

## Personal Social Responsibility Campaign for Helping Others in Facing COVID-19 Pandemic

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### Abstract

As one can see, people who have tested positive for COVID-19 and self-isolated are at a risk of experiencing inconvenience such as stigma, lack of support from the environment, loneliness, depression, and anxiety, which may increase premature mortality. They may save their lives if they receive greater attention and support, especially from the closest people in their community besides people who have got support from the community to recover faster from the virus. The act of kindness is a prosocial action in this form called personal social responsibility (PSR). The objectives of the study are to elaborate on the prosocial behavior of PSR and provide a campaign strategy for encouraging people to carry out PSR activities in their community as prosocial action or altruism to support COVID-19 sufferers, especially those who self-isolate and are infected by COVID-19. This study uses a systematic literature review as its method. Data was collected by searching and accessing relevant literature. The data was analysed based on a thematic and descriptive analysis of the selected literature. The study found that PSR plays a significant role in overcoming social burdens among citizens, including in dealing with the COVID-19 pandemic. To articulate the PSR Campaign, the researcher refer to communication strategies and social campaign models. Through the campaign, prosocial behaviors must generate in many terms of giving product, money, thought, time, or other forms of concern related to feelings.

**Keywords:** COVID-19; prosocial action; PSR; self-isolation; social campaign

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### Introduction

Life after COVID-19 is very different. The Director-General of the World Health Organization (WHO), Dr. Tedros Adhanom Ghebreyesus, stated on March 11, 2020 that the novel coronavirus (COVID-19) outbreak is a worldwide pandemic. COVID-19 subsequently named SARS-CoV-2, is the outbreak and gets the World Health

Organization's uppermost stage of warning. The virus is considered a very infectious disease (Cucinotta & Vanelli, 2020). The virus leads to a new global risk to human health. The total number of coronavirus cases in the world is 276,611,764 (Worldometer, 2021). Indonesia, the fourth-biggest populous nation in the world was also suffering from the pandemic. Rocklöv and Sjödin predict that high

population densities may increase the spread of COVID-19 (Rocklöv & Sjödin, 2020). The total number of confirmed cases is 4,260,893 with the total deaths being 144,024 (*Data Sebaran*, 2021). To prevent infection, early viral discovery and recognition of protocols is a very important methodology in controlling illness spread (Lotfi et al., 2020).

Someone who tested positive for COVID-19 is at a risk of experiencing inconvenient situations such as stigma, lack of support from the environment, feeling lonely, depression, and anxiety, which may cause mortality. Fear and misinformation about COVID-19 that are easily spreading cause stigmatization among the sufferers. Misleading or false statements in the media, led harmful stereotypes to spread more quickly than COVID-19. This may create stigmatization and discrimination against marginalized groups. Learn from the history of HIV in 1980, even when people may have been testing, treatment, and prevention measures, they did not access services out of fear of stigmatization, discrimination, violence, or arrest (Dhaliwal & Bok, 2020).

The impact of stigmatization on COVID-19 sufferers may be dangerous for our society because it will lead to harmful attitudes and beliefs toward others (Centers for Disease Control and Prevention, 2020). Many kinds of research on COVID-19 stigmatization are very interesting to know (Dewantari et al., 2021; Etika et al., 2020; Janah & Ariyanti, 2021; Permana et al., 2021; PH et al., 2020) The higher the instrumental and symbolic stigma in society, the worse the public's acceptance of COVID-19 (Novita & Elon, 2021); The stigma is higher for health workers who work in hospitals rather than in non-hospitals (Saptarini et al., 2021). Patients hesitate to reveal their history because of the stigma against COVID-19. They even lie and are angry after being questioned about the contact (Abudi et al., 2020). COVID-19 stigmatization is not only in Indonesia but also in other countries such as the Netherlands (Preusting et al., 2021); Finland (Lohiniva et al., 2021).

