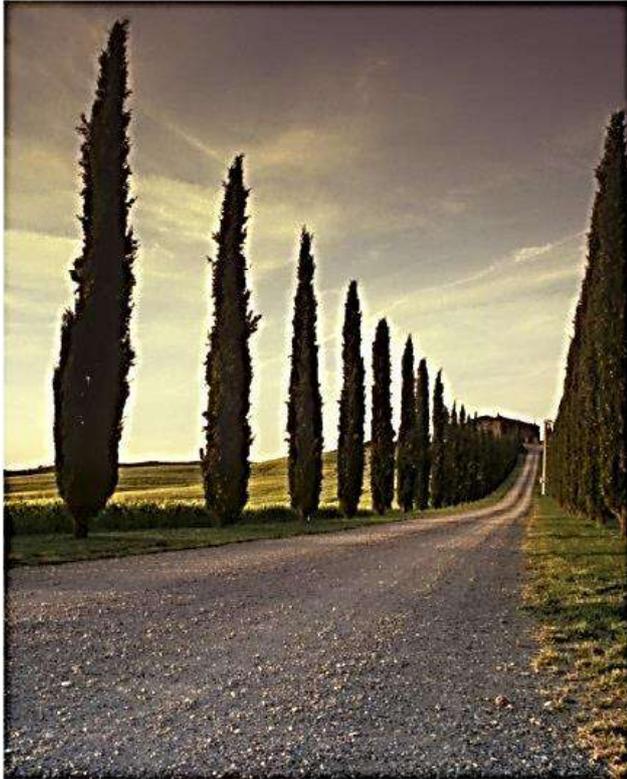




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VIRTUAL INTERNATIONAL CONFERENCE OF
INTERRELIGIOUS AND INTERCULTURAL
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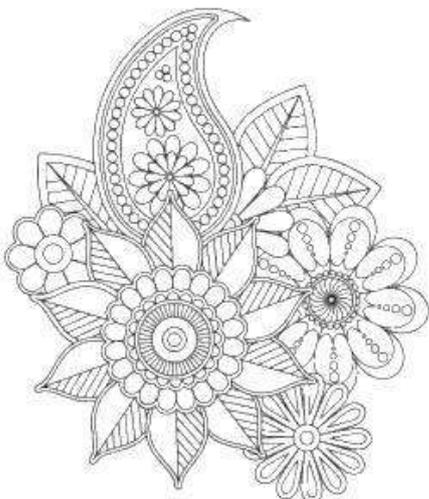
**Towards the Era of New
Normal:**

**Intercultural and
Interreligious
Perspectives in Coping
with the Pandemic**

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Remarks

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Om swastyastu

It gives me great pleasure to extend to you all a proceeding book of the 6th International Conference of Interreligious and Intercultural Studies. Universitas Hindu Indonesia would like to say how grateful we are to the scientist, scholar, and researcher who have contributed in the 6th ICIIS with an insightful theme: Towards the Era of New Normal: Intercultural and Interreligious Perspectives in Coping with the Pandemic on 11 February, 2021.

On this proceeding book, there are 10 papers presented organized by Universitas Hindu Indonesia in collaboration with ICRS Yogyakarta, LIPI Jakarta, and IFSSO. The greatest academic issues that discussed are the general and specifics issues in the social and culture resilience during the pandemic.

In this precious moment, I would like to express our gratitude to the honourable Minister of Health of Indonesia who gave a valuable speech at this conference. I would like also to convey my appreciation to Dr. Tri Handoko Seto, M.Sc., General Director of Hindu Religious Affairs, the Minister of Religion the Republic of Indonesia, who share his valuable knowledge and experiences. Also my gratitude to all invited speakers, both local and broad scholars. We consider that the papers contribution of participants and speakers is exactly the main thing. Through these articles, we explore and develop smart ideas to deal with the threat to the social and culture resiliencies.

We sincerely hope that this book could be an academic references for scholars from various fields of interest.

Om santih, santih, santih, Om

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Disease, Ritual and Hinduism in Bali: From *Grubug* (Disaster) to Virus

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Abstract

Disease and its treatment are rooted in human history with each country dealing with the problems in its own way, since periodically its people have had to face issues due to the outbreak of certain diseases. This has happened in Bali as can be seen in Balinese history. Regarding this fact, certain Balinese believe that the diseases occurred due to the unbalanced and un-harmonic situation when the gods were angry with the people for the un-sacred situation. To overcome this, in the past, the people brought offerings to the gods in the rivers, lakes, seas and other places that can be considered holy, as related to each adat community in Bali.

However, since the outbreak of the Corona Virus Disease (COVID-19) from Wuhan, China which spread all over the world including Bali, in parallel with the arrival of tourists from China. This of course not only relates to the issue of skala (seen), but also to the issue of niskala (unseen) with more families facing a degraded quality of life, since there has been a significant increase in divorce and violence in households.

There are certain issues related to the impacts of the spread of the pandemic: Firstly, what is the perception of the Balinese of disease in the past? Secondly, how do the Balinese respond to this pandemic? Thirdly, what are the significant impacts of the spread of the pandemic in Balinese society?

It is said that the history of vaccination in Bali in particular and the Indonesian archipelago in general, has yet to be written. Therefore, through this analysis, it is hoped to have a better understanding of how the Balinese community responds and anticipates this pandemic since there are certain different situations in terms of social, cultural, economic and political dynamics in the society before and after the spread of it in Bali.

Keywords: traditional healing, COVID-19, and the Balinese disease history

1. Introduction

There are not many studies about disease (in Balinese *Grubug* and in Javanese *Pageblug*) in the Indonesian archipelago. Before the Dutch colonial times, many diseases were connected with social and cultural traditions, particularly in terms of local beliefs that are

described in traditional Balinese manuscripts such as *lontar* (palm leaves), *handschriften* (handwritten manuscripts) and other sources. At that time, the Balinese strongly depended on the traditional healings consisting of natural resources such as spices. This traditional healing is known as *Usada* and can be viewed to have *skala* (seen world) and *niskala* (unseen world) beliefs.

The seen world or *skala* relates to the daily Balinese life. In order to be able to solve the problems of *skala* disturbances, the Balinese commonly hold ritual and Hindu religious ceremonies, since the Hindu religion comes from India there is a strong vein of the concepts of Ayurveda, Indian traditional healing, along with the *Usada*. There are many differences and similarities between the Ayurveda and the *Usada* which are still practiced in modern Balinese life so it is important to look at the historical perspective and the diseases' long histories in the Indonesian archipelago. A general opinion written in "Imunitas" in *Wartam: Jendela Hindu Dharma*, edisi 67/ Th 6/ September 2020 claims that the concept of immunity was already well known and practiced by a Hindu Javanese priest, Mpu Tantular, who believed in the strength of the human body against the internal and external influences with the elements of *Panca Maha Butha* consisting of the material elements like earth, water, fire, air and ether.

The *Panca Maha Butha* concept can be understood in terms of positive and negative aspects, since in this context the positive aspect it related to the returning of the life cycle from the earth or *mayapada* to paradise. Meanwhile, in the context of the negative aspect it means also that diseases are emerging around the world. It is commonly said that there is a balance and harmony between the upper or spiritual world (*swahloka*), the middle-world (*bwahloka*) and the under-world (*bhurloka*) in terms of *rahajeng* or *rahayu* meaning safety, protection from danger, risk, or injury (The Balinese Hindu religious greeting: *Rahajeng semeng* means *selamat pagi*, good morning). The Balinese, for instance, celebrate the victory of the good or *dharma* over the bad or *adharma* related to the *Wijaya Dasani* which in Bali is known as the *Galungan* and *Kuningan* Days. Etymologically the word *Galungan* comes from the Javanese language and *Wijaya* from Sanskrit, each meaning, victory or glory. (Jelantik Sutanegara Pidada, "Spirit Galungan & Imunitas Rohani Kita", in *Wartam: Jendela Hindu Dharma*, edisi 67/ Th 6/ September 2020).

The story of the disease or virus pandemic in Bali and Java, can be seen from the Javanese and Balinese Hindu historical perspective. It is noted that a disease or virus outbreak, *Grubug* or *Pageblug* had occurred particularly in the period of the Kediri kingdom in East Java. In the classical Javanese and Balinese literature it is written that there was a witch called *Calon Arang* who spread the pandemic in Java, and later also to Bali. She is a character in Javanese and Balinese folklore dating from the Javanese classical history period particularly in the 12th century and in the old tradition she is called a witch, a master of black magic who in Bali are known as giants and ghouls or *Rangda*, *Raksasa* or *Leak*, *Butha* or *Kalas*.

As noted by Covarrubias in his book *Island of Bali* (1986: 275-276):

To counterbalance the healthy influence of the gods who produce cleanliness, luck, and fertility, there are evil spirits responsible for all illness and misfortune. Among the countless demons that crowd the spirit world of the Balinese, some like the raksasas, are inoffensive giants and ghouls that belong to literature, but the invisible causes of evil are disagreeable butas and kalas, symbols of malice and coarseness, that haunt desolated places, the seashore, and the deep forests and infest the 'dangerous' parts of the villages, the crossroads and the cemetery. The butas and kalas have no other mission on earth than to annoy and persecute humans, making people ill, disturbing and polluting everything. They can go into people's bodies and make them insane or turn them into idiots.

In the modern Balinese era certain diseases are related to these kinds of black magic concepts. Therefore, it is not surprising, if the Balinese commonly believe that the causes of diseases should be sought from the traditional Balinese healers, since the pandemic that occurred at this time is due to the unbalanced health situation related to the concepts of *skala* or seen and *niskala*, unseen. Therefore, the Balinese make offerings to certain aspects of *skala* and *niskala* worlds. (Ramstedt 1998: 380).

2. Significant Issues

Based on this, there are some significant questions that need to be addressed in this paper. Firstly, how is the concept of *skala* and *niskala* in the Balinese perception applied to the outbreak of the COVID-19 pandemic? Secondly, to what extent do we know the concept of disease and traditional treatments in the context of Balinese history, and Thirdly, what kinds of contributions can be made in order to be able to anticipate the influences of the COVID-19 pandemic? Through these questions, it is expected to have a better understanding of how the Balinese must face any impacts of the COVID-19 pandemic.

