

## Millennials' Social Perceptions When Implementing New Habit Adaptations in North Sulawesi

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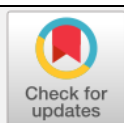
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### ABSTRACT

*In the current era of adapting new habits (abbreviated as Adaptasi Kebiasaan Baru or AKB), it is an opportunity for the millennial generation to get out of their 'cage' and do activities outside the home. This study aims to describe the perception of the millennial generation on the application of adopting new habits during the COVID-19 pandemic. This research was conducted using a survey research method with descriptive analysis techniques to obtain this description. In this research, millennials are represented by state university students in North Sulawesi Province. The sample of this study was 400 active student respondents. The data was collected through research instruments sent online with the Google Forms application. The study results indicate that millennials are worried when implementing new habit adaptations when they are active outside the home. The research results also show that the first thing they want to do is go to a house of worship. Millennials in North Sulawesi also perceive an excellent level of trust in local and central governments in dealing with the COVID-19 pandemic. It can be concluded that millennials in North Sulawesi are optimistic about their future sustainability.*

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## 1. Introduction

With the spread of the COVID-19 outbreak, it is not surprising that in the end, the World Health Organization (WHO) finally declared the spread of the COVID-19 virus a global pandemic. Currently, more than 200 countries worldwide have experienced the COVID-19 outbreak. One of the affected countries is Indonesia. As of November 10 to December 6, 2020, COVID-19 cases still show a steeply rising curve for the spread of COVID-19 ([Kementerian Kesehatan Republik Indonesia, n.d.](#)).

One of the efforts to break the spread of the COVID-19 virus is physical distancing by temporarily closing primary, secondary, and higher education. One of the impacts of implementing this policy is the reduced opportunity for young people in the millennial generation who are currently still receiving higher education to discuss and or gather or meet their peers. In efforts to adapt to new habits being implemented, the government has not yet allowed offline educational activities to be carried out. In other words, the current educational activity is distance education or online. However, although online education has become a demand during a pandemic ([Allen & Seaman, 2013](#)), it can reduce the benefits of other learning opportunities that cannot be obtained in online learning ([Xu & Jaggars, 2013](#)). One of the lessons that cannot be obtained from online learning is the loss of socialization and communication between teachers and students or other students ([Wildavsky, 1979](#); [Wardani et al., 2018](#)). This means that although online learning has become a demand, especially during the COVID-19 pandemic, it is realized that there will be missed opportunities from gaining knowledge from face-to-face learning activities. [Davenport & Prusak \(1998\)](#) explain that knowledge can be obtained through life experiences gained from daily life learning. For example, a person's life is easier to learn through direct observation and learning ([Wuryaningrat et al., 2017](#)). In other words, face-to-face learning is still needed amidst the rise of online learning.

In addition, the remote or online learning policy is carried out by temporarily closing higher education activities on campus, and adding an appeal from the government to stay at home, which is echoed through the hashtag stay at home ([#stayathome/ #dirumahaja](#)) on various social media with the reason of deciding to stay at home. The reason for breaking the chain of the spread of COVID-19 is indeed good, but it seems that it cannot be done permanently. Although millennials are usually young people who are technology literate, they are also very thirsty for social activities. Thus, if referring to Maslow's theory of needs, this millennial generation may be at the level of social needs, requiring their peers to discuss, gather, and have fun. Therefore, the policy of closing schools or campuses for a long time and the government's call to stay at home, on the one hand, is good, but on the other hand, it can create the possibility of boredom for young people. In addition, the campaigns that the government often carries out seem to be targeting millennials. The tagline and song sung by the band "Padi" about "Ingat Pesan Ibu (Remember Mothers' Message)" are clear evidence that the direction of the campaign's target is towards millennials.

In the current era of adapting new habits (from now on abbreviated as *Adaptasi Kebiasaan Baru* or AKB), with the reopening of shopping centers (malls), cafes, cinemas, and several community entertainment centers, this in addition to opening up opportunities for the wheels of economic activity to turn back, can also become an opportunity for the millennial generation

to get out of their 'cage' and do activities outside the home. This AKB follows Governor Regulation number 44 of 2020 concerning Guidelines for Adopting New Habits Towards a Productive and Safe COVID-19 Society in North Sulawesi Province on June 23, 2020.

The results of preliminary observations carried out by researchers directly at several shopping centers and entertainment centers in Manado, Jakarta, and Bali show that shopping centers and entertainment centers are dominated by young people in the school-age range and more at the age of higher education either at the beginning of the week or weekends. An activity that a while ago they were difficult to do. This seems to have happened because the two online learning and AKB policies could run together.

Based on this, it is interesting to study the perception of the millennial generation when the COVID-19 pandemic is still ongoing and what will and have been done during the AKB era, as well as their attitude towards the central and regional governments and also people, especially the millennial generation. The research was conducted in the millennial generation of North Sulawesi, which is represented by Diploma 3 to Doctoral students in the age range of 17-35 years. Millennials, especially students, can be quite affected by the lack of social activities. In addition to the things that have been stated, this research is follow-up research by [Wuryaningrat et al. \(2017\)](#) from previous research on panic buying among the people of North Sulawesi during the pandemic or before the adaptation of new habits was carried out.

## **2. Literature Review**

### **2.1. Millennials**

Millennials may determine the future of Indonesia, or in other words, the millennial generation can determine the face of this country. According to data from the National Development Planning Agency, there are 63 million millennials, aged 20-35 years. This age is productive. Today's many millennials can be a challenge and opportunity for Indonesia, especially for Indonesia's target to penetrate the status of a high-income country in 2045 and provide a higher standard of living for the community. The key is to understand the behavior of millennials and encourage them to become the driving force of the Indonesian economy.

