



## HOW DO TRUST ON *DAYAH* LEADERS INFLUENCE STUDENTS TAKING A VACCINATION AGAINST COVID-19 IN ACEH?

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### ABSTRACT

The emergence of a policy on Covid-19 vaccination received massive rejection from the society. The government collaborated with opinion leaders who may have influence the society perception about the importance of Covid-19 Vaccination to solve the current problems. This study aims to examine the influence of trust on *Dayah* Leaders towards the level of students' trust in Covid-19 vaccination. This study employed quantitative approach by using survey method. In determining the sample, it used cluster and stratified random sampling techniques. Hence, the study involved a sample of 500 students in 5 *Dayah* in Banda Aceh and Aceh Besar both who had implemented vaccination policies and/or had only suggested vaccination appeals for their students. Conditions in Aceh are unique, namely the distinctiveness of Aceh which is robust with Islamic nuances and religious leaders are believed to be a source of information who are able to foster public trust. Nevertheless, this study confirms that student participation in the Covid-19 Vaccination is not entirely based on the influence of trust on *Dayah* Leaders. The result suggested that there is an influence of trust on *Dayah* Leaders on students' confidence in Covid-19 vaccination, but the correlation and the influence is low at 14 percent. This indicates there are several other factors which have higher influence in convincing vaccination policy for students. Hence, it gives recommendation for policy makers to properly construct the Covid-19 vaccination message in the future.

**Keywords:** *Influence of Trust on Dayah Leaders, Level of Students' Trust, Santri, Covid-19 Vaccination Policy*

## INTRODUCTION

Covid-19 vaccination data in Aceh as of 10 November 2021 is at 33.66%, equivalent to 1.35 million vaccine participants from the target setting of 4.03 million people. (Darmawan, Dwi, 2021). The low Covid-19 vaccination rate in Aceh is triggered by the low understanding and trust of citizens towards the Covid-19 vaccination program. For example is the incident in West Aceh as reported on *kompas.com* on September 28, 2021, which ended in chaos by expelling vaccine officers, is an ironic fact about the low trust and participation of citizens in Covid-19 vaccination. This indicated that the public has already formed the perception that Covid-19 vaccination is unsafe and is even believed to threaten their lives. In fact, the vaccination program is a common medical action and has a very good purpose in preventing various diseases in the future. According to Dr. Muh. Harun Iskandar, Sp.PD, Sp.P, another benefit of receiving the Covid-19 vaccine is helping to form *herd immunity* or community immunity to stop the pandemic (Qadariah, 2021). Data from the Ministry of Health on national vaccination as of November 21, 2021 shows a figure of 134.4 million for the administration of Dose 1 and 89.2 million for Dose 2. Meanwhile, vaccination data in Aceh shows a graph of 33.6% (Bisara, 2021) when viewed in terms of target achievement, of course this is still far from expectations, especially for the achievement of the second and third doses of vaccination.

The conditions in Aceh are unique, on the one hand, the uniqueness of Aceh which is sturdy with Islamic nuances and based on Sharia law, religious leaders in Aceh Province are believed to be a source of information that can have a major impact in building messages to foster public confidence. On the other hand, *Dayah* is one of the crucial *focal points* in the midst of Acehnese life in shaping public opinion and leading public confidence in an issue or view, including matters related to Covid-19 vaccination program.

In this context, understanding the things that shape *santri*'s belief in Covid-19 vaccination and the influence of the *Dayah* Leader figure in convincing the message about Covid-19 vaccination is an interesting and important phenomenon to be studied from a scientific perspective. The utilization of key opinion leaders is an important strategy in fostering public awareness of the importance of Covid-19 vaccination as a *maslahat ikhtiar* for them to end the Covid-19 chain, especially in Aceh. However, it is important to verify whether it is true that *santri* participation in Covid-19 Vaccination is based on the influence of the *Dayah* Leader.

In 2022, for example, the Covid-19 vaccination program is still a tough assignment for almost all countries, especially in increasing the participation of their citizens. Covid-19 vaccination as a massive effort continues to be carried out globally. In Indonesia, a report from the Indonesian Ministry of Health states that data as of November 2021, the achievement of dose 1 vaccination is at 134.4 million people, while dose 2 is

perched at 89.2 million people. This fact certainly has not reached the expected target by the end of 2021, which should have reached 208.5 people who will be completed in January 2022 from the target citizens who received Covid-19 vaccination (Bisara, 2021).