Therefore, this paper will analyse certain issues related to the Disease, Ritual and Hinduism in Bali: From *Grubug* (Disaster) to Virus in order to have a better understanding of what is going on regarding the COVID-19 pandemic outbreak in Bali in particular and in Indonesia in general.

3. Historical Perspective on Disease in Bali in the Era of the Dutch Rule

There are not many studies that have been done of the pandemic virus outbreak at this modern time. Boomgaard refers to the earliest European sources regarding smallpox in the Indonesian archipelago, with Ternate in the North Moluccas hit by an epidemic in 1558, and Ambon in the Central Moluccas in 1564. Later it seems to have reached the Philippines in 1578 and 1591 and it is far from impossible that eastern Indonesia was hit at

the same time. According to Boomgaard the first time smallpox is noted in a Dutch source is in 1618 in a letter from the Governor General to the Gentlemen XVII, the Directors of the *Vereenigde Oost Indische Compagnie*, the Dutch East Indies Company (VOC). However, Rouffaer and Ijzerman (1915:28) noting the situation in Banten (West Java) in 1597 mention pox, but according to the editors of the text what is meant is the Spanish pox or syphilis, not the 'small pox, but the big pox'.

In the eighteenth century, there were 12 epidemics that started and ended during that century. Boomgaard counted ten possible smallpox epidemics that visited at least one area. Smallpox epidemics visited a larger number of areas and lasted longer in the eighteenth century (Boomgaard 2003: 594). Later, he notes that the Indonesian population growth was low between 1500 and 1800 with a death rate per endemic of between 10 and 15% on average in the Netherlands Indies. It was only at the beginning of the nineteenth century that Java was in fact the only large area where the Dutch could pretty much do so as they pleased. In all other areas-Sumatra, Borneo or Kalimantan, Celebes or Sulawesi, the Moluccas, the Lesser Sunda—the portions under the Dutch rule were very small indeed (Boomgaard 2003: 606). Therefore it is not surprising, if for the people in Europe and Java the health experiences were much better than outside Java. However, we can see that there are many people afraid to be given a vaccine.

There is available certain information in the traditional or old Balinese manuscripts such as the *Gaguritan Jayaprana* text which reveals the plague that occurred in the Buleleng District, located in the northern part of Bali. The outbreak of viral diseases was recorded in the traditional Balinese literature since in the 18th century. This can be seen in the *Kidung Nderet*, particularly in the territory of the former Mengwi, Badung in South Bali. Meanwhile, there are many Balinese manuscripts or called *lontars* that are held in the university libraries in Denpasar such as in the Faculty of Arts at University Udayana. In addition to this, we can see also about records of the plague written in the text *Geguritan Nengah Jimbaran* in the 19th century. It is well known that the manuscript was written by the last of the Badung or Puri Denpasar kings, I Gusti Ngurah Made Agung also known as Cokorda Mantuk ring Rana, killed in the *Puputan Badung* in the period of the Dutch colonial rule ("*Fighting until the end*") which occurred in September 1906. Meanwhile, the educational texts about health knowledge and procedures for overcoming viruses, are expressed in the *Geguritan Kesehatan* written by a doctor named Ida Bagus Rai. It is commonly stated that the traditional Balinese texts, known as *Usada*, which are written on *lontars* such as *Usada Durga Kala*, *Ratuning Usada Cukil Daki* refer to diseases caused by viruses. It is also mentioned in this kind of text how to deal with the disease or virus. It can be seen also at the *Jejimatan Widhi Sastra Ragha Sanghanga Bhumi* is a text that contains amulets to repel virus. It suggests steps to neutralize diseases caused by virus. (See: *Balinese literature on diseases - Google Search*).

It can be said that the information about the traditional Balinese manuscripts related to the disease or virus pandemics is actually rooted in the long history of Java and Bali

regarding the unbalanced world where there is conflict between *skala* and *niskala* or between the seen and unseen worlds. There are many victims both dead and still suffering from the Corona Virus that spread to Bali and the Indonesian archipelago. This could be caused by the misleading policies that have been implemented in Bali. Through this study some descriptions are given of how the local people reacted against the virus that did not originate from the society itself, but from outside the region. Through this study, it is expected to have a better understanding of how the Javanese and the Balinese perceive certain diseases not only in the past but also in the present time.

4. The Balinese Psychological Perception of Disease “Grubug”

Concentrating on the Netherlands Indies, Boomgaard tries to analyse in the first part of his document the scourge of smallpox prior to vaccination, then later, beliefs, vaccination and the Dutch colonial state and finally, matters concerning the outer Islands. In *Smallpox, Vaccination, and the Pax Neerlandica Indonesia, 1550—1930* Boomgaard notes that smallpox in Indonesia and Malaysia was caused by an-often-female demon, god, or evil spirit. He adds that this applies to Islamic as well as non-Islamic areas. As well, other scholars, namely Roorda van Eysinga (1831), Snouck Hurgronje (1893), Van Ossenbruggen (1911), Kraemer (1914), and Barnes (1996) posit that it was suspected that ‘witches’ had been at work. This is not surprising, as in Indonesia many diseases (were and are) said to be the work of spirits (*hantu, setan, jin, and leak*).

In most areas in the Indonesian archipelago the notion exists that these demons come from the sea. As mentioned by Thomas Wright (2015: 3) beaches present complex social spaces as places of conflicting meanings, at times and in other societies interpreted as neither human (interpreted as ‘civilized’ and representative of land nor entirely natural (wild, water) (Dobson 2007). He wonders if for Balinese people the beach is traditionally taboo for recreation but important for ceremonies around life and death, how do the Balinese interpret recreational and economic activities that take place in and by the ocean? (Thomas Wright 2015: 4).

In addition Boomgaard refers to Snouck Hurgronje (1893—94) and says that there are various examples of ritual attempts to get rid of smallpox such as by constructing a small boat or raft, on which the disease is sent downriver, back to where it came from (Van Hogendorp 1779: 278). Boomgaard (2003: 600) notes that the smallpox demon was very much dreaded. He adds that in many areas people left their villages as soon as smallpox appeared, which was often explained as flight from the smallpox demon. Boomgaard quotes Van Kol (1903: 436) that many Indonesian people were familiar with the concept of contagious diseases, a notion also consistent with fleeing a stricken area.



Referring to Jacobs (1883: 50), Van Kol, 1903: 491) and Nieuwenkamp (1922: 240) Boomgaard states that among many ethnic groups those who died from smallpox were regarded as belonging to a category of ‘bad deaths’. In modern Balinese, called “*Sakit Gede*”, “*Sakit Sing Dadi Orahang*” (it is not allowed to be mentioned, since that is very dangerous and the medicine has not yet been found). In Bali, Borneo and Central Sulawesi, those who died from smallpox were even not admitted to ‘heaven’ or the ‘realm of the dead’ and they would be excluded from the community of ancestors. In addition to this, their funerals would be without honour or ceremony as occurred in Halmahera and Timor, and public displays of grief were forbidden as happened in Batak areas and Timor. Therefore, after this overwhelming evidence of the fear and loathing surrounding the disease, it is somewhat puzzling, that the Balinese and the Baduy for instance, a small group living in West Java, regarded smallpox as a gift from the gods (Jacobs 1893), (Mejer 1891), (van Kol 1903: 436).

5. New Trends of the Disease in the Modern World: Ceremony Cluster, the Increase in Divorce and the Role of the Local Communities

When the COVID-19 outbreak emerged last year (2019) in Wuhan, China, this virus spread to Southeast Asia and the rest of the world including America, Europe and Australia. As is commonly known, Bali is one of the biggest international tourist destinations, its economy heavily reliant on tourism, particularly from Australia.

@pandemictalks
Sepuluh Kasus COVID-19 di ASEAN berasal dari Indonesia
Tabel Kasus COVID-19 di Negara-negara ASEAN (10 Januari 2021)

Negara	Total Kasus	Kasus/ 1.000.000 Populasi	Total Test	Test/ 1.000.000 Populasi	Positive Rate
Indonesia	828.026	3.010	5.264.664	19.499	15,7%
Filipina	487.690	4.420	7.025.152	63.663	6,9%
Malaysia	135.992	4.174	3.626.785	111.305	3,7%
Myanmar	130.049	2.392	1.997.934	36.590	6,5%
Singapura	58.907	10.027	5.617.894	956.295	1,0%
Thailand	10.298	147	1.217.873	17.425	0,8%
Vietnam	1.513	15	1.431.631	14.638	0,1%
Kamboja	391	23	354.130	21.028	0,1%
Brunei Darussalam	173	393	85.071	85.071	0,2%
Laos	41	6	94.612	12.906	0,0%
ASEAN	1.653.680				

- Jumlah kasus positif COVID-19 di Indonesia lebih besar dari total jumlah kasus COVID-19 di negara ASEAN lainnya. Begitu juga untuk total kematian dan kasus aktif
- Dengan positive rate paling tinggi dan jumlah testing yang masih rendah, perkiraan infeksi COVID-19 sebenarnya lebih tinggi daripada kasus yang sudah terkonfirmasi saat ini.

Sumber : The ASEAN Post, Worldsmatta, KawalCovid19 (10 Januari 2021)

11 DAERAH TUJUAN WISATA BERSTATUS ZONA MERAH



Not only has the industry been impacted by the COVID-19 pandemic but also the daily life of the Balinese most of whom really depend on it, since Bali has been promoted so successfully as one of the great places to visit.

As in other parts of the world, there are some issues related to how the people are not disciplined to treat their health through the pandemic of the COVID-19 outbreak. Some Balinese, in some respects for instance, do not follow the “*prokes*” or *protokol kesehatan* (health protocols) causing there to emerge a new cluster called the ritual or ceremony cluster caused by community activities such as traditional ceremonies contributing to an increase in cases giving rise to a family cluster which inevitably continues to become a work place cluster.