Some people may have longer-term consequences after SARS-CoV-2 infection. Those who have not recovered or experienced depression, dyspnea, or fatigue were more possible to have additional healthcare contacts. Research in the Canton of Zurich, Switzerland found that 37/111 individuals (a third) that have

not recovered did not seek more care. This will become an important burden to societies and healthcare systems. With masses infected around the world, there is a necessity for the appropriate preparation of resources and patient-centered assistance for post-COVID-19 care (Menges et al., 2021). Jordan healthcare workers experienced psychological effects such as fear, anxiety, depression, stress, social support, and the associated factors during the COVID-19 pandemic. As many as 365 participants in the research said they primarily relied on social support from their families, followed by encouragement from friends (Alnazly et al., 2021). The role of group communication support for survivors in supporting their resilience against COVID-19. The support messages have helped them go through difficult times caused by COVID-19 (Tarigan, 2021); social support had a positive relationship with mental health as a safeguard against the harmful influence of low resilience on psychological health to emerging adults, adults, and old adults (Li et al., 2021).

COVID-19 affects people's lives in various ways, and sufferers need support. Waddingham describes the kind of supports each other may include voices and visions around the infection, illness, guilt, the economy, isolation, fear, society, pragmatic concerns (food, housing, income), hope and concern about the future, increase stress due to proximity with family, feeling confused about what is 'real' and a sense of disorientation. Informal social support is needed for senior citizens (Waddingham, 2020). A survey of Slovenians older shows that largely of the senior population in Slovenia has a suitable social support group, while the share of those minus any (accessible) source of social support is significant (Cugmas et al., 2021).

The problem is, what can society do collectively to solve the problem to give social support to COVID-19 sufferers? Lack of social support is associated with a lower level of psychological and physical well-being (Al Dhaheri et al., 2021; Galea et al., 2020; Pietrabissa & Simpson, 2020). There should be an inspirational and systematic way to encourage people to do social support within their society, called prosocial action or altruism.

The suggested solution is PSR, Personal Social Responsibility. PSR is activities such as social support that is a prosocial action based on

altruism. It is an act of doing something for the benefit of another or the motivation to help. We propose the campaign for prosocial action or altruism is about the campaign of PSR. It is the abbreviation of Personal Social Responsibility (Ganiem et al., 2015). The voluntary act to benefit others has been accepted as a basic principle of human character and the prime virtue of all society (Lam, 2012). Specifically, five characteristics can identify PSR activities. The five characteristics are caring, useful, sincere, and contagious, and everyone can do it (Mona & Dipodwirjo, 2020).

The objective of the study is to elaborate on the prosocial behavior of doing PSR in Indonesia as the first objective. The second objective is to provide a campaign strategy for encouraging people to do PSR activities in their community as an act of prosocial action or altruism to support COVID-19 sufferers, especially those who do self-isolation and get infected by COVID-19.

### **Theoretical Framework**

Personal Social Responsibility that we call PSR is a prosocial behavior that can be implemented in many forms, such as giving products, money, thought, time, physical help, or other forms of concern related to feelings (Ganiem et al., 2015). Dunfield categorized prosocial actions into three different types, namely helping, sharing, and entertaining. Those categories were also available in the PSR forms. All of the forms are very valuable for everybody, especially for the person affected by COVID-19 disease (Dunfield, 2014).

The use of terms such as “altruism,” “helping behavior,” and “prosocial behavior,” are frequently interchangeably when we discuss prosocial action (Lam, 2012). Eisenberg and Bierhoff deeply analyzed the differences between those terminologies (Bierhoff, 2002; Eisenberg & Mussen, 1989). Siu et al. suggested the term prosocial because it refers to clear and healthy beliefs, ethical standards, and behavioral guidelines that promote social behavior and minimize health hazards (Siu et al., 2006). This study will use all the terms as our focus is the campaign model for uplifting the people's involvement in PSR. We believe that PSR plays a significant role in overcoming social burdens among citizens, including in dealing with the COVID-19 pandemic.

Human beings are social, relying on each other for help, support, and cooperation

(Tomasello, 2014). Even for strangers, people regularly help them as biological altruism. Some reasons for helping strangers are because it might be a successful strategy for identifying other cooperative individuals in the population and helping others might benefit from cooperation following a non-linear function of investment (Raihani & Bshary, 2015). People who care for others were related to charitable giving to aid or help people in need and support empathic concern (Bekkers & Ottoni-Wilhelm, 2016). Many of our best qualities should not be lying dormant within us, it is time to support one another (Murakami & Saionji, 2015). A human being has more than 2 million bases of genes. Murakami believes that living for others will “turn on” the good genes (Murakami, 2007). Prosocial behavior can causally influence leukocyte genes (Nelson-Coffey et al., 2017). Research on Buddhist priests as spiritual leaders shows that religious involvement may have beneficial effects on both psychological and physical functions (Ohnishi et al., 2017).