Based on information obtained from the book "Statistik Gender Tematik: Profil Generasi Milenial Indonesia", the result of a collaboration between the Ministry of Women's Empowerment and Child Protection and the Central Statistics Agency, it is stated that in work, millennials are more likely to pursue the possibility of developing themselves in a job ([Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia & Badan Pusat Statistik Republik Indonesia, 2018](#)). One of the characteristics of millennial young people is a generation that likes community ([Sebastian & Amran, 2016](#)). In other words, millennials are a generation that likes to socialize and hang out with their peers in a particular community.

As previously explained, the future of Indonesia lies in the hands of millennials. This can be interpreted that millennials are assets. It is assumed that the assets lie in the knowledge resources they have. One explanation of this is sensory knowledge, where humans, including millennials, can behave or express themselves due to knowledge about situations, events, and events ([Cijouw & Jorna, 2003](#)).

### **2.2. Motivation Theory and Its Relationship with Millennials**

Motivation, or what can be called a motive, is a form of power that arises from oneself which can be sourced from intrinsic and extrinsic influences. Motives can be seen in human actions and behavior based on perceptions formed by the observation system ([Knoblich & Prinz, 2001](#)).

Motivation arises from the need. As cited in [Pardee \(1990\)](#), Maslow explains that humans need to be fulfilled gradually from physical, social, and self-actualization needs. Then McClelland, as cited in [Pardee \(1990\)](#), explains that humans are motivated because of the need for power, achievement, and affiliation.

Based on these theories, it can be noted that the similarities between Maslow and McClelland alluded to social needs. Humans need social relationships to interact between individuals to establish communication and other interactions. This is suitable when associated with millennials' tendency to socialize and interact with their social environment. Thus, the millennial generation has a great opportunity to understand the relationship of social communication between individuals.

### **2.3. Millennial Social Perception**

A perception is a form of vision, view, or individual understanding in interpreting something stimulated by many things ([Leavit, 2015](#), [DeVito et al., 2015](#)). In comparison, social perception is the initial stage of evaluating the intentions and psychological dispositions with perspective analysis, body cues, and other movements ([Allison et al., 2000](#)). In other words, social perception measures the understanding of social communication relationships between individuals. Another opinion was put forward by ([Baron & Branscombe, 2012](#)). Social perception refers to identifying and utilizing social cues to judge the social roles, rules, relationships, contexts, or characteristics as a process used to understand other people. Based on these three opinions, social perception means understanding other people through non-verbal communication and interpreting it as part of social behavior and perspective.

Several factors are known to support the creation of a person's social perception ([Hanurawan, 2007](#)), such as recipient factors, situation factors, perspectual organizational factors, and target object factors. The receiving factor depends on the characteristics of the observer-based on his self-concept, values, attitudes, past experiences, and expectations. Situational factors are driving factors that come from external observers, such as selection, equality, and organization. Meanwhile, the perspective organization demands the object as a logical, orderly, and coherent system. The target object factor is the individual used as the object of observation with special, unique, contrasting, and intensity characteristics in the object.

Referring to the previous discussion, millennials socialize and interact with their social environment. Based on this, Millennials can understand social relations between individuals. According to [Baron & Branscombe \(2012\)](#), social perception refers to identifying and utilizing social cues to judge social roles, rules, relationships, contexts, or characteristics as a process used to understand other people.

The adaptation of new habits for the millennial generation during the COVID-19 pandemic is a process for millennials to recognize and understand their surrounding environment. This AKB opens up opportunities for millennials to restart their association with their friends without neglecting their health. The age range of 20-35 years is an age range that is assumed to study or perceive certain situations and conditions properly. Or in other words, social perceptions related to the state of the COVID-19 pandemic and how they perceive adaptation to new habits during pandemic conditions or periods. In other words, millennials are considered to have perceived the current state and environmental situation. They can recognize and perceive their social situation from various social media that can be accessed easily or information obtained from the community, including their friends ([Bolton et al., 2013](#); [Wiridjati & Roesman, 2018](#)).



### **3. Research Methodology**

#### **3.1. Design and Procedure Respondents**

This research was conducted using descriptive quantitative research methods. The online survey was chosen using the Google Forms application. The data spread is wider to several target respondents who are quite spread out in various regions in North Sulawesi. This research was conducted for four months (September to December 2020) to prepare initial observations, data collection, and analysis.

To represent the millennial generation in North Sulawesi, selected Diploma 3, Diploma 4/Bachelor, Master, and Doctoral students still in the millennial age range from 17 to 35 years in all states universities in North Sulawesi, namely Universitas Negeri Manado, Universitas Sam Ratulangi, Politeknik Negeri Manado, Politeknik Kesehatan Manado, and Institut Agama Islam Negeri (IAIN) Manado. The number of population members based on data from PDDikti (Pangkalan Data Pendidikan Tinggi or Higher Education Database) as of September 2020 is 61074 active students. The data on the number of population members were then sampled using the Slovin method to ensure the number of samples could represent the number of population members.

From the calculation with the Slovin formula, it can be determined that the target sample is 397.39 respondents or if it is rounded up to 398 respondents. Then, to maintain the representation of each university in North Sulawesi, the target sample size is divided into respondents by considering a large number of students. The percentage distribution of respondents is 20% each from all States Universities in North Sulawesi. In conducting data collection, several students were recruited from each university in North Sulawesi. They are responsible for ensuring that the right respondents fill in the share link of the Google Forms. If observed, this method is closer to the non-random sampling method using the convenience sampling method. This sampling method was chosen because it is realistic to reach respondents with limitations to face-to-face with respondents due to face-to-face lecture activities in higher education that are still closed during the COVID-19 pandemic. It isn't easy to know the whereabouts and addresses of students at this time.

#### **3.2. Data Collection**

In practice, there are 400 online questionnaires (Google Forms) distributed, which are distributed evenly to various States Universities in North Sulawesi, based on the proportions presented in the previous section. Data collection is carried out from the first week of November to the first week of December 2020. The amount of data has exceeded the target sample set. To reduce the possibility of duplicate data in the Google Forms fields only limited to 1 response. In the Google Forms that was sent, there was a question regarding the age limit to 2 millennial age ranges from 17 to 24 years and 25 to 35 years. Thus, filling out this form for respondents with that age range is practical. In this way, it is hoped that respondents whose age range is outside the predetermined age range will not participate in filling it out.