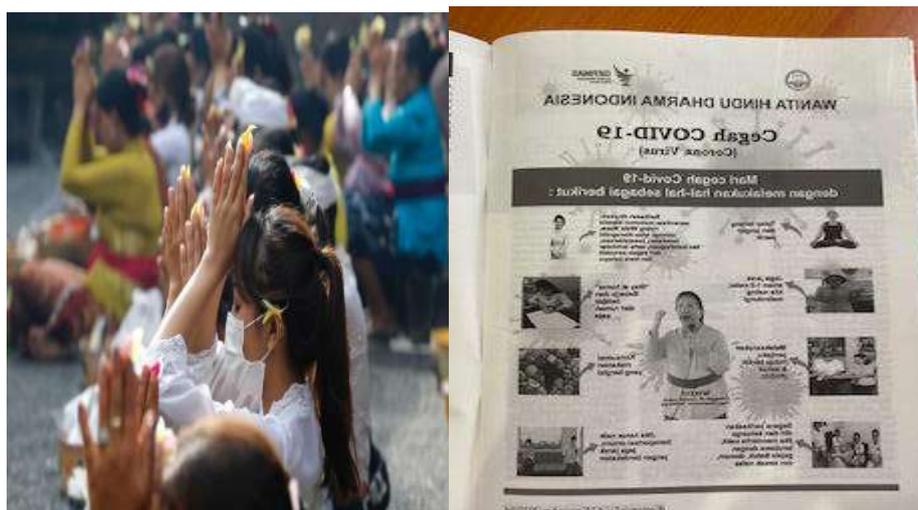
In Tabanan, for instance, there was an increasing cluster due to transmission through traditional ceremony clusters and family infections. This also happened in the Klungkung Regency. Based on the evaluation of the Health Office through surveillance, teams spread across four sub-districts (Klungkung District, Banjarangkan District, Dawan District and Nusa Penida District). In the Klungkung area, community activities such as traditional ceremonies contributed to the increase in COVID-19 cases, since the traditional ceremonies involve many people, and health protocols (*prokes*) are difficult to implement. Due to this the Balinese should think that the COVID-19 pandemic becomes an opportunity to rethink the concept of ritual or religious ceremonies that have been carried out in Bali for a long time.

In response there have been nine days of Community Activity Restrictions (PPKM) implemented in Java-Bali since January 11, 2021. I Gede Susila who is the Secretary of the Task Force on Countering COVID-19 said that his party has performed the task in the form of discipline and monitoring of the implementation of PPKM in the community, for example, carrying out rapid antigen tests in crowds. Despite this, however, the massive number of COVID-19 cases shows no sign of decreasing.

Tanjungkarang Diocese's Justice and Peace Commission in Sumatra, from the Indonesian bishops' women and gender secretariat, states that the impact of divorce on children also needs to be addressed, and couples should face their problems together and not blame each other but look for solutions together as divorce not only impacts on the wife and husband but also on the children and the entire values of family life. Therefore, families and relatives must support couples and care for them when they have problems. It is significant to note that the religious and social leaders are urged to educate and help couples in their struggles to build a family. *Indonesia records sharp rise in divorce rate - UCA News.*

It is important to note that on the one hand, leaders look for arguments why the COVID-19 pandemic is spreading and on the other, some try to look at unseen or *niskala* reasons. However, there is no specific Balinese traditional healer to treat this COVID-19 disease. Nevertheless, there are many options to minimize the consequences of the COVID-19 risks that have to be faced by the Balinese people not only in the cities but also in the villages. Certain options such as *arak* (Balinese traditional drink or Bali liquor) and *kayu putih* or eucalyptus oil, are believed to strengthen the immunity of the body. In other words, with this COVID-19 pandemic era is a new era where the Balinese should think and rethink this pandemic situation not only as a threat but also as an opportunity to anticipate the health situation in Bali. This becomes a major issue related to the use of the traditional treatments that have already existed for a long time in Bali.

There are many causes in Bali that have influenced the increasing number of victims of the COVID-19 pandemic as can be seen at the traditional and family ceremonies, signalled by COVID-19 contributors in Bali. In the Tabanan District for instance, according to the COVID-19 Countermeasure Task Force team who conducted an evaluation that the source of COVID-19 cases continue far from activities of the customary ceremony cluster through transmission from family clusters and through self-isolation that is not carried out in a disciplined manner. In addition to this, there are three sub-districts in Tabanan Regency that have until now been the support of COVID-19 cases namely Kerambitan, Kediri, and Tabanan sub-districts. Therefore, based on the evaluation results, the Task Force will take a number of steps such as: moving the task force team in the field of justice to discipline every report of crowds and traditional ceremonies and to suppress transmission in traditional ceremonies, when the organizers are expected to comply with the attendance rules. In addition, it will also apply physical distance when people take off their masks to eat or drink. Another point that needs to be considered is that even though the participants have been restricted, when eating and drinking, the mask is removed when there could be contagion. This should be the concern of the organizers to monitor the distance and not allow crowding when eating and drinking. Meanwhile, for family clusters, it is encouraged to continue to emphasize health protocols in the family environment and also not permit self-isolation at home but self-isolation in an integrated hotel.



Deaths in Bali climbed since Indonesia reopened domestic tourism to the island in July. (AP: *Firdia Lisnawati*), and Bali's coronavirus outbreak was so under control, they welcomed tourists. Now cases are exploding-ABC News. Source: "Wanita Hindu Dharma Indonesia", in *Wartam/* edisi 67, September 2020.

Meanwhile, as of Thursday (21/1/2021), there were COVID-19 positive confirmed cases of 29 people and 42 recovered people. The new cases were spread in: District Baturiti 2 people, District Selemadeg East 1 person, District Tabanan 9 people, District Kediri 2 people, District Marga 5 people, District Penebel 1 person, District Kerambitan 6 people, and West Selemadeg District 3 people. It is important to mention that the cases are still dominated by family clusters with various complaints: fever, coughs and anosmia (loss of the sense of smell). As well there were 21 asymptomatic people in the Tabanan District and in the Bali provinces there has been an increasing trend of COVID-19 cases, IDN Times - Based on the data table released by the Bali Provincial Handling COVID-19 Task Force, January 20, 2021, for example: COVID-19 confirmed cases of 494 people, 456 people each through local transmission and 38 domestic travel actors (PPDN). COVID-19 patients recovered numbered 246 people and six people died.

Nevertheless, people look at unseen beliefs. Since Bali has related to India for such a long time, it is often said there are some Indic influences in Bali like those of the Ayurvedic healings. Therefore, it can be understood why in Bali, after the spread of COVID-19, some medicines were made at the Faculty of Ayurvedic Medicine at Universitas Hindu Indonesia (UNHI) Denpasar. This was organised by a young Indian doctor, Abhiseks Joshi who made some *ramuan* or herbal concoctions or treatments against the COVID-19. He had opportunity to do this before going back to India. On the other hand, Balinese are trying to look at their traditional healings called the *Usada* to make certain medicines from the Bali nature such as *arak* or Balinese drinks that are considered to be able to solve the problems of the COVID-19. Despite this, there is an increase in cases when compared to November and December 2020. In the report on the progress of the spread of COVID-19 until January 19, 2021, the cumulative total of confirmed cases of COVID-19 was 1,050 people. The recovery rate reached 1,004 people or 95.6 per cent. Meanwhile, 23

patients died. From January 2021 until now, there have been an additional 50 cases. There should be efforts made to anticipate the addition of these cases, related to the Gotong Royong Task Force which must be reactivated. All community activities that involve large numbers of people and cause crowds must coordinate with their respective traditional *prajuru* or *bendesa*. It must also be ordered that the implementation of religious ceremonies or activities in places of worship is carried out with a capacity limitation of 50 per cent: *Upacara Adat Jadi Penyebab Kasus COVID-19 Naik di Klungkung (idntimes.com)*.

6. Conclusion

From the above, it can be deduced that there is a long history of the dynamics of virus pandemics in Bali in particular and in the Indonesian archipelago in general. For a long time, the local people like the Javanese and the Balinese have known about the concept of virus, coming from the communities themselves as mentioned in the traditional or historical manuscripts such as those describing *grubug* or *pageblug*. In other words, it can be said that the local people are familiar with the virus concept that in the past was due to the lack of medicines to be used to heal the patients. They also know the concept of “*sakit gede*”, or “*sakit sing dadi orahang*”. However, this virus comes not only from the society itself, but from the outside as we can see by the outbreak of the COVID-19 from Wuhan, China. This pandemic spread outside China to Bali and the Indonesian archipelago. As we know, the Balinese are Hindu adherents and in Bali, the increasing number of victims due to the COVID-19 pandemic is caused by the ritual or ceremonial clusters where most Balinese celebrate the Hindu ceremonies without any strong health controls. Therefore, the roles of the local leaders in terms of local communities related to the *banjar* or *desa adat* need to be strengthened in order to anticipate any impacts of the COVID-19 pandemic outbreak.

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Coping with the Impacts of the Covid-19 Pandemic Through Practising the Cultural Values of *Gotong Royong* and Mutual Cooperation

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Abstract

The Covid-19 pandemic has badly affected many aspects of the lives of people all around the world, including Indonesia. Indeed, the Indonesian governments, both at central and local levels have installed many strategies to assist people in terms of health and economics. Additionally each community has developed its own ways to deal with the impacts of the pandemic, including the strengthening the cultural values of gotong royong and mutual cooperation. This paper will discuss how gotong royong, mutual cooperation and other cultural values have worked effectively to reduce the bad impacts of the pandemic, especially in terms of health and economic and security problems. Based on observations in small communities in the Bogor Regency, review literature and other secondary data, I will discuss the above issues by First, addressing the general impacts on Indonesian people due to the pandemic; Secondly, by touching on certain communities' strategies in the Bogor Regency to deal with the impacts of the pandemic; and Finally, discussing how certain cultural values have been harnessed and implemented in order to deal with the bad impacts of the pandemic.

Keywords: cultural values, gotong royong, mutual cooperation, pandemic, Indonesia

Introduction

Since the spread of the Covid-19 pandemic, we have heard, *ad infinitum*, the news of its impacts in Indonesia and all over the world. In Indonesia, until now, the pandemic continues and all levels of government attempt to deal with the impacts in terms of health, economic and other issues, by implementing several strategies, including building hospitals, imposing restrictions, providing financial assistance and health protocols, to mention a few. Apart from the government agencies, many other bodies have also assisted in dealing with this problem.