The same thing also happened in Aceh Province, i.e. the low achievement of the vaccination target for the provincial scale, which is 33.3 percent and this number is increasingly minimal, especially among school-age adolescents or in the adolescent group, which is at 155.22 thousand people (26.9 percent of the target) for dose 1 and dose 2, only 12.65 percent has been achieved or distributed to 72.99 million people. (Darmawan, Dwi, 2021). The low achievement of Covid-19 vaccination can be caused by various factors. The results of research conducted by the *Center for Digital Society* (CfDS) Faculty of Social and Political Sciences Gadjah Mada University explained that most Indonesians who use digital services access Covid-19 information through social media lines. Hence, as many as 81.5 percent of them still intersect with various forms of posts containing conspiracy theories and some Indonesians also still trust hoax information that the patient's recovery can be with an anti Covid-19 necklace. (Nugroho, 2021), a national survey conducted by Indonesian Political Indicators on February 1-3, 2021 with the theme 'Who is Reluctant to be Vaccinated? Challenges and Problems of Covid-19 Vaccination in Indonesia'. The indicator considers that the problem is not about public awareness of vaccination, but more targeted socialization that really relates to public attention. (Sihaloho, Julianto, 2021). This shows low trust in the government in the Covid-19 vaccination, especially regarding socialization to the public.

In Aceh, it is clear that government policy makers are panicked and overwhelmed by the Covid-19 vaccination program for adolescent target groups. Educational institutions seem unable to convince students and their families that Covid-19 vaccination is a very important, safe and *maslahat* medical action for health. One evidence of this panic is an incident that went viral on social media due to a statement from the Head of the Aceh Provincial Education Office, Alhudri, who requested the Principal to resign if the vaccination program was not successful (CNN, 2021). This has drawn criticism and even hatred from the public who think there are other issues that are more important to handle than vaccinations for students. The phenomenon of vaccination among school-age adolescents became even more troubling two days after the Head of Aceh Provincial Education Office's statement when the case of administering the Covid-19 vaccine resulted in one student of SMK Negeri 1 Lhokseumawe Aceh experiencing nausea, vomiting and dizziness who was vaccinated without parental consent. This phenomenon seems to confirm that it is complicated to determine the right communication channel and message form in terms of Covid-19 vaccination.

On the other hand, efforts to increase Covid-19 vaccination are very intensive in Serambi Mekkah. Until the end of the 2021 semester period, it is increasingly evident

that local governments have designed various strategies to attract citizens to be vaccinated against Covid-19. One of them is by providing *gimmicks* such as providing basic food packages, bicycle prizes and even raffle tickets for Umrah trips as promoted by the Aceh Police in the November 12, 2021 period (Karouw, 2021).

Not only *gimmicks* in the form of prize rewards, the use of figures as symbols of communication also occurs in Aceh. The presence of a central figure in the Covid-19 vaccination program in Aceh is not half-hearted, which is the President of Indonesia – Joko Widodo – directly landed in the community for the *Door to Door* and *Dayah* Vaccination program. The program expects 30,000 people and 42,000 *santri* and students to receive the Covid-19 vaccine (dlhk.acehprov Aceh, 2021). The use of religious leaders in delivering persuasive messages about Covid-19 vaccination is also interesting to observe in this phenomenon.

If at the national level the government uses *endorsers, celebrities, YouTubers and brand ambassadors*, then in Aceh the use of religious leaders as communication channels for the Covid-19 vaccination message is a unique and important action to be studied scientifically. This utilization is not only limited to displaying quotes from figures in the mass media, but also distributing billboards along protocol roads and strategic locations in the city of Banda Aceh containing photos and comments from these religious leaders as shown in the picture below:



Figure.1 Billboards of Religious Leaders in Aceh and Their Appeal on Covid-19 Vaccination Documentation of billboard installation of photos of religious leaders in Aceh and their appeal about the Covid-19 vaccination program. (Source: Researcher Documentation November 13, 2021)

Regarding the symbolization of the message above, on the one hand, *santri* must be aware of the expression that *al-'ulama' waratsatul anbiya'* which means *ulama* are the

heirs of the prophet where the *ulama's* words will definitely become role models and guidance in real actions. However, on the other hand, the Covid-19 vaccination has already formed a perception that is very concerned about the safety of citizens regardless of whether this understanding is right or wrong. Thus, is it true that *santri* are willing to participate in Covid-19 vaccination because of the message conveyed by religious leaders, in this case the *Dayah* leader?