#### **3.3. Analytical Instruments and Techniques**

This research instrument consists of 9 questions that have been used in the research of Wuryaningrat et al. (2017). This instrument consists of 3 respondents' general questions: age, residence, and domicile. Then the six questions are a collection of respondents' perception statements consisting of feelings felt during a pandemic, plans during the AKB, perceptions about the ability to handle pandemics by the central and regional governments. In addition, the questionnaire also includes an open statement of the respondent regarding their knowledge

about the positive and negative impacts of the COVID-19 pandemic and an open statement about the feelings they feel during the COVID-19 pandemic.

In addition to collecting data through an online questionnaire instrument to confirm or confirm the results of data analysis, data collection was carried out through interviews with several respondents who could be contacted via telephone or face-to-face by observing the Health protocol.

**Table 1. Respondent Demographics**

Demographic		Quantity
Age	17-24	286
	25-35	114
Residence	City	143
	Village	156
	Suburbs	101
Domicile	Manado	66
	Tomohon	48
	Kotamobagu	41
	Minahasa	73
	South Minahasa	52
	Southeast Minahasa	43
	Bolmong Raya	40
	Sangihe, Talaud, Sitaro	37

Based on **Table 1**, the distribution of respondents' data includes age, place of residence, and area of domicile. Most respondents came from the young age range of 17-24 years, as many as 286 respondents or 71.50%. Followed by the age range of 25-34 years as many as 114, or 28.50%. Looking at the data, most respondents are stepping on Diploma 3 to Bachelor education.

Most of the respondents' residents live in villages, as many as 156 respondents or 39.00 %. The rest live in suburban areas between cities and villages as many as 101 respondents or have 25.25%. However, the number is not too different from respondents who live in urban areas by 143 respondents or 35.75%.

**Table 1** shows that the respondent's domicile is evenly distributed throughout the administrative area of North Sulawesi Province from Manado City to Sangihe, Talaud, and Sitaro Islands. Minahasa Regency holds the largest number of respondents from all domicile areas, which is 73 respondents and is followed by other regions. The number of respondents is not too much different between regions.

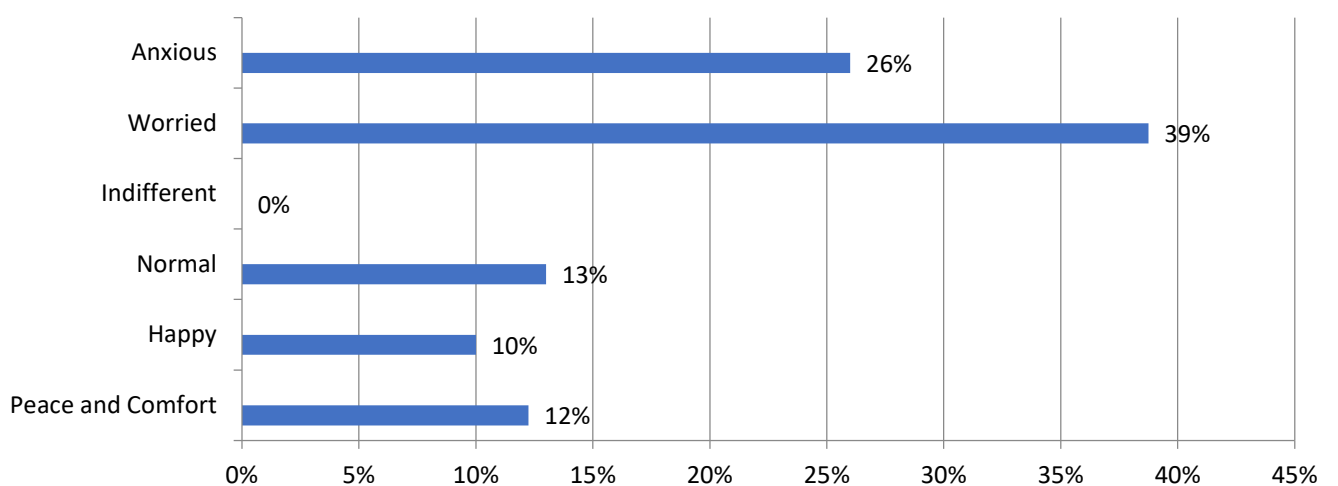
#### 4. Results and Discussion

The sample of 400 respondents in this study indicated statistically the number of samples representing the number of members of the millennial generation population, especially States Universities' students in North Sulawesi. Although in North Sulawesi there are also students from Private Universities, the sample size of 400 respondents from States Universities can be assumed to represent the millennial generation of students in North Sulawesi Province.

#### 4.1. Respondents' Feelings during the COVID-19 Pandemic

The feelings felt by respondents during the COVID-19 pandemic were mostly worried (38.75%) and anxious (26%), as shown in Figure 1. If these two things are added, 64.75% of the millennial generation in North Sulawesi feel worried and anxious infected by the COVID-19. On the other hand, North Sulawesi millennial respondents perceive feelings of happiness (10%), peace, and comfort (12.25%) during this COVID-19 pandemic. Although the number is relatively small, this result is interesting when most of them feel worried and anxious, and some millennials feel happy, peaceful, and comfortable. This seems to be a result of the COVID-19 pandemic. The environment is calmer than before. On several occasions, COVID-19 has allowed the earth to become healthier, with healthier air and water quality (Lokhandwala & Gautam, 2020). In addition, a small percentage of around 52 respondents consider the COVID-19 pandemic to be a normal thing, not something that needs to be paid attention to or worried about excessively.

**Figure 1. Respondents' Feelings During the COVID-19 Pandemic**



Feelings of worry and anxiety will happen during any pandemic situation, including the COVID-19 pandemic. The more and faster the COVID-19 virus continues to infect the people of Indonesia and the world, of course, it makes people feel more worried and does not feel free to walk anywhere for fear of being infected. The prohibition of shaking hands and touching each other is a new form of culture intended to reduce the risk of transmission from touch.

