

***PREMEDITATIO MALORUM* AND DISSEMINATION OF HOPE IN POST-PANDEMIC RECOVERY**

**Anicleta Yuliasuti¹, Cahyaningsih Pujimahanani², and Rommel Utungga
Pasopati³**

¹ English Literature Program, Dr. Soetomo University Surabaya, Indonesia
anicleta.yuliasuti@unitomo.ac.id

² English Literature Program, Dr. Soetomo University Surabaya, Indonesia
cahyaningsih.pujimahanani@unitomo.ac.id

³ English Literature Program, Dr. Soetomo University Surabaya, Indonesia
rommelpasopati@yahoo.com

ABSTRACT

Premeditatio malorum is a Stoic philosophical concept that speaks about the negative visualization of conditions that may come. By imagining, Stoic people could prepare anything for the most specific aspects that may be realized. Meanwhile, the post-pandemic condition is related to the recovery of everything. Since the COVID-19 outbreak changed our life, a new normal condition should be filled with preventive actions rather than preemptive ones. Alongside those, prolonging hope should always be kept flowing to walk with people in everyday life. The question is, how may *premeditatio malorum* contribute to the dissemination of hope in post-pandemic recovery today? Using the qualitative method, philosophical and cultural concepts explain correlations between *premeditatio malorum*, living hope, and post-pandemic recovery. The reality of hope does not stand alone but should be accompanied by anticipations of harmful impacts that may come. Preparing for inevitable setbacks could contribute more to optimism than pessimism or surrendering to current conditions. It is a matter of practice that will calm people and shape further hope to amend unavoidable impacts. In conclusion, this Stoic concept could overcome the negative impacts of future conditions by thinking negatively. Moreover, *premeditatio malorum* may provide a framework of thoughts to widen hope for the best and worst conditions that may happen afterward.

Keywords: COVID-19, hope, post-pandemic recovery, *premeditatio malorum*

INTRODUCTION

No one will disagree how the pandemic has worsened every aspect of life. This virus exists by spreading fear in everyone. The fear is of being medically infected and impacted socially and economically (Sonderregger, 2021; Lestari, 2021). When the Delta variant reached its peak, many people got infected then, hospitals were full of patients, and oxygen was rare everywhere (Kompas.com, 2022). Others must work from home while others lose their jobs since some productions and consumptions become limited. Alongside that despair, hope is still there. Some people try to maximize their time at home with their families. Some of them find opportunities by selling goods online. Some of them consume more vitamins and keep health protocols everywhere. People always carry hope with them and survive (Sonderregger, 2021; Lestari, 2021). One idea behind that survival is being preventive. This is in line with

the Stoic principle on *premeditatio malorum*. The advice keeps imagining the bad things to prepare for anything that may come. By thinking negatively, it is believed that positive impacts will come. Stoic people do not believe that the negative side will result in negative aspects either. They believe in balance; having negative minds could open possibilities to be optimistic positively.

Then, how may *premeditatio malorum* contribute to the dissemination of hope in post-pandemic recovery today? This writing underlines how the reality of hope does not stand alone but should be accompanied by anticipations of harmful impacts that may come. Preparing for inevitable setbacks could contribute more to optimism than pessimism or surrendering to current conditions. It is a matter of practice that will calm people and shape further hope to amend unavoidable impacts. This Stoic concept could overcome the negative impacts of future conditions by thinking negatively. Exactly, *premeditatio malorum* may provide such a framework of thoughts to widen hope to its best and worst conditions that may happen afterward.

METHOD

This research uses library research by searching books, journals, and other sources related to the subject matter discussed descriptively. Concept research or literature is carried out by conducting a careful study of the literature about the subject matter discussed. Using the qualitative method, philosophical and cultural concepts explain correlations between *premeditatio malorum*, living hope, and post-pandemic recovery. Online and offline scripts are derived from books and journals to understand shown matters. The data analysis includes attaining sources, reading sources carefully, comparing with other issues, quoting into paper, and writing down reference lists.