Scientists from different backgrounds have also tried to find solutions to the dilemmas of health, economic, social, cultural, and religious issues. Regarding the problems of health, everyday we hear the updated information on how many people are suffering from Covid-

19, including, the number of positive patients, the recovery number and the number of deaths. In Indonesia, according to Beranda/covid19.go.id, the number of positive cases was 1,430,458; recovered patients 1,257,663; and the number of deaths 38,753 on 16 March 2021 (Beranda/ covid19.go.id, accessed 17 March 2021). Most importantly, there have been many attempts to solve the health issues, including finding vaccines and providing sufficient facilities like hospitals. Today, vaccines started being injected to certain people: health officers and the elderly, government officers to mention but three. Among economic issues, we witness the decline of incomes of many people engaged in many sectors, including various businesses and services. Those engaged in tourism or transportation, for example, have been very badly impacted since people are discouraged from travelling. Similarly, various other businesses have been impacted due to the restrictions.

In cultural and religious matters, there have been many different perspectives. People across religions have had different reactions and reflections on the Covid-19 pandemic. Sofyan (2020:xvi-xvii) in his prologue to the new book: 'Virus, Manusia, Tuhan: Refleksi Lintas Iman tentang Covid-19', illustrates that despite the doubts against the government within the grassroots of society, various communities within the level of individuals and organisations have responded positively to the many social organisations and religious associations which have assisted those people at the grassroots who have been marginalised due to certain restrictions by the government. Indeed, there has been a great variety of responses to the existing pandemic from religious perspectives. Among Muslims, for example, restrictions to pray in mosques, especially at the beginning of the outbreak, brought about different reactions. Muttaqin (2020) pinpoints those on the issues surrounding the participation in rituals, like praying in the mosque and at other religious gatherings. Some believed that being absent from Friday prayers and daily prayers in the mosque could force a decline in the faith, while others believed it was time for reflection and by following the suggestion to not attend mass rituals, would not bring about a decline in the faith. Muttaqin (2020: 15) notes that the notion of Covid-19 making people turn away from religion has not been properly proven. However, it is true that the outbreak has at least partly changed the way in which people practise their religion. Indeed there have emerged many opinions due to the outbreak.

Local governments together with communities have done many things to deal with the pandemic. Restrictions have coloured the strategies at the local levels to reduce the spreading of the pandemic by reducing the movements of people. Work from home for officers both public and private, has been applying since mid March 2020. To deal with the economic impacts, financial and basic needs assistance has been given by various agencies, especially from the government. In West Java, people received Rp. 300,000 for each needy family last month. Previously they had also received financial assistance in

basic needs and cash. Those who received the help were counted from the lower levels of the RTs while those who used to be middle income earners have not been included though during the pandemic they also suffered by losing jobs or having their incomes reduced.

Based on a short qualitative study in a housing complex in the Bogor Regency area, I will discuss how the community deals with the pandemic. By utilising the cultural value of *gotong royong* and mutual assistance, this community has attempted to assist especially those who are community members.

The Power of *Gotong Royong* During the Pandemic

The notion of *gotong royong* is widely known in Indonesia, not only among ethnic groups like the Javanese, but also by other ethnic groups like the Balinese, Sundanese, the Bugis and the Dayak. Indeed, *gotong royong* has over generations, become one of the important cultural values for Indonesian society in general. There have been many opinions about the origin and early practise of *gotong royong*. Some scholars believe that peasant society has known and practised *gotong royong* for a long time (Koentjaraningrat, in Sistem Gotong Royong dan Jiwa Gotong Royong, jurnal.ui.ac.id, accessed 7 June 2020). Maunati (2000) in her study of Dayak people says that *gotong royong* was done especially during the seeding and harvesting times when people take turns to *gotong royong* with other members of the community. Effendi (2013) pinpoints that *gotong royong* is an important element of social capital for a society which works well for creating harmony in that society. In a similar vein, Unayah (2017) argues that *gotong royong* is social capital that can assist in ending poverty in a society. Indeed, *gotong royong* has been a very important cultural value that works to solve many problems in the Indonesian society.

Often, it is believed that *gotong royong* has been declining in the urban society with individualism being the reason, while in rural areas it is believed to remain strong. However, I believe that *gotong royong* is rooted in the Indonesian society and it is therefore inevitable that *gotong royong* would emerge again and be stronger than ever in certain situations and contexts. In the context of the pandemic, we have witnessed that *gotong royong* has been utilised to deal with it, either to create mutual assistance amongst the members of a community or to reduce the feelings of uncertainty. In Bali, for instance, *satgas gotong royong* has been established to deal with the pandemic. Indeed, Balinese society has continued to practise *gotong royong* at all levels, from the lowest level of the *Banjar* to higher levels within the structure of Balinese society. *Satgas gotong royong* which has been established since 2020 is to assist people who suffer economically from the impact of the pandemic and has the duty to prevent people from the spreading of the virus. For instance, Gianyar has implemented *gotong royong* (<https://www.patrolipost.com/33938/desa-adat-tojan-bagikan-sembako-kepada-623-kk/> accessed 28 May 2020). So several villages in Gianyar like Desa Adat Tojan, Blahbatuh,

receive support in dealing with the impacts of the pandemic and have distributed basic needs packages among the community, including rice, eggs, cooking oil and noodles. The sources of funding are from the BKK Province and LPD Desa Adat Tojan so that each member of the community has received it. Apart from giving the package to assist the community, the local government representative also reminds the community to apply healthy life practices, cleanliness, reduce outside activities and use masks if they have to go out (<https://www.patrolipost.com/33938/desa-adat-tojan-bagikan-sembako-kepada-623-kk/> accessed 28 May 2020).

Indeed, it is not only in Bali where the notion of *gotong royong* has been strengthened and works well for part of the solution during the pandemic. From observation it seems if there is any one or a family infected and in isolation, people assist them by providing food. Usually, the food is put by the fence so there will be no direct contact. People try to support others who are infected. This is an example of how *gotong royong* has been put in practice. Before describing this practice of *gotong royong*, I will touch briefly on the relations among the community prior to the pandemic in order to present a clear argument on the fluidity of relations and how *gotong royong* works regardless of prior different affiliations or backgrounds.

Relations amongst the Community Members Prior to the Pandemic

This small community looked relatively peaceful as people were busy with their daily activities. Though established since the early 2000s, within the Bogor Regency, people normally worked outside the area, particularly in Jakarta. The small community in the area of my preliminary study is one which has actually been very colourful in terms of relations amongst the members depending on certain contexts and situations with relations not fixed but contested.

The context of the elections is a case in point. During the process of the elections, both for the Governor in 2017 and the Presidential elections in 2019, people were actually divided especially bringing in religious issues, often termed politics of identity. We could observe this within the social media and in chat groups like WhatsApp (WA) or in daily activities, like in the Islamic religious recitation (*pengajian*) in a Musholla (a small mosque). For example, during the elections for the Jakarta Governor in 2017, a heated situation could be observed though this area is not in the DKI (*Daerah Khusus Ibukota* – the special area of the capital) Jakarta, but many people registered as DKI Jakarta citizens since previously they might have resided in Jakarta and were still working there. At that time, even the Muslim people were divided into two groups: those who supported Anies¹ and those who were pro Ahok², the incumbent. Religious issues were the source of discussions in the WA groups and often those who were pro Anies strongly suggested that Muslim people should stand for him, a Muslim. There were many negative comments against Ahok, as he is of

¹ Anies Baswedan, whom people call Anies. Anies with his vice candidate Saniago Uno

² Basuki Tjahaja Purnama, whom people call Ahok. Ahok with his vice candidate Djarot Saiful Hidayat

Chinese descent and non-Muslim. In reality many Muslims also supported Ahok because he was popular for his clean leadership and worked hard to lead Jakarta. The tension could be discerned both through the social media like WA groups and face to face chats/discussions/meetings.

Another example was during the Presidential elections when similar issues could also be observed, with people divided into two groups: pro Jokowi³ and pro Prabowo⁴ when once again religious issues were important elements pro and contra the candidates. The supporters of Prabowo often used Islam as their identity. Once again, the tension could be felt within the community. Since the elections have been over, the relationships amongst the community members have been slowly getting back to normal. During the pandemic, from March 2020 to today, the relations amongst the members of the community have been harmonious. *Gotong royong* and mutual assistance can be observed and are being strengthened.

The Rise of *Gotong Royong* in Social and Economic Contexts

Gotong royong is very familiar to Indonesian people regardless of their ethnicity or cultural background since it is deeply rooted in Indonesian society. Indeed, it is practised in different forms and activities. Though in the urban areas *gotong royong* may not be as strong as in rural areas, it is nevertheless still being practised, especially when related with public activities.

Based on my observations during the pandemic, *gotong royong* has been stronger in this small community in Bogor Regency where I did the preliminary observations and research. Previously, living in a newly established housing complex, people were very busy and rarely met each other on week days. This situation changed suddenly due to the pandemic in which there have been many restrictions and many people have to Work From Home (WFH). The negative impacts of the pandemic have been in many aspects of life, especially health, economics and social, cultural and religious life, to mention a few. In this section I will focus only on the social economic aspects resulting from certain limitations, including lack of data and understanding on health issues.

Many people have been impacted by the pandemic in terms of social and economic aspects. The negative aspects have been widely discussed in the economic life of the Indonesian people. At the beginning of the pandemic there were debates around the government policies of certain restrictions or total lockdown.

Within the community, the economic issues were paramount, especially for those who worked in the service fields like transportation, hotels and other. At the early stage of the pandemic, the community also collected funds from its members to assist the *ustadz* (preachers in Islam) financially.

³ Joko Widodo, whom people call Jokowi. Jokowi with his vice candidate Ma'aruf Amin

⁴ Prabowo Subiyanto, known as Prabowo. Prabowo with his vice candidate Saniago Uno

In this community, until now those who have suffered from Covid-19 and have done self isolation, the ‘*satgas*’⁵ collects money or basic needs from members of the community to be given to them so that they will feel secure to self isolate. The money is usually used to buy basic needs like rice, oil and so forth. The *satgas* announces the situation in the community by WA groups so the monitoring of those who suffer and those who recover can be known by members of a community in WA group information. The *satgas* mentions the house number so people will be aware of the situation. It also brings the basic needs to those who do self isolation and puts it by the fence so that the *satgas* will not have direct contact with those who suffer from Covid-19. When people recover and are negative from the virus, it is announced in the WA group and the following day, the *satgas* sprays disinfectant in the whole area and within the house of the recovered family. The *satgas* usually is assisted by other members of the community. Indeed, in this case, people are treated the same, regardless of their ethnicity or religion. A psychological approach is also important in dealing with the pandemic (Ardhana and Ariyanti 2020) as it is important for those who suffer to feel secure and their neighbours can provide this by assisting them and displaying *gotong royong* amongst the members of the community. *Gotong royong* is strong in this situation.