Based on researchers' review of news publications in the last 6 months of 2021, it was found that local mass media news publications showed that vaccination of students was one of the crucial issues that received great attention from the local government to the Vice President, Makruf Amin and the President of the Republic of Indonesia, Joko Widodo. If we further examine the vaccination data of *santri* and students, then the majority of mass media news that appears is the appeal to vaccinate *santri* and students and the support from the *Dayah* Leader for the vaccination program for the general public and especially for students studying in *Dayah*. There has been no detailed report on the achievement of the Covid 19 vaccination target among *santri* and students. This condition is even more interesting to further examine on how the influence of the trust of *Dayah Leaders* on the level of student confidence in the Covid 19 Vaccination in Aceh is actually possible.

Based on the circumstances above, the problem of this research can be described as follow. The conditions in Aceh are unique, religious leaders are believed to be a source of information and *Dayah* is positioned as one of the crucial *focal points* in the midst of Acehnese life in shaping public opinion and leading public confidence in an issue or view, including matters related to Covid-19 vaccination program. Nevertheless, facts showed that the number of vaccinations in Aceh, including among *Santri*, has not reached the target. Therefore, it is important to verify whether it is true that *santri* participation in Covid-19 Vaccination is based on the influence of the *Dayah* Leader.

Meanwhile, the research question for this study is "Is there an influence of trust on *Dayah* Leaders towards the level of students' trust on Covid-19 vaccination?" This research has objectives as mentioned below.

1. To investigate the level of student trust on information sourced from *Dayah* Leaders regarding the Covid-19 vaccination program in Banda Aceh and Aceh Besar
2. To examine the influence of the trust on *Dayah* Leaders on the level of student trust regarding the Covid 19 vaccination.
3. To further examine the target of Covid-19 vaccination achievement among *Dayah* students, especially in the Banda Aceh and Aceh Besar areas.

## LITERATURE REVIEW

### **Dayah Leadership**

*Dayah* is known by the people of Aceh as a Traditional Education Institution that is valued both in rural and urban areas. As for people in Aceh Besar, *deyab* is often pronounced to replace the word *Dayah*, which is extracted from Arabic *zawiyah* (Rizal Muhammad & Mulyadi, 2016). Within the scope of the learning system in *Dayah*, *kyai* policy has a role in policy making which is usually used as a foundation of a system that runs continuously so that the curriculum still does not have a definite standard. *Kyai* has the authority to determine what teaching materials will be taught to students, while students are required to follow every direction and learning taught by the *Dayah* leader (Ainurrafiq Dawam dalam (Agustina, 2021).

According to Sri Suyanta (2012) theoretically and formally that a *pesantren* caregiver must indeed have adequate competence and also have a strong religious commitment, it is not surprising that with this potential and competence a *Teungku* in *Dayah* occupies a strong top position in the social structure, especially in the circle of the *pesantren* community (Suyanta, 2012)

### **The Level of Students' (*Santri*) Trust Towards *Dayah* Leaders**

Students (*santri*) will always view *Kyai* as a figure who absolutely must be respected because it is considered to have supernatural powers that can bring luck or harm, besides that the supernatural power in *Kyai* that can bring luck is commonly called *barokah* which means gift or goodness from Allah (Zakiah, 2004). Van Bruinessen (1999, cited in Ma' Arif, S (2010) stating the role and personality of *Kyai* in *pesantren* is very decisive and charismatic. Respect, reverence and absolute obedience to *Kyai* is one of the first values instilled in every student.

The relationship between students and *Kyai* in *pesantren* is patron client which causes a hierarchy of status and dependence of students on *Kyai*, as well as *Kyai* respect for students that leads to individual cults (Setiawan, 2016). It is very clear that the level of students' trust towards *Kyai* in *pesantren* is quite high, especially in conventional *pesantren* which hold tightly to the tradition of the yellow book firmly (Wahyono, 2019).

### **Covid-19 Vaccination**

The hesitancy and misinformation about vaccination cause major barriers to achieving coverage and herd immunity. The study about potential Covid-19 vaccine acceptance in 13,426 randomly selected people in 19 countries, mostly with a high Covid-19 cases. Furthermore, 71.5% responded that they would get vaccinated if it proved safe and effective, and 48.1% said they would be vaccinated if their employer recommended it (Astuti et al., 2021).