RESULTS AND DISCUSSIONS

Condition of Despair and Hope in Pandemic Situation

The pandemic condition today indeed has made various impacts on everyday life. Most people got severely impacted by the spread of the COVID-19 pandemic. Its prolonged situation is also worsened by incoming mutations that have continued until now (Roziqin, Mas'udi, and Sihidi, 2021). Delta and now Omicron variants prove how a disease could affect individuals and societies to its fundamental foundations. In Indonesia, until March 2022, more than five million got infected, while more than a hundred fifty thousand people died because of the virus (CNNIndonesia.com, 2022). This situation has become more pandemic than an epidemic or an endemic disease. Around July 2021, when the Delta variant was spread, hospitals were full of patients, while many emergency hospitals were also built to contain more infected people (Kompas.com, 2022). Oxygen was getting so rare, and many people felt fear of being positively tested. Being positive will indeed hinder many things from work to family

life. Isolation must be done, and this action must be monitored continuously to prevent further complications (Lestari, 2021).

In everyday life, the concepts of time and place are also shifted. People who work in the office must work from home (Susanna, 2020; Lestari, 2021). Transportations and movements are limited since the virus is believed to spread if people get close together. Teachers and lecturers have to teach online from home, and this approach makes learners more challenging to understand further lessons. Many places that used to be the center of the crowd have no longer been used. Persons start wearing face masks that restrict their identities from being seen. Keeping distance becomes a staple of everyday meetings, so further contaminations can always be avoided (Susanna, 2020). Health protocols especially washing hands are massively introduced through various campaigns so that people can maintain their hygiene through their actions of awareness (Roziqin, Mas'udi, and Sihidi, 2021; Lestari, 2021).

In broader realities, no single aspect of life has not been affected by this pandemic situation. Changes must be done alongside various adaptations to new kinds of habitual deeds. The impacts could be divided into two main categories, from an individual and structural point of view. Individual issues relate to people's singular and subjective indications (Susanna, 2020; Lestari, 2021). This part is so particular that it correlates to how others implement individuals' behaviors. It also relates to own identities that are plural and lived continuously altogether from time to time.

For example, as a student, he or she is also a son or daughter and a friend of other children. A lesson learner must adapt to the online situation by studying harder to pay more attention to the screen rather than direct the lesson by teachers. They stay home longer than usual as a son and daughter, so helping parents should also be done. As friends, they could not play with others since keeping a distance is crucial today. This perspective is seen from an individual perspective that should maintain their existence by considering any danger that may come from the spread of the virus. Somehow, the situations are getting more complicated, and anyone may face despair corresponding to the current issue (Susanna, 2020). They may not be lazy, but more demands keep coming for them, and better performance must be shown. Their grades must still be good, while familial and social interactions should have been realized well.

From structural perspectives, these aspects are broader in coping with more matters beyond individuals'. Societal, governmental, and even national policies are included in those aspects. The mechanism is quite similar to the individuals since any policy taken must consider other identities that may get impacted (Susanna, 2020; Roziqin, Mas'udi, and Sihidi, 2021). For example, a policy limiting people's movements must be monitored gradually to control other aspects. The economy could collapse if limitations are strictly done, and more people could lose their jobs (Susilawati, Falefi, and Purwoko, 2020; Lestari, 2021). Any other policy outside health

matters should constantly be reconsidered so that it will not make such a lousy fuss among societies. People are already having pandemic fatigue in these two years, so further policies must help them to rebuild than burden them with various misconceptions (Yuliastuti and Pasopati, 2021).

Dealing with various difficulties today, people tend to face despair in their life. Despair is used to be explained as the accumulation of stress in life. The stress could not be omitted easily since there is no way out. The stress could be handled in other matters, but other problems still exist and shape another mindful solution (Susilawati, Falefi, and Purwoko, 2020). In short, despair is an inability to improve situations into better ones. In a pandemic situation, there are three main ideas resulting in despair in daily life. First, the stress comes from leaving habitual deeds that have been formerly done. It is the same with going out from old realities. Workers are used to doing things directly, but now it can be done unequivocally (Susilawati, Falefi, and Purwoko, 2020). Students used to play at school, but currently, it is closed. Mothers used to go to markets, but now distance should be maintained. Many religious events could not be realized in a worshipping place. People have to leave old habits since they could be no longer possible.