Some middle-class people have been the ones who suffer a lot economically since there is no financial assistance from the central or local government agencies which mostly focus on the needy or of lower class. The lower class have been the target for financial support since they have been badly impacted by the pandemic. However, the middle-class people who have also lost jobs, face difficulties since they have no financial support. In the community I studied, I found cases of people who lost jobs in the service industries, like travel agencies. A case in point is one middle aged man who used to work in a famous travel agency. He lost his job since travel has been badly impacted by the pandemic. The problem for him is that he is not young any more and it is even harder to find another job during this pandemic. He is trying to find a solution by selling goods online or on social media like WA groups. Once he was selling *kutus kutus* oil originally from Bali where it is rather popular, consisting of many herbal ingredients that are supposed to cure various illnesses. Usually, the standard price is Rp.230,000, but he sold it for only Rp.175,000. He said that he received the *kutus kutus* oil from a Chinese first chain distributor so that is why the price could be lower than the standard price. *Kutus kutus* oil is promoted to have certain healing efficacies. For example, it says on the package that as a rubbing oil it helps to relieve colds, flatulence and itching due to insect bites and as a massage oil it helps relieve aches, gout and pains in the joints (*‘sebagai minyak gosok untuk membantu meredakan masuk angin, perut kembung, dan gatal gatal akibat digigit serangga serta sebagai minyak urut untuk membantu meredakan pegal linu, encok dan nyeri pada persendian’*).

Plate 1: *Kutus kutus* Oil

⁵ A few people in the community have duties to deal with pandemic issues



Kutus kutus oil has been very popular for the last few years, where previously it could only be obtained in Bali, today people can buy it online and also there are some distributors in Jakarta and other places apart from Bali. The story of the founder of *kutus kutus* oil has inspired people to use this mixture of many ingredients including *minyak kelapa* (coconut oil), *kayu gaharu* (gaharu wood), *pule*, *temulawak* (curcuma), *bunga lawing*, *purwaceng* and *ashitaba*, *daun neem*. Choosing to sell *kutus kutus* oil is not without reason, as it can cure many illnesses. Therefore, during the pandemic people need it more than ever.

The selling of honey which is very useful for immunity has been undertaken by another person. The idea of strengthening a person's immunity is very important during the pandemic as immunity is one of the most important elements for being strong and not easily affected by the virus. Some people in this community have started to consume honey to increase their immunity. This can be observed in the WA group discussions/chats and the flow of people who order honey online.

Plate 2: Examples of the promotion of honey



Indeed, online businesses are growing during the pandemic. People sell various things, ranging from clothes and herbal medicine to foods.

The discussion on immunity is very intense in the social media, like the WA groups. As the need for strengthening immunity and a healthy life is important, consequently promoting and selling herbal medicine, honey and *kutus kutus* oil and other things related to a healthy life is booming. This has been an alternative way to obtain additional income for those who have been impacted by the pandemic; satisfying the needs of consumers wishing to strengthen their immunity and to live a healthy life.

Apart from offering goods for a healthy life, there are many other things offered by WA groups, especially food and clothing. This is unusual since prior to the pandemic, many people (men and women) had been busy working outside their homes so rarely sold anything to WA groups, with perhaps only two to three selling food on weekends in the weekend bazaar that used to be held prior to the pandemic. Members of the community will buy clothing or food by ordering through WA group. Mutual cooperation could be observed from this way.

Plate 3: clothing and food on sale



Conclusion

The relations amongst the community in the Bogor Regency seem to be contested and are not fixed. Fragmentation could be observed in certain situations and contexts, especially during the elections. It is not surprising since people might have personal preferences, even among the same religion adherents despite the fact that politics of identity using elements of religion often happen.

Nevertheless, the situation has changed during the pandemic when the spirit of *gotong royong* amongst the members of the community became strong regardless of ethnicity and religious backgrounds

The existence of a harmonious life can indeed be observed with people assisting each other by giving funds and food or basic needs for those in self isolation. With the alternative economic solution – selling goods to strengthen immunity - other members buy from those who sell those goods. Thus mutual assistance has become the new way to deal with the pandemic.

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Indonesian Community Response to Government Policies Relating to the Distribution of Covid-19 Virus: A Socio-Cultural Review

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Abstract

This paper is related to the community response of the government policies about self-quarantine and work from home as an implementation of social distance and lockdown plans related to minimize the distribution of corona virus. The implementation of this policy is expected to be an input for the government policies in the future, particularly in strengthen and defense improving the threats of corona virus. It is important, since the government policies should be fully supported by the community and get their positive response. The community support is significant to reduce the expensive impact and the expand of the mortality rate. This paper aim to show the variousity of Indonesian community response related to the lockdown plans and social distance implementation by the government. The research result is quite interesting and could be an input for the government related to the policy implementation, not only for the Indonesian community but also for the foreigner. By using socio-cultural approach with descriptive analysis, this data was gathered from social media and studies related to the implementation of social distance and lockdown.

Keywords: Government policy, community response, COVID-19, corona virus, socio-culture, Indonesian society.

I. Introduction

Indonesia as a large country and a maritime country sprinkled with islands, has more than 350 islands and 700 tribes are in a very vulnerable position exposed to the Covid-19 corona virus. Because in various parts of the world is currently experiencing a lockdown due to the spread of the corona virus and this has become the most frightening thing for the world community lately. More and more people in the world have died, and the numbers continue to grow. Today's update is reported that a deadly virus originating from Wuhan City, Hubei Province in China has reached 21 countries and caused more than 40 thousand

people to be infected. The number of people who died reached 1,018 people. This number is increasing day by day. As in the country of Italy based on available data nearly 1 000 people per day were declared dead due to the country's negligence to anticipate the virus attack early on. But there is also encouraging news, where Wuhan as the initial location of the spread of the Covid-19 virus based on official reports by the Chinese government in recent days has not had a new case. This country can handle the pandemic virus well, this is due to the strong government policy and the obedience of its population to quarantine independent isolation so that the spread of the virus can be severed.

The important story behind the success of several countries is to eliminate the suspect population due to the availability of supporting infrastructure, such as hospitals, medical staff and health support devices that determine patient recovery. Compared to other countries, South Korea is the most superior with the availability of beds in hospitals reaching 11.5 per 1,000 population. While in Indonesia the worst because it is only able to provide one mattress per 1,000 inhabitants. In Malaysia, there are at least two mattresses per 1,000 residents who are ready throughout the country. And, in Malaysia, there are four nurses and midwives for the same number of people. While in South Korea, at least two doctors handle 1,000 people. Meanwhile, the availability of doctors in Indonesia is also minimal, per 1,000 population there are only 0.4 percent. Or in other words, only four doctors treat 10,000 people. Compared to other countries, Indonesia is still weak in the field of availability of physician assistants, such as nurses and midwives, with only two per 1,000 population.

BNO News : World
Updated throughout the day

CASES	DEATHS	RECOVERED	UNRESOLVED
533,353	24,168	119,934	389,251

WORLD	Cases	New cases	Deaths	New deaths	% of deaths	Serious & Critical	Recovered	Links
United States	85,010	16,663	1,294	257	1.52%	1,384	252	Source
China	81,285	114	3,287	10	4.04%	1,235	74,051	Source
Italy	80,539	6,153	8,215	712	10.20%	3,612	10,361	Source
Spain	57,786	8,271	4,365	718	7.55%	3,679	7,015	Source
Germany	43,938	6,615	267	61	0.61%	N/A	5,678	Source

Figure 1. COVID-19 Update in Global World. (BBC.Newsworld, 2020)

Indonesia in just a matter of days, from March 18 to March 26 experienced a surge in corona-positive people. From only 172 patients to 1,046 patients, and death toll from only 7 people jumped dramatically to 87 people. This condition places Indonesia into the second country with a high number of people dying from the corona virus.

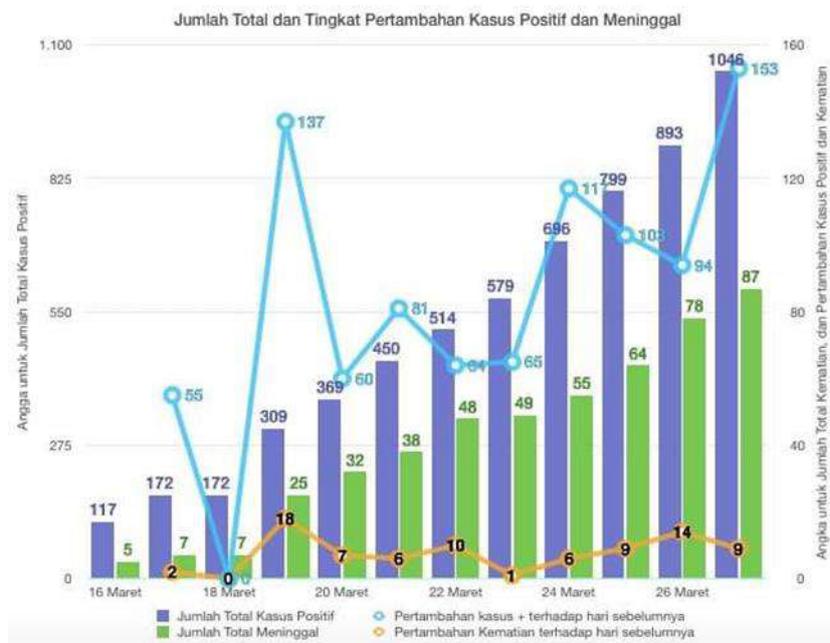


Figure 2. COVID-19 Cases in Indonesia (BNPB-Tim Corona, 2020)

In addition to the lack of supporting infrastructure, Indonesia is considered weak in making early detection. If you learn from Italy which also has the same weaknesses and tends to ignore WHO warnings, the results are expected, which has the highest mortality rate among other countries. Even though Italy has an advantage in the availability of hospital and medical infrastructure. Indonesia, in addition to minimal infrastructure, early detection of the Covid-19 virus in Indonesia is also weak. Until March 17, 2020, the number of specimens in Indonesia only reached 1,255 people or only 0.5 per 100,000 population. Compared to Malaysia, they are able to test 31 people per 100,000 population. While in Korea, the cause of detection of cases and high surges was early detection which reached 295,647 people as of March 17, 2020. That is, per 100,000 population, they successfully tested 577 people. The number of cases of covid-19 corona virus in Indonesia as of March 25, 2020 reached 790 patients: 31 patients were cured and 58 died (Source: Ministry of Health per 25/03/2020).