PSR has various benefits, even though the person who does PSR is not intended to receive benefit, refrain from recognition, monetary benefit, social ties, or personal safety. PSR is doing some help voluntarily. Research shows that kind and compassionate people, receive benefits to the improvement of personal well-being, feeling happiness, reducing stress, and even living longer (Curry et al., 2018; Post, 2014). Research from Nelson-Coffey et al. suggests that prosocial behavior can causally influence leukocyte gene expression which might potentially help explain the previously observed health advantages associated with social ties (Nelson-Coffey et al., 2017). The altruistic action does benefit the individual, physically, emotionally, and interpersonally (Ricard, 2019). The person who does PSR activity gets personal happiness, and satisfaction because he/she is a part of the solution for others or community problems (Ganiem et al., 2015). The person who does altruistic action may benefit from satisfaction as the line between selfishness and selflessness is blurred from the very start (Grant, 2013). The good news is that some researches reveal that COVID-19 is associated with increased altruism (Children's Hospital of Philadelphia, 2020; Grimalda et al., 2021).

### *PSR Campaign*

Various campaign models in communication such as the Ostergaard campaign model, the diffusion of innovation model, the five functional stages development model, the componential model, the communicative function model, and Nowak and Warnerryd campaign model (Heryanto & Zarkasy, 2012; McQuail, 2015; Venus, 2004). The Ostergaard campaign model is based on scientific findings for the campaign that identifies the problems. It finds the causal relationship, manages the campaign, and evaluates the effectiveness of the programs (Klingemann & Römmele, 2002). The diffusion of innovation model can be operationalized to accelerate the rate of adoption and broaden the reach of innovations such as health, policies, and practices by individuals and organizations (Dearing & Cox, 2018). The model called the five functional stages of development, goes through five stages, i.e., identification, legitimation, participation, penetration, and distribution. The componential campaign model takes the primary components of the process of delivering and receiving campaign messages with the source or campaign maker playing a very important role. The communicative function model, a model developed by Judith Trend and Robert Friedenberg (1995), consists of surfacing, primary, nomination, and election. This model is usually for political campaign communication (Kaid & Holtz-Bacha, 2008).

### **Material and Methodology**

The research design for this study is a systematic literature review. This approach involves identifying and analyzing all relevant literature on a particular topic to gain a comprehensive understanding of the current state of knowledge in the field.

The data collection process for this study involves searching and accessing relevant literature on PSR behaviors, altruism, COVID-19, and communication campaign in various academic databases as well as non-academic sources, such as news articles, reports, and websites of relevant organizations. The search strategy is developed based on the research questions and key concepts of the study.

The data analysis for this study is based on a thematic and descriptive analysis of the selected literature. The thematic analysis involves identifying common themes and patterns across the literature, while descriptive

analysis involves summarizing and synthesizing the key findings of each study.

The quality assessment for this study involves evaluating the relevance, validity, and reliability of the selected literature. The quality assessment criteria are established based on the research questions and key concepts of the study.

As a literature review, this study does not involve human subjects and thus, it does not require ethical approval. However, the study follows ethical guidelines for conducting literature reviews, such as ensuring the confidentiality and anonymity of the sources reviewed and giving appropriate credit to the authors of the selected literature.

The limitations of this study include the possibility of publication bias, incomplete coverage of relevant literature, and the inability to verify the accuracy of the data presented in the selected literature. To address these limitations, the study follows a rigorous search strategy, inclusion/exclusion criteria, and quality assessment criteria to ensure the validity and reliability of the findings.