Second, people must make new adaptations rarely or never before (Lestari, 2021). Online conditions must be apprehended by everyone today since direct interaction is avoided. Demands for better technological gadgets and inventions are high due to the need for fast, accessible, reliable, and cheap online goods (Roziqin, Mas'udi, and Sihidi, 2021). The third one is the most sensible despair that exists today. That is the despair of being hopeless. It is such a result of any loss known to individuals. Some people lost their jobs because of pandemic conditions (Sparrow, Dartanto, and Hartwig, 2020). Jobless persons could not do anything because the companies were stopped. Some people must sell their belongings to buy everyday needs. Demand for various goods has declined, and the profits are gone, either (Susilawati, Falefi, and Purwoko, 2020; Sparrow, Dartanto, and Hartwig, 2020)). The ultimate loss is that families lose their parents, children, and relatives due to massive infectious viruses. They could not accompany them to hospitals, and the remains must be buried by medical assistances who wear hazmat suits. This despair is the saddest since families could not amend anything due to infectious remains (Widyataqwa and Rahmasari, 2021).

Besides despair, there is hope among people during the pandemic situation. This hope circles among individuals, societies, and bigger structures as well. The problem is indicated through its monistic nature and pluralistic values of hope in life (Milona in Heuvel, 2020). There are three points of how hope is shown today. First is the raising of altruism. In this case, altruism has ideas to share with others. More people start to realize that they are in the same boat as others (Jackson, 2019). People help each other in giving everyday needs to those who are isolated and the needing ones,

caring more for the poor, orphans, and elders, and also approaching health protocol campaigns in communities. This is done not only by individuals but also by institutions. They understand that their situation is difficult, but interestingly, it motivates them to help more. It is the opposite of the standard idea that everyone must solely take care of him or herself only if facing difficulties. The main idea is by sharing then; they can also thank God and others for every goodness in life that they had and will have (Jackson, 2019).

Second, many alternatives are found by people furthermore. In facing hopelessness, people try to find hope in other ways (Milona in Heuvel, 2020). Economical ways are done through social media, students discover more abundant solutions online, and even workers collect more happiness by staying home longer with families. Indeed, finding alternatives is never easy, but this pandemic condition has strengthened people's determinations (Susilawati, Falefi, and Purwoko, 2020). People realize that the despair will still be there, but the main concern is how to deal with that through an attitude of inventiveness (Jackson, 2019; Milona in Heuvel, 2020). If people face a dead end, they do not stay there but retreat and find another way. These are the ultimate characteristics of people during pandemic conditions today. This potential action must also be particularly emphasized in further post-pandemic recovery (Sparrow, Dartanto, and Hartwig, 2020).

Third, hope is reflected in how anticipation is done. This is a matter of prevention rather than preemptive action. COVID-19 as an infectious virus is still there, so a different approach must be made to contain its worse impacts. Health protocols also show hope to realize better surroundings from medical perspectives. Vaccinations are also how hope is recognized among the people to stop the worse implications of infections. Identifying everything that may come also shows an understanding that people face a lousy future (Jackson, 2019). This is also in line with any widened consciousness in realizing what own strengths and weaknesses are. Taking care of own self by promoting more healthy and medical consumption is also how hope is maintained today. In a defense mechanism, people do sublimation as they transform their hopelessness into hopeful actions in other ways (Yulastuti and Pasopati, 2021).

Despair and hope walk together in pandemic conditions today. Of course, the situation is not similar for everyone, yet it is not 50:50 at all. Some people face more despair than hope, while others face in reverse (Roziqin, Mas'udi, and Sihidi, 2021). Both of them are so humane. There will be no getting without losing. The main idea is to keep hope as long as possible and realize it in every part of life. This is a matter of being positive in both beliefs and desires (Jackson, 2019; Milona in Heuvel, 2020). It is also used to cope with the despair that is so negative. However, humans could not think only positively without considering the negative. Even the first step of thinking is doubting or stating something as negative. Therefore, the logic of hope must be

formerly shaped through an understanding of despair. Realities of despair should not be avoided but understood. By doing that, hope could arise as people have succeeded in handling the despair of the past and be ready to disseminate hope in the future.

Premeditatio Malorum and Visualization of the Negative

Human beings would always like to be fortunate. Somehow, bad things are inevitable and could affect other central aspects of life. It is not that human likes to hinder pain, but this creature would like to enhance balance in their life (Hill and Nidumolu, 2020; Táíwò, 2020). Any stable condition is realized when everything works as it seems or in every certain way of happiness. This is not similar to hedonism which prioritizes the pursuit of sensual pleasure. Humans would always like to take control, especially by learning from the past to be realized in the present. However, control of the future could never be grasped. What people did in the past and do today indeed will affect the future, but other unnoticed aspects could make things go outside any predictable outcome.