Right now, someone who sneezes or coughs seems to make people feel paranoid and overly suspicious. Even though, as we all know before the COVID-19 virus, there was sneezing, coughing, and colds that are not a big problem in society and are part of our daily lives. One interview session with respondents via telephone explained a phenomenon where passing air (sorry) became more 'dignified' than flu and coughing. Some respondents asked about this phenomenon tended to agree with this even though they had different language patterns.

It could be that the feeling of worry and anxiety among millennials can arise due to their empathy for their parents, who may have difficulty getting a decent income as usual. Millennials are already in the capable age range, considered family-oriented who can recognize their family circumstances (Smith & Nichols, 2015). Thus, if their parents have financial

difficulties due to the COVID-19 pandemic, such as difficulty paying credit, paying rent, paying electricity, etc., due to reduced or lost parental income, it is assumed that millennial young people can feel it too.

The COVID-19 pandemic influences social factors, adding to the anxiety and worry of human life, and stress can arise and reduce a person's endurance. Anxiety and worry are human responses to threatening situations that are part of everyday human life (Kaplan et al., 2007). However, worry and anxiety due to excessive social factors will cause stress and threaten human health (Az-Zahrani, 2005). Various media has explained that the immune system is an important factor in preventing the transmission of the COVID-19 virus. If the immune system decreases, the virus can easily attack and cause serious health problems. Thus, the worry and anxiety factor due to COVID-19, if it continues longer, will allow a decrease in immunity so that the spread of COVID-19 is increasingly massive. He agreed in an interview with one of the doctors (dr. Wulan Pangkey) on duty at the Unima clinic. He explained that the immune system is an important factor in warding various diseases caused by viruses and bacteria.

#### 4.2. Implementation of New Habit Adaptation

On June 23, 2020, North Sulawesi Province began to implement new habit adaptations marked by Governor Regulation Number 44 of 2020 concerning Guidelines for Adopting New Habits Towards a Productive and Safe COVID-19 Society in North Sulawesi Province. Through the governor's regulation, the wheels of the economy and places of worship in North Sulawesi are allowed to return to work with several health protocol requirements that must be implemented. Shopping centers have begun to open, domestic flights to favorite tours can be visited, restaurants have begun to serve on-site meals and several other activities. The latest thing is that cinemas have started to reopen, of course, by implementing strict health protocols starting in early December.

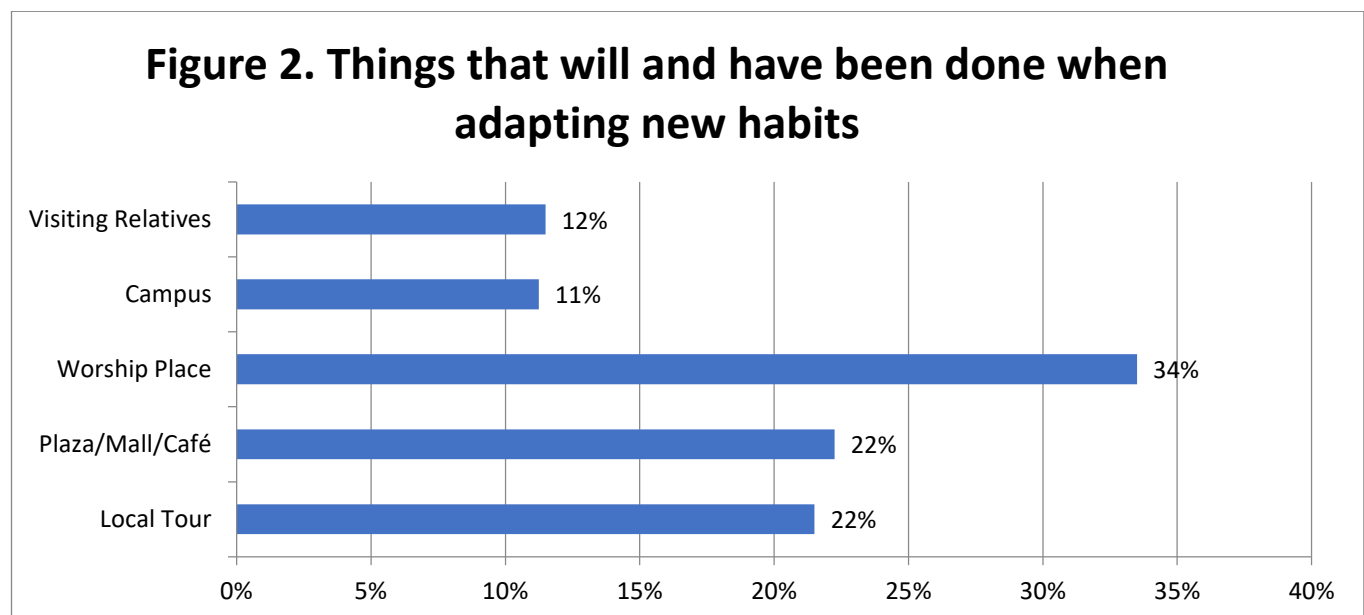


Figure 2 shows that North Sulawesi millennials are quite responsive to this AKB. This is evident when 33.50% of respondents or most millennials started to worship places to give thanks, pray together with parents or other friends, and meet and reunite with other congregations/people. For the millennial generation, opening a place of worship has its



blessings because there is usually a special community for youth and youth, a community where young people worship together. It seems that this result can indicate that the community's religious level is still good; therefore, the joy of having an AKB may be responded to by going to a place of worship.

