of the Lebak Wangi health center in Serang City, pregnant women are still found who do not receive and refuse vaccination for various reasons. This must be immediately followed up and analyzed for the main cause. In evaluating and planning the COVID-19 vaccination program for pregnant women, researchers will conduct a qualitative study on the Success of Covid-19 Vaccination in Pregnant Women Using the Theory Of Planned Behavior (TPB). The purpose of this study is to determine the reasons for refusal and acceptance of COVID-19 vaccination for pregnant women in the working area of the Lebak Wangi Health Center, Serang City in 2023.

METHOD

This research is a qualitative analytical research using a phenomenological study approach, where researchers will explore information about the reasons for refusal and acceptance of COVID-19 vaccination for pregnant women in the work area of the Lebak Wangi Health Center, Serang City. The study was conducted in May 2023. This study used purposive sampling techniques, where researchers select samples that are considered important and can provide the right information that can be trusted. The data sources that will be used to obtain information in this study are grouped into 2, namely: (1) the main informant is pregnant women as vaccination targets, (2) triangulators or subjects who will verify the interview results are midwives in charge of the vaccination and immunization program of the Lebak Wangi Health Center, The total author uses 8 respondents consisting of: 2 pregnant women who have been vaccinated, 4 pregnant women who refused to be vaccinated, and 2 triangulators. Data validity will use triangulation and peer debriefing methods. Data were collected by conducting interviews that included the SDG theory, namely: Behavioral Belief, which is belief in the results of a behavior and evaluation or assessment of the results of that behavior. Normative Belief, which is an individual's belief in the normative expectations of individuals or other people who are references such as family and husband. Control Belief, which is an individual's beliefs that are based on past experiences.

RESULT AND DISCUSSION

Behavioral belief

Deep Theory of Planned Behavior, The emergence of attitudes is based on belief along with its evaluation of an object. The background to the emergence of belief or belief in the individual self can come from several results as put forward in the framework of the theory . From the results of the study (Bosnjak, 2020)behavioral belief Pregnant women who receive vaccination already have the right information and awareness of the importance of vaccination. Meanwhile, respondents who

refuse vaccination believe false information (hoaxes) about vaccines so that their beliefs in vaccines become wrong.

Vaccine recipient respondents

"Kule sampun uning sing internet sereng ngerungu sing tv bu, cepe' vaksin niki bagus kangge wong meteng, bangkit mencegah kematian lan dados sehat bayine. kule mah wedos bogan pecil kulane klipun klipun"

I have read (information about the benefits of vaccines) the internet and heard on TV mom, she said this vaccine is good for pregnant women can prevent death, so that the baby is healthy, I am very afraid of my child why so I want to be vaccinated. (**Respondent M age 24 years**)

" Kan vaksin didamele sereng wong pinter, lan di enggo sereng katah uong sedunia, dados masa kulane ragu.. pastinemah lamun boten aman mah boten di isungi ning masyarakat "

This vaccine is made by smart people (experts in their fields), and is widely used by people in various parts of the world, so when I doubted, surely if this vaccine is not safe, it is impossible to give it to the community. (**Respondent K age 31**)

Respondents who refused the vaccine

" kulane wedi bu bidan, wedi klemen klemen, engko sing waras dados gering. Wes sekiyen mah waras ore kudu di paksin"

I was afraid that the midwife's mother, afraid that something untoward would happen, even later what I was healthy would become sick. Now I feel well and don't need the vaccine. (**Respondent I age 33 years**)

Jarene vaksin di damele sengko virus 'e, ya kule mboten Artine virus covid iku manjing ning badan kita kan?Masa badan sehat dgai virus

It is said that the vaccine contains the virus (COVID-19), meaning my body will be put in the virus? A healthy body period is even entered by a virus. (**Respondent T age 22 years**)

Kita ngedeleng ning berita kalawan jere wong wong kah iku pada gering terus pada mati gara2 di vaksin,kita ora gelem di vaksin

I saw the news and the words of people I knew that after receiving the vaccine someone got sick and died, therefore, I didn't want to be vaccinated. (**Respondent F age 34 years**)

Kita mah weruhe vaksin iku ora halal bu,jdi apa maning kita sing meteng anak kita gah ora divaksin gah waras lan urip. Urip mati mah kita pasrahaken ning gusti allah

In my opinion, the vaccine is not halal, ma'am, so let alone me who is pregnant with a child, I am not vaccinated and also healthy and alive. life and death mah I surrender to Allah. (**Respondent M age 20 years**)

"People who receive vaccinations usually have sought information about vaccines, so they understand and believe that they can benefit themselves and their babies" (**Triangulator Midwife A**).