Premeditatio malorum is one Stoic idea underlined by Marcus Aurelius (Irvine, 2009). This perspective is an art of controlling emotions that punctuates the imagination of any bad impact that may come in the future. Stoic understanding is usually shaped as a reaction to an event, especially how to be calm in facing that. Reaction or response is the main emphasis here since Stoic teachings would never like to intervene in any incoming future (Irvine, 2009; Hill and Nidumolu, 2020). It seems that human beings are positioned as a whole outside any event. The event then shows up and must be responded to by human beings. The responses will always be better if done in calmer conditions so humans can master their emotions.

Seen from an etymological understanding, premeditatio malorum is meant as a premeditation of evils. Premeditation is understood as a consideration, while evils are stated as negative impacts or results that may exist in the future (Irvine, 2009; Cordoneanu, 2019). Its main idea is to visualize the negative points so that any preparation for the worst can be done before it happens. On the one hand, this practice seems promising since it is always better to be safe than sorry. Identifying any negative or unwanted setbacks should be realized to ready self for any future condition (Irvine, 2009). On the other hand, it seems that the premeditation could understand all negative things that may come. However, since human beings are presupposed outside of the future realm, they can only predict what they have known before in their life (Kite, 2020; Ball, 2019). Knowing all negative things in a human's grasp and outside of it is almost impossible. Moreover, preparing for all negative impacts will make people so busy thinking about negative points, which could abandon other essential matters. Total preparations in all issues, such as emotions, goods, and even surroundings, are almost incapable of being known by human beings. Besides the advantages and disadvantages of premeditatio malorum, this practice is still beneficial since it

emphasizes how human beings should always consider different setbacks that could occur anytime as a reflection of the future (Irvine, 2009).

There are at least four well-known ideas of *premeditatio malorum* that best be realized in everyday life. These understandings are described, derived, and explored from a Stoic point of view and compared to the common sense of life. First, visualization of the negative could keep openness to various senses (Irvine, 2009). By being open, people could widen many perspectives, so understandings besides merely positive ideas may arise too. Different senses also could find ideas to further responses to life (Hill and Nidumolu, 2020; Ball, 2019). Being open allows people to welcome anything in their life, even if it is the worst one that may happen. This is crucial since welcoming reflects hospitability to embrace and then urge the situation to respond calmly. This is to prevent shaken mental that could always exist when facing bad news by living the now (Ball, 2019; Cordoneanu, 2019). Second, premediating evils also state distance of self from current matters. Here, consciousness is not something that is usually preserved unconsciously. In reverse, consciousness is understood as an awareness of other situations. By imagining negatively, people could step back and think about what they will do if facing such an event (Irvine, 2009). This idea then recreates the shadow of self-involved in the imagination of the negative aspect but not the real one. It also gives chances for people to stop a while, postpone all thoughts, then prepare for the worst outcome that may result.

Third, a distance of self then elucidates the matter of fearlessness in indicating bad things in life. People are taught to be always brave in facing anything. This is needed to firm and determine self out of doubt and uncertainty (Ball, 2019; Cordoneanu, 2019). The negative outcome will always be there and somehow is so inevitable. By being firm, human beings could mitigate what should be done afterward. Any threat that could increase pain could be handled well. Anxiety could be minimized either by not doing defense but by facing it bravely following own strength of mental health (Rahmawati and Purwanto, 2021; Cordoneanu, 2019). The emphasis of *premeditatio malorum* is to focus on stimuli of negative impacts that may come. As the trigger is known, further approaches could be realized by considering negative ones that have been thought of before. Fourth, visualizing the negative could also shape more rational understandings of such phenomena that may come. The understandings are matters of practice rather than definitions. It continues through meanings consumed and reproduced in everyday life (Cordoneanu, 2019). This is to make the internal self ready for any external force that is incoming. This is in line with the Stoic understanding that truth of any kind should always be accepted and comprehended by further actions. Truth should be thinkable with hope (Sonderregger, 2021). The universe is stated as reasonable physics; therefore, human beings should face it through reason. By being involved in reason, people could reach more virtues to realize better life (Kaukiainen and Kõlves, 2020; Kite, 2020). Visualizing the negative could also contribute more to ethics as the desire should be renounced alongside a clear sense of