### **Result and Discussion**

There are various examples of the forms of PSR. In Indonesia, we have a lot of actions such as sharing food every Friday in certain places in Samarinda that created results such as strengthening the relationship between the giver and the recipient as well as increasing happiness (Salasiah et al., 2020). Other examples of PSR include university students in Solo joining Volunteer Community Service Team set up to respond to the COVID-19 outbreak by supporting public understanding of the virus and how to prevent it, while students in Yogyakarta and Jakarta launched public campaigns for compliance with health protocols through social media, and distributed masks and hand sanitizers (Purwanto et al., 2020); Likewise, students in Surabaya distributed food packages to the academic community who have seen a drop in income due to pandemic (Kamalia et al., 2020); and became volunteer contact tracers (Sancoko et al., 2021), while students in Bali taught yoga to reduce psychological and mental health problem affecting the immune system (Sulatra et al., 2020). In Central Java, social support from neighbors and colleagues was given both morally and materially. There are several models of supports including emotional

support such as asking for news and giving encouragement, instrumental support such as giving basic needs, household needs and medicine; and information support such as disinfecting and closing road portals, administrative needs, providing logistical and financial assistance (Rahmatina et al., 2021).

Indonesia is a collectivist country (Hofstede, 2011, 2013). Maslow's hierarchy of needs which had been announced in 1943, shares the need to realize and fulfill one's potential, those are physiological needs, safety needs, love and belonging, esteem, and self-actualization. Some researchers criticize Maslow's model. They believed that the Maslow hierarchy was influenced by the individualist cultural dimension. Some researchers argue that the result of using the Maslow model will differ in individualist and collectivist cultures (Hofstede, 1984, 2011; Itai, 2008; Ivtzan et al., 2013; Nevis, 1983). Cultural relativity influenced the hierarchy of needs proposed by Maslow, especially in the part of self-actualization. In a collectivist culture, the concept of self-actualization cannot be effectively applied in the same way it can in individualistic cultures. Individualistic societies pay more attention to themselves and their immediate family members. In a collectivist culture such as Indonesia, Malaysia, Pakistan, Brunei, Korea, Japan, etc., social, friendship, intimacy, sense of connection, love, and belonging are more important as they prefer to look after a close social framework and immediate family members. PSR concept might be easily accepted in collectivist countries.

An organization called Charities Aid Foundation (CAF) has made a research and provided the CAF World Giving Index. It observes generous behavior around the world and reveals a vision into the nature of donating and tendencies in global generosity. In 2018, the CAF World Giving Index based on collected data from 146 countries placed Indonesia in the first ranking for the most generous nation, followed by Australia, New Zealand, the United States of America, Ireland, Singapore, Kenya, Myanmar, Bahrain, etc. (Charities Aid Foundation, 2018). Again, in 2021 CAF World Giving Index found Indonesia as the most generous nation in the world. The report shows that in Indonesia, more than eight in ten people have donated money in 2020 and the rate of volunteering in Indonesia

is more than three times the global average (Charities Aid Foundation, 2021). The ten most charitable countries after Indonesia are Kenya, Nigeria, Myanmar, Australia, Ghana, New Zealand, Uganda, Kosovo, and Thailand. This result means, that Indonesia tends to do PSR.

A think-tank organization based in London with a vision to create a global movement of people committed to creating the pathway from poverty to prosperity and the transformation of society called The Legatum Institute has made an index. The report in 2019 which analyses the performance of 167 nations, ranked Indonesia to be the 5th in the world and the 1st in the Asia Pacific, for the category of social capital. Indonesia ranks 63rd in prosperity (The Legatum Institute, 2019). What is meant by social capital, is that institutional and interpersonal trust are two critical factors that will help the countries of the world build true prosperity. Social capital is a unique role for philanthropists to identify and champion what it takes to increase trust and build social capital. The Social Capital pillar measures the strength of personal and social relationships, institutional trust, social norms, and civic participation in a country. Indonesia boasts the highest levels of volunteering of any country. Social capital is a concept close to PSR. In social capital, a person's well-being is best provided for in a society where people trust one another and have the support of their friends and family.