Normative Belief

Normative Belief that is, the individual's belief in the normative expectations of the individual or other people who are referenced such as family, to approve or refuse to perform a given behavior. This will form a subjective norm variable (subjective norm) (Bosnjak, 2020)

Vaccine recipient respondents

" *Kule sampun diwanti wanti karo laki kon vaksin. Bape tue karo emak geh ngongkon vaksin bae, boka klemen klemen jarene* "

I was warned by my husband to receive the vaccine. My father and mother also ordered me to be vaccinated for fear of bad things happening to me and the baby. (**Respondent M age 24 years**)

" *bapak, ibu, laki kite karo sedulur kabeh wes divaksin bu, jadi kite mah nurut bae soale jarene kan kabeh sekeluarga kudu nerime vaksin engko geh dipilih karo petugas puskesmas ari ore oleh vaksin mah* "

My father, mother, husband, and all my siblings have received vaccinations. I heard information that the whole family must be vaccinated, later if anyone cannot be vaccinated, they will be selected and notified by the puskesmas officer. (**Respondent K age 31**)

Respondents who refused the vaccine

" *ning omah kule mah lake sing divaksin bu, wedi kabeh, bap atua kite bae wes suwe uripe jarene ore pernah disuntiki mengkonon wes ngewanti wanti aje divaksin* "

In my house no one accepts and is willing to be vaccinated. (**Respondent I age 33 years**)

Jare laki kite aje divaksin bu, jarene engko malah sing sehat jadi gering. Kitane nurut bae wong bukan klemen klemen

My husband said that I should not receive the vaccine. My husband was worried that if I was now healthy, I would become sick if I received the vaccine (**Respondent age 22 years**)

" *Wong kene mah kan bu lake sing divaksin, tetangga geh ore, jadine kitane wedi lamun kite doang sing divaksin engko kitane gawe virus merene. Vaksin kan digawe sing virus*"

People around here don't want to be vaccinated, my neighbors also don't get vaccines, so I'm afraid that if vaccinated I will bring the virus here. (**Respondent F age 34 years**)

Premen ya bu, soale laki kitane ore ngijinaken, jare vaksin kuen udu buatane wong muslim, jadine masih haram. Kan wedi bu manjingaken barang haram ning badan ape maning kite lagi meteng

How about it, mom, I'm confused because my husband won't let me. As far as I understand the vaccine is made from ingredients that are not halal, so I am afraid if I put ingredients that are not halal into my body, especially when I am pregnant (**Respondent M age 20 years**)

Kite mah nurut laki bae bu, boka disalahaken. Laki kitane ora ngeneki ijin divaksin. Bapak karo ibu kite galah ore divaksin.

I want to follow my husband's orders only, because I am afraid of being blamed by my husband if I receive the vaccine. My parents also did not receive the vaccine (**Mrs.P Respondent age 30 years**)

"In decision making, indeed pregnant women here cannot decide for themselves, they are greatly influenced by family, especially husbands and parents. There is even a mutual agreement between residents of one community such as RT or village who agree not to be vaccinated. There are still many people who consider vaccines dangerous and illicit goods" (**Triangulator Midwife A**).

Control belief

Control Belief, which is an individual's belief based on past experience, in this study, it is known that various reasons put forward that are included in the control belief are seeing their child sick When vaccinated or seeing family members, neighbors and closest colleagues who report vaccine side effects such as fever, dizziness, and mild flu.

Vaccine recipient respondents

" *ibu karo bapak kule bae sing wes sepuh aman, sehat, divaksin ore pape. Apa maning kite sing masih enom* "

My mother and father have received the vaccine, and they are still healthy. If those who are elderly are okay then I who am young should be safe too. **(Respondent M age 24 years)**

" *bapak, ibu, laki kite karo sedulur kabeh wes divaksin bu, jadi kite mah nurut bae soale jarene kan kabeh sekeluarga kudu nerime vaksin engko geh dipilih karo petugas puskesmas ari ore oleh vaksin mah* "

My father, mother, husband, and all my siblings have received vaccinations. I heard information that the whole family must be vaccinated, later if anyone cannot be vaccinated, they will be selected and notified by the puskesmas officer. **(Respondent K age 31)**

Respondents who refused the vaccine

" *wingi kaen ane tetangga kite divaksin laju gering bu, panas atis sampe ore bise megawe, jadi kitane wedi* "