A year later, starting from March 25 2020 to February 2021, the number of patients who recovered from the Corona or Covid-19 virus in Indonesia continued to increase. Based on data from the Covid-19 Handling Task Force, there were an additional 7,996 recovered patients in the last 24 hours. Thus, now there are 1,104,990 people who have recovered from Covid. However, the same data also shows that there are still 9,775 additional positive cases of Covid-19, so that the total Covid-19 cases in Indonesia as of February 23, 2021, currently reach 1,298,608 people. Meanwhile, the number of patients who died in the same period reached 35,014 people. And there are as many as 510 out of 514 Regencies / Cities that are exposed to Covid-19 in Indonesia (Source: Committee for Handling COVID-19 and National Economic Recovery, 2021; national.kompas.com:2021).

However, there is already a strong will from the Indonesian government to reduce the spread and exposure of the Covid-19 corona virus by making social distancing policies, and the Indonesian government has carried out a massive Covid-19 vaccine effort since mid-January 2021, it is hoped that this effort will reduce the number of infected people and deaths due to the Covid virus. and allowing some regions to do local lockdown

independently. In the midst of the lack of infrastructure that is owned by the Indonesian state, but in terms of social (social cultural) infrastructure, Indonesia has advantages compared to other countries because it already has a local wisdom that has taken root in life and is practiced by the people for generations. The question raised in this article is, "What is the response of the Indonesian people to government policies in the form of lockdown and social distancing in response to the transmission of the Covid-19 corona virus?" The answer to this question will be elaborated based on socio-cultural media analysis so that the data is used as input for improving the policies taken by the government.



Figure 3. COVID-19 Situation in Indonesia After Vaccination by 31st January 2021 (Committee for Handling COVID-19 and National Economic Recovery, 2021)

II. Indonesian government policy to fight the virus Corona

In the opinion of the author, analysis of handling the spread of the Covid-19 virus in Indonesia can be done through a socio-cultural approach. There are three variables or factors that must be seen, namely:

1. Structure Variable, which is related to policy, empowerment, budgeting, and leadership

2. Socio-cultural variables, namely the conditions of society in fact and its problems
3. Processual variables, in the form of interactions between cultural and social factors and structural factors (Henny Warsilah: 2019).

This is the strength and input for the Indonesian government. For example, how social and physical distancing programs can be cultivated to all levels of society, regardless of culture, ethnic and religious identity and gender by minimizing structural barriers.

Firm policies have been carried out by the government in order to reduce the distribution and exposure of the Covid-19 corona virus, especially regarding social distancing, self isolation and maintaining bodily hygiene. This social distancing prohibits all activities with a large amount of mass, associations, promoting work from home (WFH), using telecommunications equipment and the internet to the maximum. In addition, they are urged to restrict travel to various regions within the country and abroad. Even in various cities, Jakarta and Surabaya, for example, the police will disperse crowds of people and gather together in one place. Then the matter of maintaining bodily hygiene by providing education on sneezing ethics, cough ethics, and washing hands frequently through various media. Self-isolation or quarantine yourself for approximately 14 days, including staying away from their families who are not infected with COVID-19.

Second, the national lockdown policy has not been established by the government due to various considerations, although in some regions it has done it independently, for example Tegal Bekasi Regency, West Java (Bandung) and Banten. The Provincial Government of the Special Capital Region of Jakarta has conducted a local lockdown, taking into account that the death rate from the corona virus has reached 11.6 percent. That number shows the number of deaths reached 11 people in the previous day of the number of 95 patients suspect corona. And, one day later the Jakarta provincial government found 55 new cases, bringing the total number of positive cases to 227 people (Tempo.co.id, March 2020). In the city of Bogor, for example, efforts were made to limit the speed of vehicles to the city of Bogor by applying the Odd-Even Regulations on vehicle number plates. This was done to suppress human physical mobility, because of the high number of suspect corona in Bogor.

Reflecting on other countries, partial or local lockdown might be an option for Indonesia given the vastness of the Indonesian state and its large and more scattered population. The insertion of local lockdown is a step to close an area / province that has been infected with a COVID-19 corona infection, thus it is expected to be able to decide on the transmission of infection both within and outside the region. Local lockdown will also make it easier for countries to calculate the need for resources for treatment in hospitals both in terms of medical personnel (HR), personal protective equipment (PPE) and hospital facilities. Local lockdown is recommended for a minimum of 14 days because the incubation period of the Covid-19 virus ranges between 2 weeks, and the implementation of the lockdown and strict social activity restriction rules have proven successful in limiting the spread of the virus. As in Hubei Province, China has been shown to be effective in reducing cases by 37% lower than other cities that do not implement this system, otherwise the country of Italy because it is negligent not to make a rapid lockdown reap social-humanitarian disasters, as many as five thousand more people died. Next is the Spanish state because of its late issuance of lockdown and social distancing policies accompanied by lack of medical equipment such as respiratory aids so many elderly people (seniors) who have to die do not have respirators.

But in the end, the Central Government through the Coordinating Minister for Politics, Law and Security, Mahfud MD said the government caught the desire of various regions to carry out regional quarantine or lockdown due to the corona virus outbreak. The government acknowledges that the regions have submitted lockdown plans to the Central Government but with an unclear format. For this reason, the central government is preparing a draft regulation regarding the quarantine of the region. It will be regulated when an area may restrict the movement of people and goods which are commonly called lockdowns, then what are the conditions, what is prohibited and what are the procedures (Viva.co.id, 27 March 2020). Rules or procedures regarding lockdown must be related to various agencies. And local lockdown rules may not close roads for vehicles carrying basic food ingredients. There must be no closure of lane traffic access to cars or ships carrying basic goods.

Until today the policies that have been carried out by the Indonesian government under the leadership of President Joko Widodo, are as follows:

1. The government has started a Covid-19 mass test from the most vulnerable areas in South Jakarta
2. Prepare Wisma Atlet in Kemayoran as a hospital supporting patients infected with the covid-19 virus starting on March 23 and prepared for 2000 corona patients. After 3 days of opening the Wisma Atlet Hospital has over 70 people who have to be cared for.
3. Two million masks, are being prepared in the next 2 weeks
4. The government has purchased 500 thousand COVID-19 test kits ordered from China and has entered Indonesia gradually.
5. The government plans a drive-thru at some point for the South Korean-style corona test.
6. Prohibit crowds, worship massively and urge implementing worship online & streaming
7. Wisma Atlet in Kemayoran and Patra Jasa Hotel will be modified to become a hospital for corona patients
8. The Government succeeded in moving business people in Indonesia to donate, such as Sophee cutting 5 M to the Indonesian Red Cross, Mr. Boy the younger brother of the Minister Erick Thohir donated 20 M for the provision of JACK MA health infrastructure through the Jack Ma Foundation and the Alibaba Foundation donated 2 million masks, 150 thousand co-19 test kits, 20 thousand face shields, 20 thousand face shields to 4 Southeast Asian countries, one of which is Indonesia
9. Many community organizations and groups contribute in various forms, for masks, for free food for motorbike drivers and hand sanitizers. The Indonesian government also refuses to do a lockdown, but prefers to conduct mass checks quickly as is done in South Korea. However, before it reaches the community, members of the DPR and family members take precedence.

10. And the Indonesian government has carried out a massive Covid-19 vaccine effort since mid-January 2021, it is hoped that this effort will reduce the number of infected people and deaths due to the Covid virus.

If it is observed why the number of victims who died is quite high in Italy due to exposure to co-19 is because the number of elderly or senior residents in this country is one of the highest in Europe, such as in Italy. The condition of the elderly and sick population is very vulnerable because such conditions make their immunity weakened, making it easy for the virus to wrap their breathing so that the tools cannot be used anymore. Even if it has to be used, medical personnel will select anyone who is likely to survive longer and certainly younger.

For the context of Indonesia, the population of old age is around 27.5 million or 10% of the total population of Indonesia. These are the ones who will be threatened first when this Pandemic develops in the area you live. Meanwhile, from the problem of access to technology they are the most difficult to get information in the middle of their position as digital immigrants and in terms of diversity they are relatively more stubborn in their efforts to listen to oelama, and the desire to go to the mosque. The case that occurred in Solo, for example, a middle-aged mother who was under surveillance actually felt healthy and did not want to be quarantined, resulting in 7 houses being exposed because she was helping a neighbour's wedding.

III. Society and the threat of Covid-19 Virus: Efforts to optimize local wisdom

Corona cases can be included in human health and environmental disasters, so one form of mitigation is to do hygiene and health in humans and the environment. In society, one element that can be optimized is cultural contribution in the form of local knowledge and wisdom. The cultural dimension in some examples is very important to be integrated with other aspects to achieve the results of sustainable development. Therefore, the ecology of various cultures in Indonesian society can be used as an effort to prevent corona impacts.

Culture has noble values contained in it, serves as a guide to behave and can be the basis of problem solving between generations. Culture also has a concern for human safety and environmental sustainability, we can see that almost all tribal and indigenous communities in Indonesia have local wisdom that is environmentally friendly.

However, factually there is a gap between everyday human behaviour and cultural wisdom that is a guide for behaviour. Behaviour culture seems to move away from the culture that is expected by humans (expected culture), because naturally humans generally have a behaviour in adopting their environmental culture, which is damaging, ignoring the environment, maintaining and improving the environment (Tasdiyanto, 2010). According to Hoff (1998) human behaviour towards the environment will be responded according to the cultural model it adopts.