judgment. This clearness is unified with self-consciousness, as previously stated in distanced thought before. Interestingly, through logic, *premeditatio malorum* practice does not evade any misperceptions (Kite, 2020). As common sense tells human beings that people should not worry about anything as it may result in misunderstanding, Stoics would like to approach it closely (Beckett, 2015; Kaukiainen and Kølves, 2020). Worries together with anxiety are so humane and so valuable for shaping such preparedness for negative setbacks. By being worried, people are aware of anything, which could further enrich various understandings (Rahmawati and Purwanto, 2021; Kite, 2020).

Those four points above then assert the idea of hope from a Stoic perspective. Thinking negatively is not meant to make people sad but to bring more hope for the future (Irvine, 2009). The hope is being prepared for anything, even if it hurts. Developing awareness is also a matter of hope since people regard the present time and reflect on the past to enhance future situations (Beckett, 2015; Sonderegger, 2021). By being aware, people could identify more what kind of aspects could be controlled and not. Indeed, this is not a matter of effort to control anything as power. This is the idea of seeing diverse points of view, both conceptual and empirical values, that exist. Reducing the cloud of fear could also be seen as hope since predicting a different outcome is the practice of a better process in life (Beckett, 2015). Any misfortune should not be avoided but embraced, analyzed, and understood. This is due to the nature of human beings as part of a universe that contains both known and unpredictable sights (Irvine, 2009; Kaukiainen and Kølves, 2020; Kite, 2020). The existence of misfortune is a way to keep the realm of contemplation in the process. Here, *premeditatio malorum* gives more meaning to future reflection or meditation in a Stoic term. Hope is also seen in previewing plans among contingencies. This is to lessen disasters that could be created in the future. More options and preparedness could be attained by having more projects, which are matters of hope (Irvine, 2009; Sonderegger, 2021).

Going Positively by Imagining the Negative in Post-Pandemic Recovery

The main ideas in post-pandemic recovery both in individual and social matters, are indications of hope. Hope indeed lives amid people, but the pandemic condition has abundantly changed its position (Buana, 2020; Riddell, 2021). It could incline and decline based on every self's understanding of their own experience. Alas, hope should be approached from three perspectives. First, hope should be made more to enhance its quantities and qualities. By building more hope, an individual could shape their reliance better and indirectly affect others (Beckett, 2015). Helping through material goods and supporting through immaterial advice could involve more wishes to be realized afterward. Second, the condition of hope should be preserved well every time and in every place. By keeping hope existing, people could face a brighter future.

People should know that each one is never alone but is supported by others (Riddell, 2021). Therefore, finding help is a critical matter of hope. More realization of service is in line with the preservation of great hope. Third, hope should always be spread to others. Here, the dissemination of hope finds its crucial meaning. To disseminate hope is to plant, grow, and cultivate it (Beckett, 2015). Individuals or even societies do not own any good or bad indication. Each side may contribute to it, including its fixations. So an aspect of disseminating hope, each party is responsible for spreading kindness to face fear as a direct reflection of hope (Riddell, 2021).

Dissemination of hope could be contributed through the action of *premeditatio malorum*. Thinking negatively is so necessary that it could result in the following positive impacts. Indeed, a matter of prevention is important here (Deng, 2019). Preparing for things that may happen could bring better hope. It is used so that any bad thing in the future should not change emotion to severe condition. Imagining the negative is like awakening any notification of things that may unpredictably appear to the surface. Better preparation is like having complete equipment to face any war that could happen at any time. *Premeditatio malorum* has many flaws; two of them are the inability to control unknown things and repeated deeds to think negatively will make life so stagnant or shadowed with fear (Beckett, 2015). Those two reasons are known and could be amended by a matter of explorations in life. Finding alternatives are characteristics of human beings in inventiveness that could erode fear of former flaws. For the latter flaw, people should differentiate between themselves in reality and as a representation that thinks negatively. Any negative condition must be considered, but it is not the actual condition (Beckett, 2015). Negative visualization should always be separated from real imagination. Even negative visualization is not the same as negative imagination. Negative visualization is an extra played by an excess of self, while negative imagination is how the true self imagines negative conditions. Besides, the purpose of thinking negatively in *premeditatio malorum* is not to hold a negative image as its result but to shape positive deeds afterward (Beckett, 2015; Manampiring, 2019).