Furthermore, reporting a person's willingness to get vaccinated may not always be a good predictor of acceptance, as vaccination decisions are multifactorial and change-

able over time. A far from universal willingness to receive a Covid-19 vaccine is a concern. Countries with the level of acceptance exceeding 80% tend to be Asian countries with strong trust in central governments such as China, South Korea and Singapore. A relatively high trend towards acceptance in middle-income countries, such as Brazil, India and South Africa, was also observed. Unless and until the origins of the wide variation in willingness to receive Covid-19 vaccines are better understood and handled, differences in vaccine coverage between countries could potentially delay global control of the pandemic and subsequent social and economic recovery (Carignan et al., 2020).

According to Nature Communication (2021, quoted in Dewi, 2021), Covid-19 vaccination program during the pandemic is an effort of "Public Goods" carried out by the Government as a mandatory matter (Obligatory Public Health Functions). Therefore, all vaccination costs must be fully covered by the government.

### Research Thinking Framework

This research is based on the initial assumption that students' trust on the Covid-19 vaccination program was influenced by *Dayah* Leaders. It is assumed the method in communicating Covid-19 vaccination messages which wrapped in religious explanations and propositions will have a great impact on students' trust. The framework of thought in this study is:

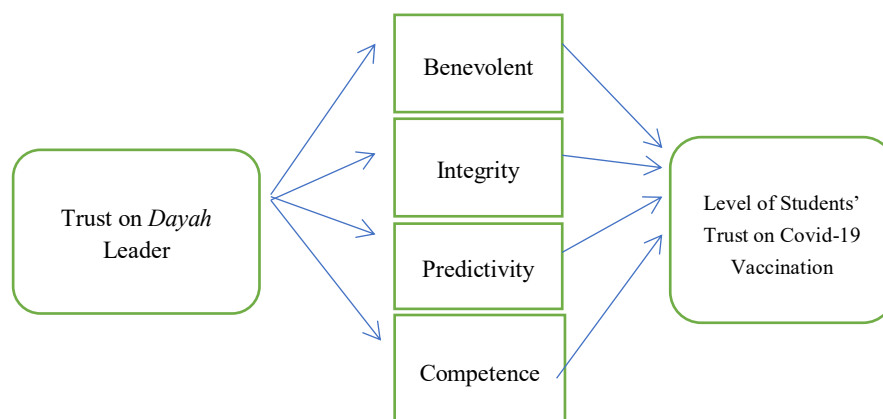


Figure 2. Research Thinking Framework

Source: Adapted from trust in leader scale by Adams, Waldherr, & Sartori, (2008)

## RESEARCH METHODOLOGY

This study employed quantitative approach, which focused on students' trust on Covid-19 vaccination. It was expected to produce significant research outputs in understanding and empowering the role of *Dayah* leaders in introducing public policies. The data in this study was collected through survey techniques by using questionnaires that were distributed to 500 students in Banda Aceh City and Aceh Besar Regency who have undergone Covid-19 vaccination. Data collection has been carried out in 5 (five)



Islamic boarding schools/*Dayah*, namely Modern Islamic Boarding School Tgk. Chiek Oemar Diyan - Aceh Besar, *Dayah* Babun Najah - Banda Aceh, *Dayah* Insafuddin - Banda Aceh, *Dayah* Modern Ruhul Islam Anak Bangsa (RIAB) - Aceh Besar and Integrated Modern Islamic Boarding School Al Manar - Aceh Besar.

The sampling techniques used in this study were cluster sampling and stratified random sampling. The research subject was the students and data collection was carried out directly on respondents in five predetermined *Dayah/Pesantren*. The data in this study were collected through a survey technique using questionnaire as measuring instrument. The survey technique intends to get a holistic picture of the role of *Dayah* leaders in socializing Covid-19 vaccination to students and its relationship with the level of trust of students in Covid-19 vaccination. The questionnaire instrument consists of 32 questions/statements which are divided into 6 questions regarding the characteristics of the respondents, 16 questions regarding Trust on *Dayah* Leaders and 10 questions regarding Trust in Covid-19 Vaccination.

The methods used for data analysis were descriptive analysis and inferential analysis. This analysis uses SPSS software version 20. Descriptive analysis includes the characteristics of the respondents. As for inferential analysis, correlation and regression analysis were conducted to investigate the influence of *Dayah* leaders on the level of *santri*'s trust in vaccination. The questionnaire used a *Likert scale* with 5 answer options, namely STS = Strongly disagree, TS = Disagree, TT = Neutral, S = Agree and SS = Strongly agree.