Yesterday my neighbor was vaccinated and afterwards got sick with cold heat, so I was scared **(Respondent I age 33 years)**

"*Jare laki kite aje divaksin bu, jarene engko malah sing sehat jadi gering. Kitane nurut bae wong bukan klemen klemen*"

My husband said that I should not receive the vaccine. My husband was worried that if I was now healthy, I would become sick if I received the vaccine **(Respondent age 22 years)**

"*Engko ari dineki vaksin kitane bakal gering bu, wingi geh pade cerita sing wes divaksin kaen pada gering. Kitane wedi engkone si bayine klemen klemen*"

Later if vaccinated I am afraid that there will be many symptoms and illness, yesterday I heard the story that all those who have been vaccinated are sick. I was afraid that something unwanted would happen to my child. **(Respondent F age 34 years)**

"*Wakeh sing cerita tas divaksin pada gering, geringe pade kaya covid kaen roman-romane, panas atis, puyeng, laju sesek kan*"

Many told me that after being vaccinated they were sick, the symptoms of the disease were the same as COVID, chills, headaches, and shortness of breath **(20-year-old Respondent M)**

"Many pregnant women who despite being explained about the side effects of the vaccine but they feel that it is sick with COVID. So they refuse to be vaccinated because they think that if they are vaccinated, they will be infected with COVID, it is based on the stories or experiences of those closest to them" **(Midwife Triangulator A).**

This result is in line with research that the manufacture of the Covid-19 vaccine still causes hoaxes. Hoaxes are information, news, fake news or lies. Based on KBBI, it is called hoax which means fake news. Hoaxes are negative excesses of freedom of opinion and speech on the Internet, especially on blogs and social networks. (Yuliana, 2022) The spread of hoax information about the Covid-19 vaccine has been rife since the emergence of information from the government regarding vaccination to prevent the spread of the Covid-19 virus. Various public assumptions have emerged regarding the Covid-19 vaccine, there are people who are willing and aware of the importance of doing the Covid-19 vaccine because they know the benefits of this Covid-19 vaccine and hope that the Covid-19 virus will quickly break the chain of spread. But not a few people do not want to vaccinate because of the rampant hoaxes circulating. (Saputra, 2022)

From various journal articles that have conducted research with various methods, it is known that the circulation of hoaxes regarding side effects that will be received after Covid-19 vaccination greatly discourages people from vaccinating. In addition to hoaxes circulating about the side effects of the Covid-19 vaccine, hoaxes about halal from a religious point of view are also circulated, and hoaxes about the Covid-19 vaccine can be used as a biological weapon because the Covid-19 vaccine is relatively faster to make than the previous vaccine (KANIATY, 2022) This study shows that family support affects the actions of pregnant women in vaccinating against COVID-19. This is supported by research results from that the actions of pregnant women to refuse or vaccinate are influenced mainly by family support. (McRae, 2021) In addition, fear of side effects also needs to be considered, according to One of the people's concerns about the Covid-19 vaccine is the side effects of the Covid-19 vaccine. In fact, there are common side effects felt after Covid-19 vaccination according to UNICEF, including soreness in the injected area, low-grade fever, fatigue, headache, soreness in muscles or joints, shivering and diarrhea. (Widyaningrum, 2022)(Halpin, 2019)

Research from states that women tend to have more negative opinions about the Covid-19 vaccine than men due to psychological and emotional factors. The circulation of hoaxes about halal vaccines is also a factor behind people's intentions to vaccinate. Information about halal has been circulated in the public by the Fatwa Commission of the Indonesian Ulema Council (MUI) which has announced that the AstraZeneca vaccine contains pig trypsin at the time of breeding to separate host cells and the media.(Akarsu, 2021)(Loomba, 2021) Although the Covid-19 vaccine made by AstraZeneca has been declared Haram, the MUI finally announced that the vaccine can be used. MUI explains why the use of the Covid-19 vaccine is allowed. These reasons include urgent need in emergency situations, expert information about risks (Lethal Risk) (Abdullah, 2021)

CONCLUSION

Theory of planned behavior aspect shown that in pregnant women who receive vaccinations is to have the right information. Meanwhile, respondents who refuse vaccination are believing false information (hoaxes) about vaccines. The subjective norm held by respondents to refuse vaccines is an order from the husband or parents. The reasons cited for control belief include seeing their child sick when vaccinated or seeing family members, neighbors and close associates who report vaccine side effects such as fever, dizziness, and mild flu

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