The existence of COVID-19 and the policy of staying at home and studying from home have forced young people to be limited to leaving the house, including going to campus and visiting relatives who may be outside the area. So when the AKB was applied, the respondents responded with a fairly high number, namely as much as 22.50% and 21.50% of the respondents they would or had gone to the mall/cafe and did local tours. When contacted by telephone at the end of November 2020, one of the respondents who chose to go to the mall/cafe explained that they went to the mall to wash their eyes more to relieve fatigue due to the 'lockdown'. Other respondents also stated that they prefer to go to cafes with their peers to 'hang out'. One respondent explained that he went to the mall to wash his eyes and shop for Christmas (North Sulawesi mostly Christian). When the researcher visited one of the local tourist attractions in Tomohon City, the interview session received information from several millennial-aged informants that local tourism was their choice to relieve boredom and boredom when they were more often at home for months.

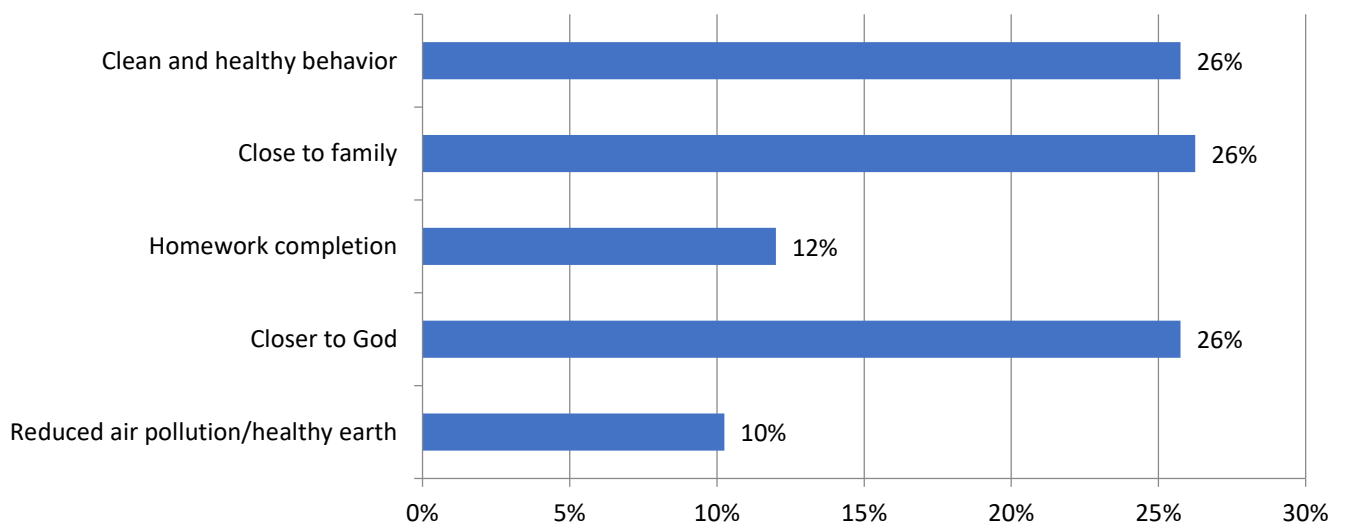
In addition, visiting relatives and going to campus responded by 11.50% and 11.25% of respondents who chose this. This number is not too high, possibly due to the closed campus, so gathering to campus is not a good idea. Then the number of visiting relatives is also not high. It is possible because most of the relatives are still in one area (village/urban village) or are quite close together, which is still possible to visit regularly. The opportunity to go to campus is only used to take care of study matters.

The conclusion that can be drawn from this result confirms the delivery in the theory section. The theory section states that millennials have high social needs, as described by McClelland & Maslow. They can use this AKB to fulfill their social needs.

### **4.3. Positive and Negative Impacts of the COVID-19 Pandemic**

Categories compiled from the positive impacts are increased clean and healthy living behavior, close family relationships, pending homework completion, close relationship with God, and reduced air pollution. While the negative impact statements are grouped, the economy is generally disturbed, income is reduced, economic growth is down, activities outside the home are reduced, and feelings of boredom and boredom. An open instrument has previously been carried out in the previous research of [Wuryaningrat et al. \(2017\)](#).

On the positive side of COVID-19 (see Figure 3), clean and healthy living behavior was stated by 21.50%, closer and closer relationship with family was stated by 26.50% of respondents, and 25.50% of respondents stated that their relationship with God was stated, 75% of North Sulawesi millennials. These three things became the dominant factors stated by the respondents regarding their perception of the positive impact they felt. This result is not too different from the research result of [Wuryaningrat et al. \(2017\)](#) previously, where these three things were the dominant positive factors, the difference was only in the closeness of the relationship with God being the most dominant factor, but this research resulted in three factors that were considered positive by respondents with percentages that did not differ too much.

**Figure 3. Perceptions of the Positive Impact of COVID-19**

The results of previous research are also not significantly different from other factors. The response that is not too dominant is in the millennial perception of delayed completion of homework (12%) and reduced air pollution, namely 10.25% of respondents. The tagline 'Remember Mother's Message' is quite successful and has been well responded to by millennials in North Sulawesi to have a healthier lifestyle. Referring to Figure 5, it can be concluded that when new habits were adopted during the COVID-19 pandemic, 21.50% of North Sulawesi millennials emerged with more caring behavior about personal hygiene and health. Although the percentage is not too dominant, at least this can indicate the government's intensive campaign on the 3 M (*mencuci tangan, menjaga imun, dan menjaga jarak* or washing hands, maintaining immunity, and maintaining distance). One interview conducted on one of the respondents explained that his hands were dry due to frequent hand washing and using hand sanitizer.

Currently, many are found in the community, public areas, offices, restaurants, and shops provide handwashing facilities complete with soap, both provided by the government (public areas) and non-governmental organizations themselves. In other words, providing a place to wash hands or hand sanitizer plus cleaning or sterilizing the business and work environment has become a new obligation for business people and the government.