The reality of hope does not stand alone but should be accompanied by anticipations of bad impacts that may come. Preparing for inevitable setbacks could contribute more to optimism than pessimism or surrendering to current conditions. In the meaning of ultimate loss, the bad impacts could not be avoidable since people face an unknown face of death (Widyataqwa and Rahmasari, 2021). Sadness is there, but people should still hang on hope as a commitment to continue a better life. It is a matter of practice that will calm people and shape further hope to amend unavoidable impacts. More exercise could widen knowledge and attain a calm response better to understand resilience (Widyataqwa and Rahmasari, 2021). The main target here is the situation of emotion that should be controlled so that it comes to solving the problems, not making them worse.

From the importance of *premeditatio malorum* above, hope could be cultivated further and disseminated afterward. Visualization of the negative could keep openness to various senses, including inner strength of confidence (Beckett, 2015; Wahyuna and Fitriana, 2020). At this point, hospitality could be attained to shape a calmer response. Sometimes reality is so bitter, but since human beings are part of reality, the creatures are gifted with the power to face it bravely (Táíwò, 2020; Wahyuna and Fitriana, 2020). People should not stop to find the best for their life. If they are stopped, they should retreat and find another way to move forward. No matter how difficult it is, any bitterness of life should not consume human beings wholly. People should strengthen their purposes by collecting more approaches as tools to face any bad thing that could come again anytime (Táíwò, 2020; Johncock, 2020; Manampiring, 2019).

It is not shameful if people stop and think about anything they have felt before and will feel in the future. This is also the practice of *premeditatio malorum*. Besides visualizing the negative instantly, taking more time to think could widen more thoughts and then accept negative setbacks. Stoic people taught people not to be shaken by anything incoming (Johncock, 2020). People should always control emotions, not in reverse. If facing loss, sadness is indeed its consequence. However, that is not affected all life, but only that matter, although it may impact whole life (Johncock, 2020; Wahyuna and Fitriana, 2020). It is better to learn from the loss rather than focus on it. Such loss is indeed consumed, but it should not be continuous. The production of meaning should follow any consumption. Therefore, it is always better to reproduce more understanding of any loss. Once understanding is indicated, the loss is involved as knowledge to find another great perspective to leave despair and widen hope (Widyataqwa and Rahmasari, 2021).

Fearlessness is also crucial as what *premeditatio malorum* could result in (Aitsi-Selmi, 2021; Bradley, 2017; Manampiring, 2019). Negative setbacks indeed will always be there and somehow so inevitable. By having a firm self, any psychological threat could be faced without solely suffering. In many dialogues, people consider the pandemic condition as a test. Despite the test being so tricky and could come to severe loss, it is a process for people to handle their anxieties (Rahmawati and Purwanto, 2021; Riddell, 2021). They could not deny what was going on since the reality was there. It is no longer merely negative visualization as the visual is already realized. While prevention should always be done, hope has to accompany the process. Finding the best for any problem is never easy. However, supporting the finding with abundant hope may give a better spirit to handle the fear of facing suffering (Buana, 2020; Akrim, Rudianto, and Adhani, 2021). Even suffering is not merely pain but such acceptance that should be filled with meanings. If the suffering is void but only filled with pain, human beings cannot learn from the negative impact. Pain is to be felt in the present, but the fearlessness of pain has to be collected as a shield from any negative thing that is incoming (Wahyuna and Fitriana, 2020; Aitsi-Selmi, 2021).

Rational understanding is also a direct reflection of *premeditatio malorum*. As a practical concept, anything from the external side must be interpreted rationally by internal deeds. As Stoic people said, anything is nothing but situated reasonably (Bradley, 2017; Johncock, 2020; Manampiring, 2019). So, the reason should best be indicated in rationality. Using the head to think is the ultimate solution for human beings. People should not think based on material and spiritual aspects solely. Intertwinement of both should be done alongside rational ideas (Adiyoso, 2021; Akrim, Rudianto, and Adhani, 2021). Somehow, the condition becomes a tri-lemma between being rational, material, and spiritual. People are pushed to balance the three altogether, which is impossible. Most people tend to support and be supported by an aspect bigger than others. However, even if another aspect is little, it should be focused on solving the negative impact that may come (Deng, 2019; Akrim, Rudianto, and Adhani, 2021). A combination of two aspects could also enrich the visualization of the negative. For example, contributing to religions by giving materials or rationalizing the loss through a spiritual perspective could contribute more to the existence of hope. This is also a matter of dissemination of hope, evaluating other elements to be supplemented by another aspect so that synthesis could be shaped to face further negative setbacks (Adiyoso, 2021; Akrim, Rudianto, and Adhani, 2021).