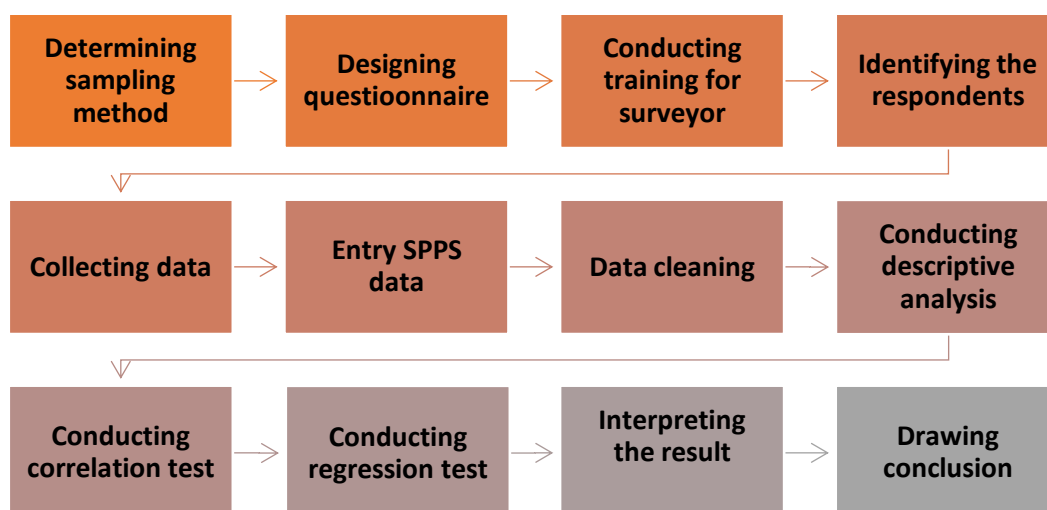


Figure 3. Research Flow Chart  
Source: Researcher Processed Data, 2022

## FINDINGS AND DISCUSSION

### Enthusiasm for Vaccination among *Santri*



In terms of the achievement of the vaccination target, until the national *santri* day celebration in Aceh in 2021, there is no data to confirm that the achievement of the vaccination target among *santri* has met the targeted expectations. The President of the Republic of Indonesia, Joko Widodo, targeted 42,000 *santris* and students to be vaccinated in September 2021. However, there is no official report that says this figure has been met.

If we further examine the data on vaccination of *santri* and students, the majority of mass media reports that appear are appeals to vaccinate *santri* and students and support from *Dayah* leaders for vaccination programs for the general public and especially for *santri* studying at *Dayah*. There are no reports reporting on the achievement of the Covid-19 vaccination target among *santri* and students. This condition is even more interesting and shows that the influence of *Dayah* Leaders on the level of *santri* trust in Covid-19 Vaccination in Aceh cannot be concluded as significant. The table below (Table 1) shows the coverage of local mass media coverage in the last 6 months related to the vaccination issue when this research was conducted:

**Table 1. Media Coverage in Aceh Regarding Covid-19 Vaccination Among Santri**

Media Name	News Title
July 2021	
Popularity.com	Ma'Had As Sunnah Lampeunerut Aceh Besar to Vaccinate Santri
August 2021	
Not found	
September 2021	
<a href="https://bpba.acehprov.go.id/">https://bpba.acehprov.go.id/</a>	Aceh Secretary encourages students in Aceh Besar who participated in Covid -19 vaccinations
Media Indonesia	Vaccination of Tengku Dayah and Santri in Aceh
Okay News.com	This is Jokowi's Special Message to Santri in Aceh
October 2021	
Tribun News	Largest Vaccination in Aceh, Muhaimin: Hopefully free from Pandemic
News One	BIN Schedules Covid-19 Vaccination for Santri in West Aceh
AJNN	Santri Dayah and the People of Aceh Besar Enthusiastically Participate in Covid-19 Vaccination held by BIN
November 2021	
Tempo	Aceh Ulama Supports Covid-19 Vaccination for Santri
<a href="https://acehtimurkab.go.id/">https://acehtimurkab.go.id/</a>	Madrasah Ulum Peurulak students undergo Covid-19 vaccination
Detik.com	Reviewing the Vaccination of Islamic Boarding Schools in Aceh, Ma'ruf Imbau Santri Invite Their Parents

Source: Researcher Processed Data, November 2021

or equal to 19 years.