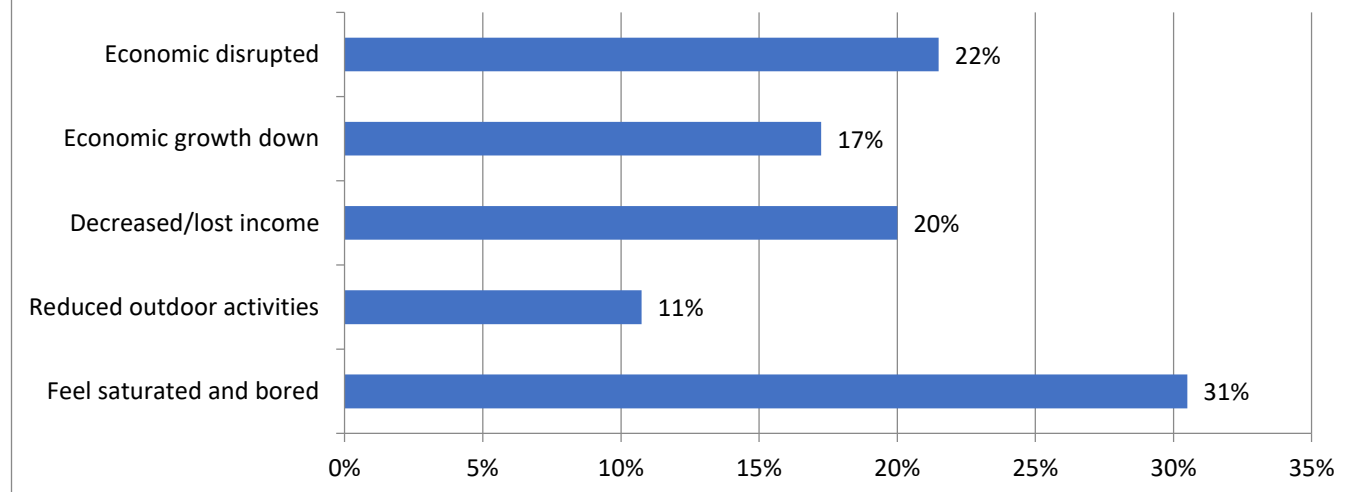
Responding to the response of 26.25% of millennials who claim to be closer to their families at this time is as follows: Before the pandemic and AKB, the community/parents, in general, were more busy working, so that the quantity and quality of time with family was less, so with a policy of limiting work or activities outside the home by staying at home more often, the quality and quantity of time with family can be better. Busy work often makes close family relationships tenuous. The response of 26.25% became the highest response.

In addition, with this pandemic, it seems that the level of people's faith is getting better. This becomes interesting. When some people protest the prohibition of worship in places of worship, they are worried that it will eliminate the congregation/ummah's unity with God. Still, during society, closeness to God is one of the choices on the positive side of this COVID-19.

Religious or religious elements are one element in the social environment. This element cannot be removed from humans, including the millennial generation. In the Asian Region, this element is of particular and great concern. Factors of religiosity and one's faith can build human

psychological social welfare (Miller-Perrin & Mancuso, 2015). Concerning this research, millennials seem to need a sense of comfort and well-being. Feelings of security and comfort and psychological well-being with closeness to God and his beliefs are important factors for humans to increase emotional well-being (Miller-Perrin & Mancuso, 2015).

**Figure 4. Perceptions of the Negative Impact of COVID-19**



The most negative consequences of the COVID-19 pandemic are the disrupted economy, decreased/lost income, and economic growth down. Figure 4 shows the negative impact felt by the community. Of the five things that are felt as negative impacts, three related to the economy and two related to distance and social distancing activities directly in the community. The total number of respondents who stated this was 127 respondents. Meanwhile, social problems such as lack of time for outdoor activities, such as going to campus, schools, worship at places of worship, and other gatherings, were quite a lot, as many as 86 respondents. If it is added with a sense of saturation and boredom, the total becomes 93 respondents. In other words, the negative impact felt by the general public is economic problems and social relations problems.

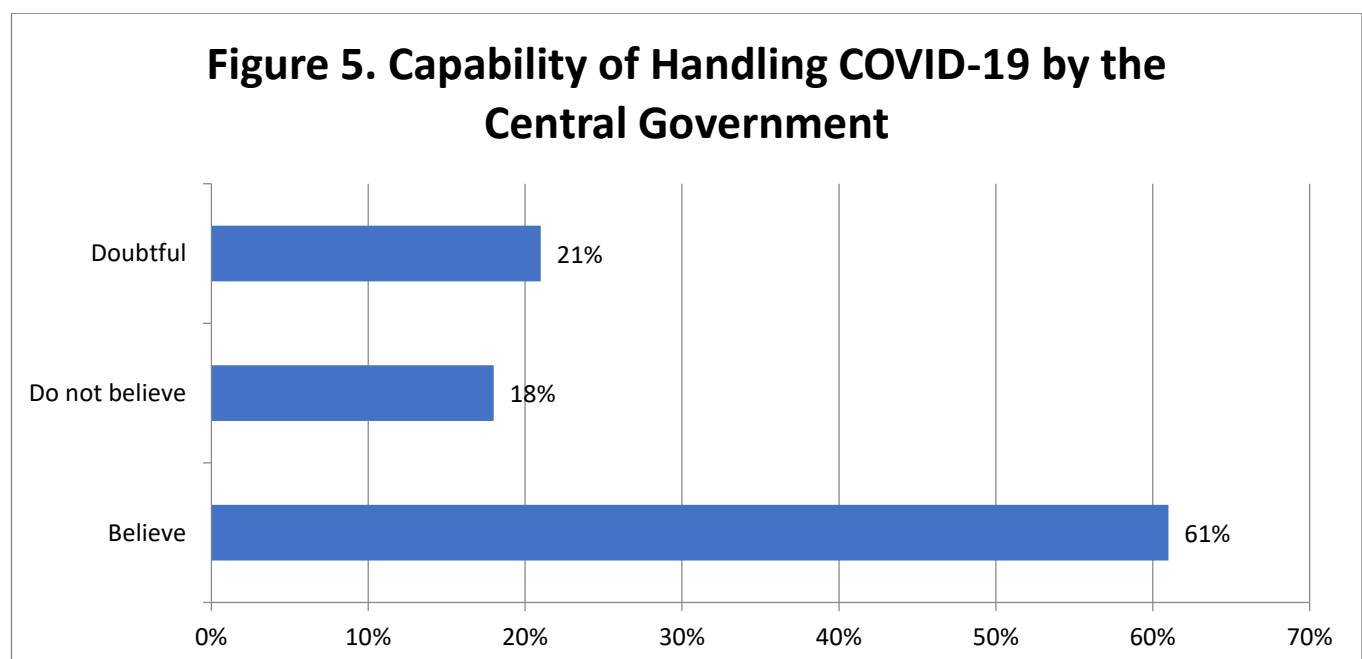
In general, health problems from the COVID-19 pandemic have disrupted national and global economic activities. The tourism business with its derivative businesses such as hotels MSMEs in the sale of souvenirs, tour guides, vehicle rentals, etc., has been hit hard, as reported by several mass media. Likewise, in North Sulawesi, hotels in North Sulawesi, usually full of tourists from China, are now empty of occupancy rates. Data from the Central Statistics Agency of North Sulawesi Province in August 2020 explains that in June 2020, the decline in tourism decreased sharply compared to the same period in June 2019 of 98.88% (Badan Pusat Statistik Provinsi Sulawesi Utara, 2020). Shops and shopping centers in Manado City are closed and extended. The restaurant only serves delivery orders. Schools and campuses that are closed, for example, have an impact on the closing of the canteen, which is usually busy with students and school children. The boarding houses around the campus have also become empty because most tenants have started to return to their hometowns. One of the owners of the boarding house in the Manado State University campus area in Tondano (Devy Ranti, 46 years old) explained that the students who still live in the boarding house are students who come from