Indonesia has a cultural value of supporting the community to overcome various problems usually at the local level through the so-called gotong royong (mutual help). The action of gotong royong is like social capital, where residents have voluntarily supported the program by contributing both physically and materially (Unayah, 2017). A research conducted by Lukiyanto and Wijayaningtyas on gotong royong reveals that the social capital of the community in the culture can overcome micro and small enterprises' capital difficulties. Gotong royong is close to PSR ideas, it is social capital (Lukiyanto & Wijayaningtyas, 2020). Gotong royong is a spirit expressed in the form of personal action without expecting recompense for doing something together in favor of the common interest or specific individual (Susanto, 2010; Suwignyo, 2019). By gotong royong, many things can be resolved without collateral, loans are given voluntarily without paying interest. Gotong royong gives

benefit to others than oneself (Hadi et al., 2014; Rosyani et al., 2019; Suwignyo, 2019). Like PSR, gotong royong can take the form of physical assistance, time, or funds.

In the context of millennials and Gen Z, a survey from Deloitte found that among those surveyed (14,655 millennials and 8,273 Gen Zs from 45 countries across North America, Latin America, Western Europe, Eastern Europe, the Middle East, Africa, and Asia Pacific), 25 percent of them said they volunteer in ways that help people improve their literacy and numeracy or have mentored younger people. Some have donated books, IT equipment, and other educational resources to charities or schools, or money to charities and disadvantaged groups (Deloitte Global, 2021). In the Indonesian context, a research by Adha et al., millennials' voluntary actions have developed in community social living, notably volunteer contributions to the festival event (Adha et al., 2019). Millennial activities cannot be separated from engagement with information technology, which can be used to strengthen social integration, active participation, and responsibility. Volunteer tourism by millennials has also become a growing trend in the world with various motivations (Haslebacher et al., 2019; Proyrungroj, 2014; Silló, 2018). A research by Utami et al. found that the motivations are to take a vacation, build a relationship, renew a job resume, develop self-ability, and get an adventure. Besides those rationales, the deep purposes are to give a contribution, to feel authenticity, to make a change, and to transmit goodness (Utami et al., 2020). Some researches concluded that volunteers are dominated by millennials. The social issue is also the interest for millennials to get involved in volunteering (Adha et al., 2019; Arnett et al., 2014; The Millennial Impact Project, 2015).

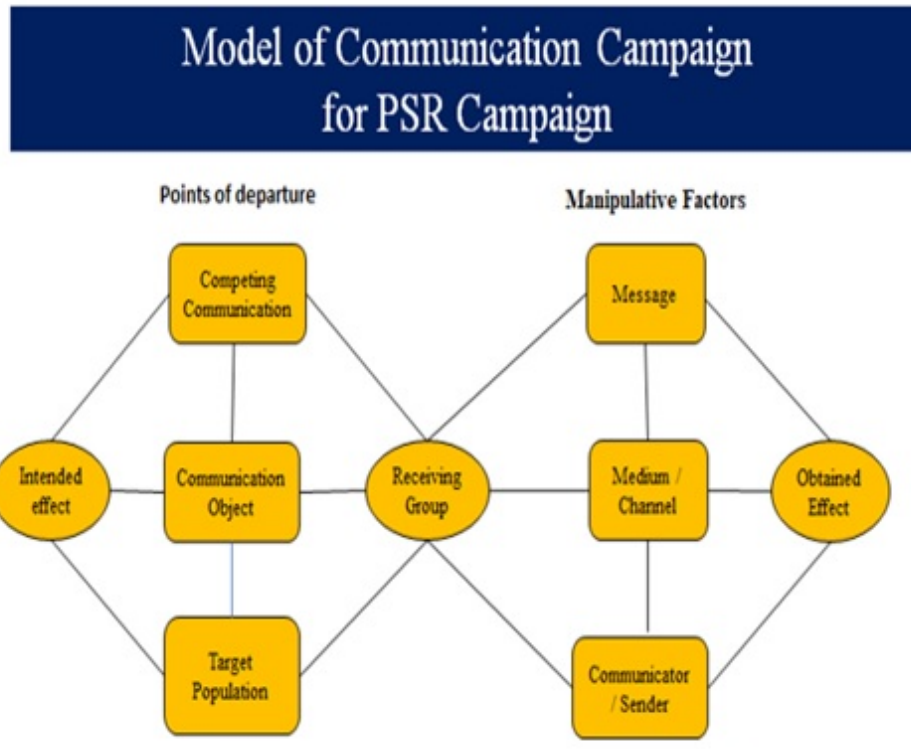
As a benefit for those who do and receive PSR activities, PSR needs to have campaigned to more people so that they understand the value of PSR for human life. Especially during the COVID-19 pandemic, where more people need support from others. WHO Director-General, Dr. Tedros Adhanom Ghebreyesus also called on countries to grasp achievement