The analysis above is a reflection of going positively by imagining the negative. The pandemic situation is indeed so damaging. However, its recovery should be fulfilled with otherwise indications. Learning from any negative point that may come could amend the survival of human beings. The negative ones could not be stopped from their incomings, but the positive ideas shall prevent worse impacts in their realization (Buana, 2020; Bradley, 2017). The analogy is similar to how COVID-19 vaccines work. The vaccine is not such medication to make the body well from being sick. It is to prevent a worse condition that may come (Setiati and Azwar, 2020; Adiyoso, 2021; Manampiring, 2019). By being injected with that, people could build better immunity to ready the body if future infections invade again. The vaccine may not make people to be infected since any disease is always possible. It works to shorten the time of having a virus inside the body by strengthening the immune system (Setiati and Azwar, 2020; Adiyoso, 2021). The vaccine's mechanism is the same as *premeditatio malorum*. Any negative incomings still exist and cannot be stopped, but it is better to prevent them from worsening. Negative setbacks should be accepted as those are so humanely (Bradley, 2017; Johncock, 2020; Manampiring, 2019). Human beings must prepare themselves to have a better life. The situation is similar to the vaccine since its purpose is not to destroy the virus but to prevent any worse situation that may happen in the future (Setiati and Azwar, 2020; Adiyoso, 2021).

CONCLUSION

By thinking negatively, the Stoic concept of *premeditatio malorum* could overcome the negative impacts of future conditions. It could provide a framework of thoughts to widen hope for the best and worst conditions that may happen afterward. Openness to various senses, the status of a distance of self from current matters, elucidation of fearlessness in indicating bad things, and rational understandings of such phenomena that may come are advantages of the Stoic practice in life. It may still be difficult since loss could be so severe that it affects psychological balance, but the truth should be accepted first to shape the further response to such an event. By doing that, hope could be made, preserved, and disseminated again by own self-supported others. The work of *premeditatio malorum* is quite similar to the mechanism of the COVID-19 vaccine. The vaccine is not meant as a medication but to prevent further damage to the human body by strengthening the immune system. Visualization of the negative is in line with that indication. The purpose of the Stoic practice is not to destroy any negative incoming. It is to accept any pain and suffering caused by anxiety while being calm emotionally and ready to respond to further negative setbacks.

REFERENCES

- Adiyoso, W. (2021). "Vaccine: New Hope, but It Is Not a Panacea of Pandemic". *The Journal of Indonesia Sustainable Development Planning*, 2 (1).
- Aitsi-Selmi, A. (2021). *The Success Trap*. London: Kogan Page Limited.
- Akrim, A., Rudianto, and Adhani, Abrar. (2021). "Interactive Effects of Stoicism and Religious Coping on Psychological Distress, Fatigue and Intercultural Communication: Muslim Health Workers in Bali". *Journal of Ethnic and Cultural Studies*, 8 (4).
- Ball, J. (2019). *The Modern Marcus*. Haslemere: Considered Content Ltd.
- Beckett, T. (2015). *Stoicism: Ultimate Handbook to Stoic Philosophy, Wisdom, and Way of Life*. California: Createspace Independent Publishing.
- Bradley, G. J. (2017). *A Better Human: The Stoic Heart, Mind, and Soul*. New York: Bradley Pub.
- Buana, D. R. (2020). "Analisis Perilaku Masyarakat Indonesia dalam Menghadapi Pandemi Virus Corona (Covid-19) dan Kiat Meja Kesejahteraan Jiwa". *Salam: Jurnal Sosial dan Budaya Syar'I*, 7 (3).
- CNNIndonesia.com. (2022). *Positif COVID-19 Bertambah 4857 Pasien, Sembuh 14710 orang*. Retrieved March 26, 2022, from <https://www.cnnindonesia.com/nasional/20220325152551-20-776175/positif-covid-19-bertambah-4857-pasien-semuh-14710-orang>.
- Cordoneanu, I. (2019). "Marcus Aurelius: A Possible Paradigm from the Perspective of Philosophical Counselling". *MCDSARE: International Multidisciplinary*

Scientific Conference on the Dialogue between Sciences & Arts, Religion & Education.