outside of North Sulawesi and the difficulties in the economy so that they are often in arrears of their boarding fees.

Social problems such as the lack of activities outside the home that are usually done often suddenly cannot be implemented. The ban on worship in places of worship and houses forced it to be temporarily impossible. One of the officials at the Gereja Sidang PanteKosta di Indonesia (GSPDI), Tomohon City (Ph. Mongie), explained that we only followed the policies of the central church organization and the government. We hope that worship will continue to be carried out by keeping a distance if we can choose. Usually, students/school children are busy with lectures every day and can meet and chat with their friends. Now it can't be done again. So it is not surprising that some respondents said they felt saturated and bored.

#### **4.4. Perceptions of the Central and Regional Government's COVID-19 Handling Capability**

Figure 5 refers to the level of respondents' confidence in the central government's ability to tackle the COVID-19 pandemic. 61% of respondents dominantly have believed in the central government, the remaining 21% of respondents feel doubtful, and 18% of respondents do not believe in the ability of the central government to overcome the COVID-19 pandemic.



Thus, most still believe that every policy taken by the Central Government to deal with the pandemic can overcome the spread of COVID-19 and its impact on human life, one of which is economic problems. The government has issued policies starting with forming Task Force for the Acceleration of Handling COVID-19 from National Board for Disaster Management, an appeal to stay and work from home, which has been developed into Large-Scale Social Restrictions (LSSR), which several regional governments have implemented. This policy forces people not to do many activities outside the home, not congregate, limit worship meetings, and not go to school or college until the latest provision of millions of COVID-19 vaccines. Then concerning economic problems, the Indonesian government itself does not stand idly by in dealing with this situation. Several stimuli have been issued, including those divided into three sectors: fiscal, non-fiscal, and economical. Fiscal stimulus is in the form of tax exemptions for four sectors (Income Tax 21, 22, 25, and hotel and restaurant taxes) for 6 months, distribution of



social assistance, transportation subsidies, and health assistance for paramedics and victims of COVID-19. Non-fiscal stimuli include deregulation for the export and import of goods related to food and medicine security and the use of the national logistics system.

The economic policy was carried out to reduce the impact of the economic recession, which currently stands at -3.49 percent (Kementerian Keuangan Republik Indonesia, 2020). Meanwhile, the stimulus for the economic sector is in the form of credit restructuring, relaxation of social security for workers, and lower interest rates. In addition, several programs that directly touch the community include reducing electricity costs, reducing credit costs, procuring supporting medical devices, tax incentives, and recovery bonds to protect entrepreneurs. Policies whose value reaches more than 400 trillion rupiahs, although they may not directly prevent and treat the effects of the disease from COVID-19, can be related to Figure 2 to reduce the negative impact that has the potential to cause a level of worry and anxiety because economic problems can be reduced.

Millennials, represented by Diploma 3 to Doctoral students who incidentally can be called academics, could be one of the factors that drive a high response rate of trust in the government. It is assumed that these young academics have good knowledge and information regarding central government policies. Some of the policies that the Central Government has issued may already be known by millennials quite well, especially in North Sulawesi Province. This can be estimated from the results of Figure 5 where millennials in North Sulawesi, represented by young academics, most believe that the Central Government can handle the problem of the COVID-19 pandemic both related to health, social and economic issues.