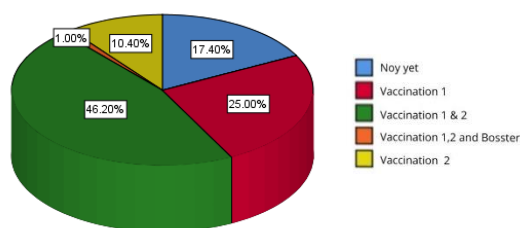


Figure 4. Pie Chart Respondents' Vaccination History

Based on the Pie Chart of respondents' vaccination history in 5 selected *Dayah*, the majority of respondents have received doses 1 and 2 of Covid-19 vaccination. Moreover, the students who have received doses 1 and 2 vaccinations amounted to 46% of the total respondents, which almost reached half of the total respondents. This data shows that respondents' participation in Covid-19 vaccination is quite high. Only 17.40% of the total respondents stated that they had not received the Covid-19 vaccination at the time this study was carried out.

From the total of 500 respondents, 50.80% of respondents were female, and 49.20% were male. Based on the reliability tests, it was found that the value of Cronbach's Alpha of all variables was greater than 0.7. X1 (Integrity) gets Cronbach's Alpha score of 0.824, and X2 (consistency) gets Cronbach's Alpha score of 0.837. X3 (Competence) gets Cronbach's Alpha score of 0.797, as well as X4 (Attention and Care) which gets Cronbach's Alpha of 0.779. The variable Y gets Cronbach's Alpha value of 0.921. Furthermore, all variable X (X1: Integrity; X2: Consistency; X3: Competence; and X4: Attention) had positive relationship with variable Y. However, the resulting relationship was only weak and moderate (based on the rule of relationship strength (correlation)). The relationship between integrity (X1) and trust in vaccines (Y) is 0.230, which indicates a weak relationship. The relationship between consistency (X2), competence (X3), attention and care (X4) with trust in vaccines (Y) ranged around 0.315, 0.314, and 0.340 which indicates moderate relationship.

Based on the results of the correlation test, it was found that all variable X (integrity, consistency, competence, attention and care) had a positive relationship with variable Y (trust in vaccination). However, the degree of strength of the relationship resulting from both variables (X and Y) is weak and moderate. This implies that student trust in vaccination is not only related to the trust on leadership quality of *Dayah* leaders, it can also be caused by relationships with other factors.

Furthermore, the hypothesis test was conducted to prove the initial assumption of the research. Hence, it was found that there was a significant influence of *Dayah* leaders on student trust towards Covid-19 vaccination with a significant value of 0.00. However, the influence of the *Dayah* leadership only contributed 14% to the trust of students to get the Covid-19 vaccination.

In the background of the study, it was explained that the message from *the ulama* in Aceh regarding the appeal for Covid-19 vaccination became one of the communication channels used by the government in increasing the Covid-19 vaccination rate in Aceh. However, the results showed that the influence of the messages from *ulama*, in this context the *Dayah* leader, shown to be low. This indicates that there are other factors that contribute more to increasing student trust towards Covid-19 vaccination.

This finding which described the low influence of *Dayah* leader towards the students' trust of Covid-19 vaccination is contrary to what is explained by Alim (2016) that the *kyai* has a "magical" power which are able to create the high level of trust on him, coupled with the *Dayah* culture that involves *asetism* (personal cult of the kiai) and the willingness to obey the *kyai*'s orders to get the blessings of life.

The Pie Chart data on student vaccination history implies that majority of respondents (46%) had received dose 1 and dose 2 vaccines. While the correlation and regression test data show a weak relationship and a low influence of *Dayah* leaders on trust for vaccination, it can be stated that there are other factors that have a stronger relationship and also a greater influence on confidence to vaccinate against Covid-19. Astuti et.al (2021) concluded from the finding of her research that 71.5% of respondents answered that they would vaccinate against Covid-19 if it proved safe and effective. Student trust of the quality and safety of the Covid-19 vaccine can also be one of the factors that motivate them to get vaccinated. Other factors can also be seen from the Bar Chart from the respondents' regions which shows that 48% of respondents come from outside Banda Aceh and Aceh Besar. Moreover, this can cause some students to comply with government policies related to Covid-19 vaccination requirements before traveling out of the area. Few times ago, the government had issued a requirement that traveling outside the area must have received Covid-19 vaccination, and even instructed several officers who were authorized to check and monitor certain places.