- Deng, N. (2019). "Religion for Naturalists and the Meaning of Belief". *European Journal for Philosophy of Religion*, 11 (3).
- Heuvel, S. C. van den. (2020). *Historical and Multidisciplinary Perspectives on Hope*. Switzerland: Springer.
- Hill, L., and Nidumolu, P. (2020). "The influence of classical Stoicism on John Locke's theory of Self-ownership". *History of the Human Sciences*, 34 (3).
- Irvine, W. B. (2009). *A Guide to the Good Life*. Oxford: Oxford University Press.
- Jackson, S. P. (2019). "Hope and Necessity". *European Journal for Philosophy of Religion*, 11 (3).
- Johncock, W. (2020). *Stoic Philosophy and Social Theory*. Switzerland: Palgrave McMillan.
- Kaukiainen, A., & Kõlves, K. (2020). "Too tough to ask for help? Stoicism and attitudes to mental Health professionals in rural Australia". *Rural Remote Health*, 20(2).
- Kite, A. (2020). *Being Stoic*. London: Independently Published.
- Kompas.com. (2022). *Menkes: Pasien COVID-19 Varian Delta 4 Kali Lebih Beresiko Meninggal*. Retrieved March 26, 2022, from <https://nasional.kompas.com/read/2022/03/14/18254051/menkes-pasien-covid-19-varian-delta-4-kali-lebih-berisiko-meninggal>.
- Lestari, S. D. A. (2021). "Pandemic of COVID-19 in Indonesia: Social Politics Perspective". *Journal of Development and Social Change*, 4 (1).
- Manampiring, H. (2019). *Filosofi Teras: Filsafat Yunani-Romawi Kuno untuk Mental Tangguh Masa Kini*. Jakarta: Kompas.
- Rahmawati, S. and Purwanto, E. (2021). "E-Counseling System Mental Health to Increase Self-Hope During the Covid-19 Pandemic". *Proceeding of International Conference of Health, Science, and Technology*.
- Riddell, P. G. (2021). "Divine Testing and the Covid Pandemic". *Teosofia: Indonesian Journal of Islamic Mysticism*, 10 (2).
- Roziqin, A., Mas'udi, S. Y. F., and Sihidi, I. T. (2021). "An Analysis of Indonesian Government Policies against COVID-19". *Public Administration and Policy: An Asia-Pacific Journal*, 24 (1).
- Setiati, S. and Azwar, M. K. (2020). "COVID-19 and Indonesia". *Acta Medica Indonesiana*, 52 (1).
- Sonderegger, R. (2021). "Truthful Hope". *Krisis*, 41 (2).
- Sparrow, R., Dartanto, T., and Hartwig, R. (2020). "Indonesia under the New Normal: Challenges and the Way Ahead". *Bulletin of Indonesian Economic Studies*, 56 (3).

- Susanna, D. (2020). "When will the COVID-19 Pandemic in Indonesia End?". *Kesmas: Jurnal Kesehatan Masyarakat Nasional (National Public Health Journal)*, 15 (4).
- Susilawati, Falefi, R. and Purwoko, A. (2020). "Impact of COVID-19 Pandemic on the Economy of Indonesia". *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 3 (2).
- Táíwò, O. m. O. (2020). "Stoicism (as emotional compression) is emotional labor". *Feminist Philosophy Quarterly*, 6(2).
- Wahyuna, A. H. and Fitriana, S. (2020). "The Concept of Hope in the Western and Eastern Perspective". *International Journal of Islamic Educational Psychology*, 1 (1).
- Widyataqwa, A. C. J. and Rahmasari, D. (2021). "Resiliensi Istri Selepas Kematian Suami Akibat COVID-19". *Character: Jurnal Penelitian Psikologi*, 8 (9).
- Yuliasuti, A. and Pasopati, R. U. (2021). "Sublimation as Defense Mechanism in Pandemic Fatigue Today". *Prosiding Seminar Nasional FPPsi Universitas Negeri Malang*.