now to contain the virus. "We should double down," he said. "We should be more forceful." (Cucinotta & Vanelli, 2020). The forceful action also can be done by educating people to do the protocol, helping the one who had COVID-19, supporting people by not doing stigmatization the sufferers, etc. Helping behaviors involve cognitive deliberation and planning (Bekkers & Ottoni-Wilhelm, 2016). For that, the act of kindness or altruism needs to have campaigned to encourage more people to participate in PSR. This will be very valuable if we can formulate a campaign for supporting and enabling the community to give attention and participation to the people who do self-isolation & infected by COVID-19. Social support may also be very valuable for the sufferer who receives stigmatization.

#### *Proposed PSR Campaign*

This article utilizes the Nowak and Warneyrd campaign model. We consider the model is appropriate amongst other possible models because it is the traditional type that complements characteristics to accommodate the important elements of communication. The Nowak and Warneyrd campaign model starts with the source's objective and ends with the effects achieved by the campaign. The model consists of the intended effect, competing for communication, communication objects, target populations and receiving groups, channels, messages, communicators, and obtained effects.

The model is an appropriate campaign to encourage others to do the PSR. Before conducting the campaign, Nowak and Warneyrd suggest we frame the news of the condition of the affected communities, and provide the contents of campaign messages in the right forms. According to McQuail, & Windahl, the model has a collectively organized source; purposeful; influencing attitudes, opinions, or behavior; large degree public in character; involves more than one channel and one message; targeted to specific groups or large publics depending on the aim and legitimate in the public eye or not be too controversial (McQuail, 2015).



**Figure 1.** A Model of Communication Campaign  
Source: Nowark & Waynerd, 1985

**Table 1.** Nowak and Warneryd’s Model of Communication Campaign

Elements	PSR Campaign
Intended Effect	Intended effect (the expected effect). The effect to be achieved must be formulated clearly. The effect that is to be achieved in the PSR campaign is to make more people help others or contribute to their society, especially people affected by COVID-19. The action is by giving money or products, sharing knowledge or thought, spending valuable time, doing physical help, support to comfort other people’s feelings.
Competing Communication	Acknowledge the potential interference from the opposite campaign (counter-campaign). Competing communication such as family or internal expectation of support consumes a lot of time or energy. Type of fundraising or philanthropy that is not in the context of COVID-19. As the PSR Campaign is not specialized to one or certain organizations, it is loose to organizational context, for that the more fundraising or philanthropy either arrange the formal one (e.g., fundraising agency or government institution) or the informal one to help community or others, can be called PSR.
Communications Object	The campaign object is focused on an invitation to the member of the community to take personal responsibility as a humanitarian activity to their society especially to those who are affected by COVID-19 by giving money or products, sharing knowledge or thought, spending valuable time, doing physical help, support to comfort other people’s feelings to reduce their burden. The campaign is done by inspiring appeals or by acting as a role model.
Target Population	The target population/audience of the campaign is a large number of people whose knowledge, attitude, and behavior will be changed through campaign activities. The recipient group is anyone in the society because PSR can be done by anyone, at any capabilities that one’s have. The difference is the examples of PRS actions so that everyone can reflect or get inspiration relates to their capabilities to help others.
Receiving Group	The target population who receives the result of the campaign are person or family who is affected by COVID-19.