The following data showing the detail of Reliability Test, Validity Test, Correlation and Regression Test for this research.

### **Reliability Test**

**Table 2. Reliability Test**

Variables	N of Items	Cronbach's Alpha	Description
X1 - Integrity	4	0.824	Reliable
X2 - Consistency	4	0.837	
X3 - Competence	4	0.797	
X4 - Attention and Care	4	0.779	
Y - Trust in the vaccine	10	0.921	

Researchers get the Cronbach's Alpha value of all variables is greater than 0.7. For X1 (Integrity) get a Cronbach's Alpha value of 0.824, and for X2 (consistency) get a

Cronbach's Alpha value of 0.837. For X3 (Competence), it gets a Cronbach's Alpha value of 0.797, as well as for X4 (Attention and Care) which gets a Cronbach's Alpha of 0.779. Meanwhile, the Y variable received a Cronbach's Alpha value of 0.921. This data shows that all variables are reliable.

### Validity Test

**Table 3. Validity Test of X and Y Variables**

Variables	Item	R Count	Sig. Value	N	Description
Variable X	X1 - Integrity				
	Item 1	0.821			
	Item 2	0.826			
	Item 3	0.808			
	Item 4	0.805			
	X2 - Consistency				
	Item 1	0.830			
	Item 2	0.867			
	Item 3	0.821			
	Item 4	0.794			
	X3 - Competence		0.000	500	Valid
	Item 1	0.761			
	Item 2	0.790			
	Item 3	0.794			
	Item 4	0.812			
	X4 - Attention and Care				
Variable Y	Item 1	0.744			
	Item 2	0.820			
	Item 3	0.782			
	Item 4	0.826			
	Item 5	0.732			
	Item 6	0.778	0.000	500	Valid
	Item 7	0.748			
	Item 8	0.713			
	Item 9	0.791			
	Item 10	0.710			

*R table = 0.088*

Based on Table 3 above, the validity test data for each item for each variable shows the R count (which ranges from 0.710 - 0.867) is greater than the R table, which is 0.088. this indicates that all items for each variable are valid. When viewed based on the significance value (0.000), all items are valid because the significance value is smaller than 0.05.

## Correlation Test

**Table 4. Correlation Test between X1, X2, X3, X4 and Y**

		<b>Integrity</b>	<b>Consistency</b>	<b>Competence</b>	<b>Attention and Care</b>	<b>Trust in vaccines</b>
Integrity	Pearson	1	.595**	.680**	.537**	<b>.230**</b>
	Correlation					
	Sig. (2-tailed)		.000	.000	.000	.000
	N	500	500	500	500	500
Consistency	Pearson	.595**	1	.686**	.569**	<b>.315**</b>
	Correlation					
	Sig. (2-tailed)	.000		.000	.000	.000
	N	500	500	500	500	500
Competence	Pearson	.680**	.686**	1	.683**	<b>.314**</b>
	Correlation					
	Sig. (2-tailed)	.000	.000		.000	.000
	N	500	500	500	500	500
Attention and Care	Pearson	.537**	.569**	.683**	1	<b>.340**</b>
	Correlation					
	Sig. (2-tailed)	.000	.000	.000		.000
	N	500	500	500	500	500
Trust in vaccines	Pearson	.230**	.315**	.314**	.340**	1
	Correlation					
	Sig. (2-tailed)	.000	.000	.000	.000	
	N	500	500	500	500	500

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Based on the above table, all X variables (X1: Integrity; X2: Consistency; X3: Competence; and X4: Attention) have a positive relationship with variable Y. However, the resulting relationship is only a weak and moderate relationship (based on the rule of relationship strength (correlation) in table 6). The relationship between integrity (X1) and trust in vaccines (Y) is 0.230, which means the relationship is weak. Meanwhile, the relationship between consistency (X2), competence (X3), care and concern (X4) with trust in vaccines (Y) ranges around 0.315, 0.314, and 0.340, which means a moderate relationship.