The problem is in cultural traditions, especially in the regions and rural cultural customs can be maintained properly, for example in the Hindu Kaharingan community in Central Kalimantan, there are rituals to plague *suarbutan biti saribu pestles* or *manulak ganan peres*. This ritual, which is the belief of the Kaharingan people, has the hope that all in Kalimantan will be freed from the corona virus or other diseases. In general, this ritual will end with the making of a "Lanting Bamban" dissolved in the river with statues. The Balinese Hindu community has a local wisdom called *Tri Hita Karana*. *Tri Hita Karana* means three causes of happiness (Inputbali: May 2015). In essence, *Tri Hita Karana* contains the three causes of happiness that stem from the harmonious relationship between 3 things, namely: (1). *Parhyangan* (Man and God); (2). *Weakness* (humans with the natural environment) and (3). *Pawongan* (humans with each other). Overall the meaning of *Tri Hita Karana* is how humans connect themselves with God, with fellow human beings, and with nature and all creatures in it. In Dompu Makassar is the culture of '*Rimpu Mpida*' which is the way to dress the citizens of Dompu to cover genitalia, by covering part of the face is expected to prevent the corona covid-19 virus from entering the body. In Yogyakarta, in responding to the corona virus attack, Sri Sultan, the King of Java, appealed to the community to repel reinforcements by cooking *lodeh* vegetables that have 7 vegetable / fruit elements.

Local wisdom, is knowledge, wisdom and local wisdom that is practiced from generation to generation by the supporting community. As defined by Keraf (2002), local wisdom is interpreted as all forms of knowledge, beliefs, understandings or insights as well as customs or ethics that guide human behaviour in life in the ecological community. It was also explained that local wisdom not only concerns the knowledge and understanding of society about humans and how good relations between humans, but also concerns the knowledge, understanding and customs of humans, nature and how the relations between the inhabitants of the ecological community. The above understanding provides the perspective and consequences that humans as integral creatures and are a unity of the universe and responsible behavior, must care about the survival of all life in the universe. The values of local wisdom contained in a social system of society, can be lived, practiced, taught and passed down from one generation to the next which at the same time shape and guide the patterns of daily human behaviour, both towards nature and towards nature. Ataupah (2004) emphasizes that local wisdom is historical but positive. Values are taken by the ancestors and then passed down orally to the next generation and then the heirs do not accept them passively, can add or subtract and be processed so that the so-called wisdom applies situationally and cannot be separated from the environmental system or ecosystem system that must be faced by those who understand and practice that wisdom.

From some of the literature on local wisdom, which is related to humanitarian and environmental disasters is very less predictable because it is caused by the following things: (1) lack of understanding of disaster characteristics (hazards); (2) attitudes and behaviours that result in vulnerability to the quality of natural resources (vulnerability); (3) lack of early warning information resulting in unpreparedness; (4) powerlessness / inability to face danger. Therefore, for the empowerment of local knowledge related to disaster mitigation, a practical but systematic program should be developed to provide an understanding of the characteristics of disasters, namely disaster mitigation efforts (Maryani, 2009).

This local care is very important and, as researched by Warsilah (2020), through the development and dissemination of local wisdom, the community can have: 1. Channels of information in a community, as a network of exchange of ideas, aspirations and statements

of individual feelings of community members. 2. Authority structure, which functions to maintain order and stability and as a means of supervision and 3. Boundary, which is the status of individuals in expressing loyalty and agreement, can take the form of cultural boundaries, symbols and social cultural practices.

In essence, the Government and the community are trying to prevent the spread of the covid-19 corona virus in various ways, from the invitation to drink herbal medicine, cooking antidotes, diligently washing hands to invitations away from the crowd of people to stay at home or social distancing. How about people in urban areas whose cultural traditions have faded and are replaced with artificial urban culture, it is impossible to obey the local wisdom of each ethnic group's original culture because they have mixed with life in big cities. Cities have evolved along with the digital technological revolution until the latter reached the 5.0 revolution, and as a result the highly technological community was integrated. And, great challenges have faced in the future because the current of globalization containing modern culture increasingly unstoppable into Indonesia could be local wisdom that is environmentally friendly in an emergency and threatened to be eliminated. Urban communities are heterogenous communities whose traditional culture is starting to fade, and even urban communities have become part of global society. But that does not mean they are not cultured, the development of urban culture is still based on local wisdom, but different ways of expressing it.



Figure 4. Image of Rimpun Mpida in Dompu, Makassar (www.liputan6.com, 2020)

Urban culture is based more on humanism and human rights because it is connected to a global culture that demands equal rights and social justice. So we need to provide awareness that what we do will have an impact on others, and this can be prosecuted if it is considered detrimental to other parties. Associated with the spread of the corona virus, actually there has been an appeal from the government to quarantine or work at home (work from home) as a form of social distance. It is interesting to see the public response to this lockdown and social distance so that it can be an input for further government policy improvement.

In urban areas, according to Warsilah (2020), social aspects are more emphasized in the development of human dimensions in terms of interaction, interrelation and interdependence. This social aspect is also closely related to cultural aspects. In general, development in urban areas is not only based on economic problems, but requires sustainable development to maintain the cultural sustainability of the community. This is done so that a community can still exist to live life in the future. Thus "development is not only understood as economic development, but also as a means to achieve intellectual, emotional, moral, and spiritual satisfaction". Socio-cultural aspects in development, including: a. population stability, b. fulfilment of basic human needs, and c. maintain cultural diversity (local wisdom). Cultural diversity is important to humans as is the importance of biodiversity to nature. In this view, cultural diversity is the fourth policy in

the scope of sustainable development policies implemented by Indonesia; encourage local community participation in decision making. The social aspect is also related to inclusive sustainability in the field of defence and security, which refers to the aspects of: (1). Respect for human rights, individual and social freedom to participate in the economic, social and political fields, and (2). Democracy, namely ensuring the democratic process transparently and responsibly, and (3). Respect for local wisdom. In summary, urban society must continue to maintain and practice socio-cultural respect when interacting with fellow humans, with government and with the environment.

III. Community response to social distancing and lockdown

3.1. Public Response

The response of the general public is very diverse, as has been said on the front they are generally divided into three groups. First, groups that do not care about the corona virus attack because they think the life and death of humans are determined by God, not by the government. So that their response to social distancing and lockdown restrictions is very neglected. This group is still doing activities freely, they are not afraid to gather to do religious activities, or other activities related to household needs, such as to the market, traveling using public transportation. Class background, education and religion are very thick behind their negative responses, but it is difficult to determine explicitly the trigger for the emergence of negative responses from where. This group has actually been able to use digital technology through their smart phones, but they are not good at sorting out which information is good and important, and where false information is just fast they immediately share fake and provocative news very quickly.

The second group, which is in the middle, is half accepting but also sometimes rejecting government policy. This group is also large in number, at first they were very enthusiastic about the social restrictions on policy restrictions. But because of environmental influences and also maybe because their needs sometimes violate policies that they initially obey. The third group is those who fully accept government policy and consciously and proactively

participate in socializing to the wider community. This group is characterized by higher education, including the middle class and digital technology literacy. This group is very active in providing enlightenment about corona virus information, and how to do social distancing properly and how to wash hands properly. Some of them are actively involved in non-governmental organizations (NGO's), besides that they are very active on social media. This group feels responsible for the government's success in dispelling the virus because of their calling as an important part of Indonesian society. Especially in the mirror of the failure of several large countries to fight this virus because it is not fast enough to do social distancing and lockdown.

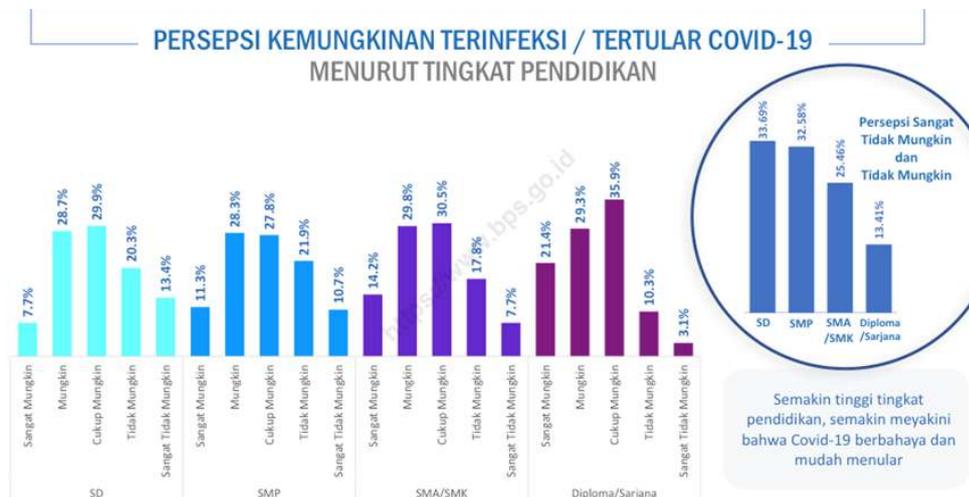


Figure 5. Community Perception to COVID-19 Based on Education (Indonesian Central Bureau of Statistics, 2021)

3.2. NGO's response

The non-governmental organizations (NGO's), in general responded to government policies on social distancing and lockdown by questioning the origins of the emergence and development of the Covid-19 corona virus in the world, especially in Indonesia. NGO's in general will question the condition of the spread of this virus related to the non-human revolution which is considered as nothing new. Because history has taught that, for example a radical ecological revolution. For example, occurred in Lake Victoria, Africa, when the Snapper Fish species (*Lates niloticus*) from the Nile River was inserted by

humans into Lake Victoria with the aim of increasing fish meat productivity than to cover demand from mainly European markets. Apparently there he became an alien species. Once he entered, then the food chain immediately changed. Radical changes occur in the food chain because Snapper fish prey on Algal predators. Algae lose predators and their population explodes. The condition of an increasingly large Algae population (Algae bloom) makes the lake turn into a poisonous lake. It is poisonous because Algae whose population is exploding contains microcystin which is poisonous to the human heart that consumes it. Microcystin can be carried through water (Bosman Batubara, 2020). If we try to relate it to the conditions in Indonesia, where the area and the number of forests are increasingly shrinking, even though the forest has an ecological function to shelter all types of living creatures and the habits of food habits of a few ethnic groups in Indonesia who love to consume bats, even though these animals are hosts of all type of virus. So the consequences that must be borne by humans, is to become the new host of a collection of viruses.