Medium/Channel	The channel that can be used, either traditional or new media: <ul style="list-style-type: none"> <li>• Traditional such as a book, television, radio sharing, newspaper, or magazine;</li> <li>• Seminar or public events using Zoom or media;</li> <li>• New media consist of online media that resemble traditional media but use internet networks and social media. The sharing and creating content to inspire participation for PSR using Facebook, WhatsApp, blogs, Instagram, YouTube, Line, etc.</li> </ul>
The Message	Message to inspire members of the community to take personal responsibility as a humanitarian activity to their society, especially to those who are affected by COVID-19 by giving money or products, sharing knowledge, or thoughts, spending valuable time, doing physical help, support to comfort other people's feelings to reduce their burden: <ul style="list-style-type: none"> <li>• Explaining the concept of PSR;</li> <li>• Inviting to do PSR as "Way of life", "What is your PSR?";</li> <li>• Giving photos or videos during doing PSR.</li> </ul>
The Communicator/ Sender	The communicators or the senders of the messages can be done by anyone. Initiated by the PSR creators. PSR concept is easily shared, this is close to the culture of Indonesian people. To regain the attention and confidence of the public, the message of PSR should be announced often. Initiators should share with the trusted and high-credibility public communicators on national, local, and neighborhood scales so that they can connect their altruism or philanthropy activities, and invite people to do PSR in anything they can and need from others. Give examples of PSR actions by giving money or products, sharing knowledge or thought, spending valuable time, doing physical help, and supporting to comfort other people's feelings to reduce their burden.
The Obtained Effect	Campaign effects include cognitive effects (attention, knowledge increase, and awareness), affective (related to feelings, moods, and attitudes), and conative (decision to act and apply) of doing PSR in any activities one can such as giving money or products, sharing knowledge or thought, spend valuable time, do physical help, support to comfort other people's feelings to reduce their burden.

PSR is doing good for the sake of another. It is a prosocial, altruistic, kind action to others. Personal social responsibility to solve other problems can make a difference. As the characteristics of PSR are caring, useful, sincere, and contagious, everyone can do it (Ganiem et al., 2015), one PSR action may be contagious to another. Human instinct may impact the useful, caring, and sincere approach to helping others and become the inspiration for others to imitate. Goodness leads to other good (Smith et al., 2018). Moreover, in our campaign suggestion, we propose that the communicators or the senders of the messages can be done by anyone. Besides, the initiators should share with the trusted and high-credibility public communicators on national, local, and neighborhood scales, so that they can connect their altruistic or philanthropy activities, and invite people to do PSR in anything they can and need from others. The leader may inspire altruistic attitudes or volunteering (Aronson, 2009; Conger & Kanungo, 1987; Kanungo, 2009; Kanungo & Mendonca, 1996; Shamir et al., 1993).

## Conclusion

The COVID-19 pandemic is the major health disaster that has altered the lives of millions worldwide. COVID-19 has affected the lives of many people, physically, psychologically, financially, and socially. The sufferers need various supports such as pragmatic concerns (food, housing, income), hope and concern about the future, increase stress due to proximity with family, feeling confused about what is 'real', and a sense of disorientation. Social support is needed, lack of it is associated with a lower level of psychological and physical well-being.

PSR activities are an instrument of social support, which is a prosocial behavior based on altruism. PSR can be implemented in many forms, such as giving products, money, thought, time, physical help, or other forms of concern related to feelings. All the forms of support are very valuable for everybody, especially for the person affected by COVID-19 disease.

The foundation of PSR is strong in Indonesia. As social, human beings depend on



each other for help, support, and cooperation. PSR has various benefits, even though the person who does PSR is not intended to receive benefit, refrain from recognition, monetary benefit, social ties, or personal safety. Even though PSR is voluntary, people who do PSR might receive benefits for the improvement of personal well-being, feeling happiness, reducing stress, and even living longer. Besides, the altruistic action does benefit the individual physically, emotionally, and interpersonally. In Indonesia, culturally, and philosophically PSR is a familiar and natural concept. As a collectivist country that holds the national identity of Gotong Royong value (mutual assistance), Indonesia accepts the concept of helping others voluntarily. In fact, several international rating agencies place Indonesia as the most generous country in the world for two periods, and the world's number 5 in the category of social capital.

We recommend making PSR collective social support and inspiring people to carry out more PSR activities all over the world. It is important to implement the campaign in various contexts such as different professions. We suggest using the Nowak and Warneyrd campaign model. This campaign model starts with the source's objective and ends with the effects achieved by the campaign. The campaign might be more impactful because the characteristic of PSR is also contagious. The instinct of humans is the behavior of imitation.

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