**Table 5. Strength of Relationship (Correlation)**

<b>Coefficient</b>	<b>Relationship Strength</b>
0.00	No relationship
0.01 - 0.09	Less meaningful relationship
0.10 - 0.29	Weak relationship
0.30 - 0.49	Moderate relationship
0.50 - 0.69	Strong relationship
0.70 - 0.89	Very strong relationship
>0.90	Near perfect relationship

## Regression Test

Table 6. Regression Test between				
Variables	F	R Square	Sig. Value	Constant
X 1- X4 (Integrity, Consistency, Competence, and Attention and Care)	20.149	0.140	0.000	1.485
Y (Trust in the vaccine)				

Based on the table above, the result of F count is 20,149, which is greater than the F table (3.32), it is concluded that there is an influence of variable X (*Dayah* leaders) on variable Y (trust in vaccines). When viewed from the R Square value between variable X and variable Y of 0.140. The R square value of 0.140 is considered equal to 14%. This indicates that the influence between the two variables (*Dayah* leaders and trust in vaccines) is only worth 14%. The regression significance value between the two variables is 0.000, which is smaller than 0.05, indicating that the capability of *Dayah* leaders (variable X) has an influence on trust in vaccines (variable Y). Based on the constant value of 1.485, it shows a positive value. This indicates that if variable X increases, then variable Y also increases.

### What can be interpreted from these statistics?

From the results of the correlation test, it was found that all X variables (integrity, consistency, competence, care and concern) have a positive relationship with variable Y (trust in vaccination). However, the level of strength of the resulting relationship between the two variables (X and Y) is weak and moderate. This shows that *santri's* trust in vaccination is not only related to the trust on *Dayah* leaders, it can be caused by relationships with other factors.

From the results of hypothesis testing, it was found that there was a significant influence of trust on *Dayah* leaders on *santri's* trust in Covid-19 vaccination with a significant value of 0.00. However, the influence of trust on *Dayah* leaders only contributes 14% to students' confidence in getting Covid-19 vaccination.

In the background of the research, it is explained that the message from the ulama in Aceh about the appeal for Covid-19 vaccination is one of the communication channels used by the government in increasing the level of Covid-19 vaccination in Aceh. The results showed that the influence of the ulama messages, in this context the *Dayah*

leaders, tended to be low. This indicates that there are other factors that contribute more in increasing *santri*'s trust in Covid-19 vaccination.

The relatively low influence of trust on *Dayah* leaders in increasing *santri*'s trust in Covid-19 vaccination contradicts what was stated by Alim (2016) that kyai has a "magical" power that is able to make *santri* trust him very much, coupled with a *pesantren* culture that involves ascetism (personal cult of kyai) and willingness to do the kyai's orders to get the blessing of life.

Pie Chart data on *santri* vaccination history shows that the majority of respondents (46%) have received dose 1 and dose 2 vaccines. Meanwhile, correlation and regression test data show a weak relationship and low influence of trust on *Dayah* leaders on the belief in vaccination, so it can be stated that there are other factors that have a stronger relationship and also a greater influence on the belief in vaccinating Covid-19. Astuti et.al (2021) concluded from their research that 71.5% of respondents answered that they would receive Covid-19 vaccination if it was proven safe and effective. Students' trust in the quality and safety of the Covid-19 vaccine can also be one of the factors that motivate them to get vaccinated. Another factor can also be seen from the Bar Chart of respondents' regional origin, which shows that 48% of respondents came from outside Banda Aceh and Aceh Besar. This may cause some students to comply with government policies regarding the Covid-19 vaccination requirement before traveling outside the region. At the time this research was conducted, the government had issued a requirement that traveling outside the area must have received a Covid-19 vaccination, even placing several authorized officers to check in certain places.

## CONCLUSION

The results of statistical tests and their analysis, this study produced the following conclusions: there is an influence from the trust on *Dayah* Leaders on student trust towards Covid-19 Vaccination, but the resulting influence is relatively small. Based on the results of the correlation test,  $H_a$  is accepted, it shows that there is a relationship between the two variables, namely the trust on *Dayah* Leader variable and the *Santri* Trust Variable in Covid-19 Vaccination. However, the resulting relationship is weak, namely the relationship between integrity (X1) and trust in the vaccine (Y) is 0.230 which means a weak relationship. As for the relationship between consistency (X2), competence (X3), attention and care (X4) with trust in vaccines (Y) ranged around 0.315, 0.314, and 0.340 which means a moderate relationship. Based on the regression test  $H_a$  is accepted, there is an influence of variable X on variable Y, but the resulting influence is also small, which is 14%. This shows that there are other factors that affect variable Y or student confidence in Covid-19 vaccination. Other factors in question are factors other than *Dayah* Leaders, it's just that these factors are not the object of this study.



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