**Figure 6. Capability of Handling COVID-19 by Local Governments**

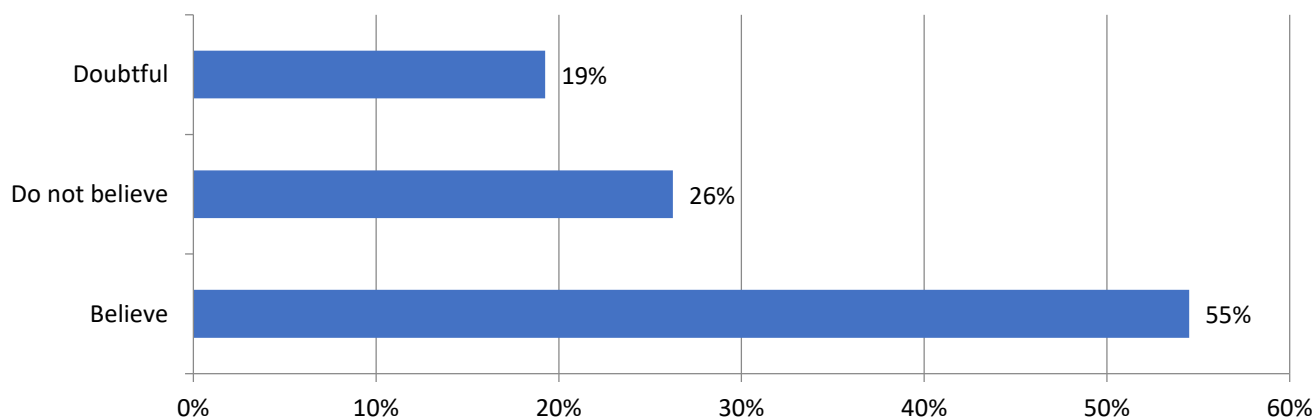


Figure 6 describes things that are not much different from the results from Figure 3, regarding the level of respondents' confidence in the ability of local governments, in this case, the provincial government, to overcome the COVID-19 pandemic. 54.50% of North Sulawesi millennials still believe in their local government to resolve the impact of the COVID-19 virus. 26.25% of respondents do not believe, and 19.25% of people doubt the local government to solve COVID-19. However, suppose the response of disbelief and doubt is added. In that case, 45.50% of millennials in North Sulawesi Province does not believe that the local government can overcome the crisis due to COVID-19. Although it is still smaller than respondents who believe in the local government, it is considered high.

In the current era of regional autonomy, regional governments can issue their policies following their regional authorities, including their policies in dealing with COVID-19.

Based on the results from Figure 5 and 6, it can be concluded that millennials believe that the central and regional governments can overcome the COVID-19 pandemic. These results indicate that millennials have sensory knowledge to read the situation and conditions regarding the COVID-19 condition and the central and regional governments' policies. Thus, it can be assumed that millennials can read the situation and conditions or events to perceive a strong trust in the central or regional government.

Any policy issued is not perfect and can please the whole community, but what is needed by the central and regional governments is to trust the government. Public trust is the capital for the government to do as much as possible to reduce the negative impact of COVID-19, both in terms of health and the economy.

## 5. Conclusion

From the results of this survey, it can be explained that when the AKB of the COVID-19 pandemic in the millennial generation of North Sulawesi responded by perceiving several things conveyed from Figure 1 to Figure 6. Millennial generation respondents showed indications that millennial optimism about the sustainability of life was felt significantly good. The research results show that millennials with characteristics like socializing and building community have a longing to continue routine activities such as worshipping, visiting relatives, and working/college/school, and can still carry out traveling activities. In addition, millennials are indicated that they believe and have positive expectations that life must go on even though the COVID-19 pandemic has limited their space for movement. They believe that the pandemic will pass due to good efforts from the government.

As the current largest population and at the productive age of society (Trianto et al., 2020), millennials play an important role in the sustainability of the Indonesian nation and state. In the book "Statistik Gender Tematik: Profil Generasi Milenial Indonesia", the demographic bonus in Indonesia, starting in 2020, so that millennials will not only be the dominant generation but will be the main human resource generation in development in Indonesia. Based on this, it is not surprising that the millennial generation can determine the success or failure of handling the COVID-19 pandemic in Indonesia. The millennial generation, with characteristics that are more technologically literate so that they adapt more quickly to changes in the world, especially in the field of information technology (Murray, 2011), can be positive influencers for handling COVID-19 to intensify further the importance of implementing the COVID-19 Health protocol through various social media that they provide. have or by word of mouth to their peers.

Judging from the research results, which in general can be described as a positive social perception assessment, the North Sulawesi Government and various interested institutions such as universities can use them as a medium for disseminating information in healthy ways of adapting new habits during the COVID-19 pandemic. Especially spreading information to fellow millennials. In other words, the role of the external social environment may have a stronger influence on the internal social environment for the millennial generation.

In addition, it refers to the results of this research, where one of the results causes millennials to use the AKB period to get out of the house again. So the perception of millennial behavior also needs to be watched out for by interested parties (the North Sulawesi Government) in handling this COVID-19 virus. Millennials' perception of using AKB to 'hang out' with their friends or peers again can be a threat in itself. In other words, the spread of the COVID-19 virus infection is possible from the millennial generation who are active and tend to

like community and socialization. Therefore, to approach and build awareness of this millennial generation about the dangers of COVID-19, it is very necessary for millennials themselves. Then it is necessary to create or build awareness of COVID-19 in attractive, creative, and attractively packaged ways for millennials focused on social media followed by other media. Social media such as Facebook, Instagram, WhatsApp, etc., need more attention because information can be shared more quickly, and millennials are very dominant users of social media (Sago, 2010). Thus the government, universities, etc., need to create official social media accounts and, as soon as possible, add followers to these social media accounts in addition to utilizing millennial influencers. Furthermore, the use of television media large billboard media in the middle of a busy street is still needed to increase socialization about COVID-19.

This research has limitations. This research with descriptive statistics cannot be generalized. However, this research has chosen a sampling method whose number of samples can represent the number of members of the millennial population in North Sulawesi. In this research, many things cannot be reached and found. However, as a basis for further research, it is better to study the psychological side of society and decision-makers. The formation of perceptions in terms of anxiety and worry and public optimism can be studied in this study. Still, it has not touched state administrators (central and regional governments) as stakeholders. This is comparative evidence of what the organizers expect of a decision, and the public's response to the decision itself can be open. In addition, in connection with force majeure events, such as pandemics and other natural disasters, it is better to observe the culture, norms, values, and beliefs the surrounding community holds in adapting to changes in government regulations. It is important to observe how quickly the community can adapt to change. This observation will be more complete if cross-cultural studies become an important point.

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The authors have declared no potential conflicts of interest concerning the study, authorship, and/or publication of this article.

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