The Covid-19 Revolution that is currently taking place is very spontaneous-organic. Imagine, from the point of view of the corona virus all of this is a matter of the existence of their species: it's a matter of how they reproduce themselves. A matter of life or death. A very progressive-revolutionary movement. The name is species, it must live and breed. That's an organic process. However, from the perspective of a host like humans, this is a disease. So cleverly, this virus chooses a very soft place to be the spatial base of its organization: in its host lung. They stay and multiply themselves there (Idem: Bosman Batubara, 2020).

Then the response to the lockdown, in general, they agreed that the Indonesian government would do a lockdown to break the chain of distribution of the virus but with the consequence of giving life guarantees to its citizens. And boldly several provincial and district governments individually took the initiative to do local lockdown. Local governments such as the City of Tegal, no longer care about the government level above it. On March 23, 2020, the Tegal City Government declared a local lockdown on Tegal City. The day after, on March 24, 2020, it was read in the media of the Governor of Central

Java, Ganjar Pranowo, responding to this local lockdown process by stating that "there is no lockdown story". However, Mayor of Tegal, Dedy Yon Supriyono continued to advance. On March 26, 2020, it was again read in the media that he held a press conference stating that local lockdown was applied in Tegal. The same thing happened with the Papua provincial government which also seemed to have ignored the central government who wanted a centralized policy making process in Jakarta. The provincial government of Papua closes Jayapura Sentani Airport for passenger flights as of March 26, 2020. The aim is to prevent the flow of people, which of course will increase the chances of the corona virus flowing into Papua even though the central government does not agree. This can be seen from the news in online media which mentions the Minister of the Interior, Tito Karnavian, who disapproved of it. The case of Tegal and Papua is an empirical material that shows how the central government has diminished its political authority. Local lockdown was eventually followed by various provincial governments elsewhere, for example DKI Jakarta, Surabaya City Government, Bandung simultaneously holding local lockdown.



Figure 7. Information Channel for COVID-19 in Indonesia (Indonesian Central Bureau of Statistics, 2021)

In this position, the response of non-governmental groups is very much in favour of social distancing and local lockdown because the main reason to avoid spreading the virus and mass casualties. Examples from China, Italy, Thailand, Spain, America and other countries

have proven this condition. Moreover, the country of Indonesia still has many shortcomings from the start of medical devices such as hospitals and their supporters, medical practitioners, personal protective equipment, masks and medicines that are not available. In this position, they strongly urge that the government at the national level immediately firmly conduct lockdowns and encourage social distancing in the long run, remembering that the Indonesian state will soon enter the month of Ramadan and the Eid al-Fitr feast where massive mass movements of "Lebaran" will occur. And this will result in vitality. Uncontrolled distribution and transmission of the corona virus.

3.2. Response of academics

The concern of academics represented by the medical faculty of the University of Indonesia is due to the mirroring of other countries, with the development of diagnostic tests when the number of positive cases in Indonesia continues to increase exponentially. To overcome the increasing cases of COVID-19 in Indonesia, all governments, related organizations and institutions, health workers in all levels of health facilities, and the public are encouraged to be able to work together, in an integrated and multi-disciplinary manner in combating the COVID virus. Indonesia can take lessons from the South Korean country that makes a policy so that all people who have been exposed to or contact with COVID-19 positive patients to be examined by establishing a drive-thru place for checking COVID-19 masse, so that everyone can be swabbed and the results will be notified the next 2-3 days. The results will be transparently notified to the patient and also the data is taken by the state. Furthermore, if the patient is positive, the district / region will be notified by the state to increase awareness of COVID-19 infection.

Nationally, the government has rightly banned all activities with a large number of masses, associations, promoting work from home, using telecommunications equipment and the internet maximally, educating ethics on sneezing, cough ethics, and washing hands as often as possible. We can learn from the case of South Korea when a surge in the number of people infected with COVID-19, but the number of deaths is not like other countries

(0.69%). In South Korea, if the patient is stable and there are no complaints, then they carry out self-isolation and social distancing themselves, including avoiding their families who are not infected with COVID-19. If they have severe symptoms, they can be treated in a large hospital specializing in COVID-19 infection, so they are not mixed with non-infected patients with COVID-19.

In addition to restrictions on domestic and foreign travel, the production of masks must be increased, so that both health workers and the public do not lack personal protective equipment (PPE), of course at normal prices. The availability of equipment in the hospital also has an important role, especially in patients with severe COVID-19 infection. In addition, more importantly the government must be able to reach the ideal number of herd immunity. This can be achieved if the population is infected by about 70%. It means $270 \text{ million} \times 70\% = \text{around } 189 \text{ million people}$. If the average CFR in the world is 3%, then there must be around 5-6 million people. While the current Indonesian CFR is 8-10% plus Indonesia is a vast country and many islands, it would be difficult to monitor and predict. Considering our health facilities are not ready and do not have enough capacity to handle the number of COVID-19 patients. With the current ecocentrism of infection in Jakarta, Bogor, Depok, Tangerang and Bekasi (Jabodetabek) and Surabaya, our health facilities still have difficulty in obtaining personal protective equipment. In addition, the availability of breathing apparatus is only limited in a few hospitals.

Can lockdown be an alternative for Indonesia? Looking at it from other countries, partial or local lockdown might be an option for Indonesia. Implementing lockdowns and strict social activity restriction rules in Hubei Province, China has been shown to be effective in reducing cases by 37% lower than other cities that do not implement this system. Prior to lockdown, the researchers estimated SARS-CoV2 would infect 40% of the Chinese population or around 50 million people, or 1 infected patient would transmit the virus to 2 or more people. But in the first week of lockdown, this number dropped to 1.05. Until March 16, 2020, WHO recorded 81,000 cases in China. The local / partial lockdown option needs to be considered by the Government of Indonesia, seeing that social distancing efforts have not been consistently implemented in the community, there is still a density in some public transportation, some tourist attractions are still visited, some

offices, eating places, open parks, and shopping centres remain active. This situation can become worse and unavoidable by the flow of going home during the month of Ramadan. Sloping the curve and slowing down the transmission process of Covid-19 is the most crucial thing because our health system is currently not able to accept the massive burden of Covid-19 infection cases (Association of UI Professor, 2020).

The responses that are displayed are really diverse, we can group them in the following responses: first, apathetic responses and assume that all privileges for life have been set by the creator, then the effort to avoid in various forms becomes useless, because the fate line for death and life exists in the hands of God. Second, the attitude of half accepting and half rejecting, or quasi. Most supporters of this attitude are not fully enlightened, listen more and depend on sources that they believe in or have emotional and spiritual closeness, although not necessarily good information. And, the third attitude is the attitude that fully supports government policy, because they have high knowledge and technological literacy. So that they can look for sources of comparison through online media and enrich knowledge. They do not need to worry about it can instead be asked to help to enlighten other groups.

If related to the topic, which is about community response to the disaster of the spread of the Covid-19 virus, the response to anticipating or facing disaster consists of three key factors, namely: institutions (regulations and agencies), infrastructure (facilities and infrastructure), and agents (development intermediaries)). What is interesting here is that there is no longer a dichotomy between government and society, subjects of development, or top-down, but the components of the actors of development have merged in one form, namely development intermediaries (Warsilah: 2018). How can regulations from the government be well-received by the community? Based on studies from Wirotomo (2000) and Warsilah (2018), it is important that these regulations are cultivated, used as customs by the community so that they become the main needs. Social distance must be accustomed and emphasized the importance of this in order to break the chain of the corona-19 corona virus distribution. Socialization must be carried out with various media in various models, in this position the community as an agent of development

intermediaries must be involved as a whole. It is they who play a key role in the successful civilizing of important regulations from the government. In addition, the infrastructure of medical facilities must be the primary fulfilment, its availability must not be lacking. In this position, the community as an agent of development, especially those in an entrepreneurial position, can be encouraged to participate in meeting the needs of medical devices, and human resources for those in the position of doctors, nurses and medical technicians can be encouraged to participate by giving incentives and full support.

V. Conclusion

Given the diversity of community responses in addressing government policies in the form of lockdown and social distance, the government needs to take positive things for future improvement. Because the distribution and exposure of the covid-19 virus will continue for a long time because there is no officially recognized drug capable of killing the virus. The diversity of Indonesian people from various cultures has displayed a variety of responses. Sociologically social distancing can be interpreted as a physical meeting (offline) which can be replaced by a virtual meeting (online), although it still makes most people stutter. The sophistication of digital technology can be utilized in this social distance so that it is not right to limit, because we can still communicate via online. This is in accordance with the demands of the times, where we are in the era of the industrial revolution 4.0 with the consequences of society 5.0, where people and technology have come together. So social distance is actually not so frightening, it is even more beneficial so that exposure to the virus can be reduced. As intelligent beings, society must carry out social transformation in the context of social interaction and interrelation, must utilize technology. But it must also revitalize local wisdom with the Chinese and technology-based model, so that there is a guide for urban communities to behave according to existing norms.

If it is applied in the context of the community's response to social distancing and lockdown, although initially it will be rejected by some people, it will gradually be accepted. Society will be able to transform the behaviour of interacting and interacting

using digital technology. And, a new awareness will emerge that will become the values and norms of behaviour embodied in the form of online communication that turns out to be fun and very important, saving costs. Also, as stated by more than 500 academics in the world states that social restrictions (social distancing) is not enough to control the spread of SARS-CoV-2 infection, so what is needed is further restrictive measures. Therefore, strict rules need to be put in place to keep people at home during this period of social restriction. Specific fines are given for each individual or company that violates. Cooperation and coordination of the Government of all elements of society (such as the Indonesian National Army, Police, regional leaders, religious leaders, traditional leaders) are needed so that it becomes a social movement. Lessons due to delays and indiscipline in the implementation of social distancing from the countries of Italy and Iran, causing the number of morbidity and death that increased dramatically in a matter of days. At present the Ministry of Health of the Republic of Indonesia (Kemenkes RI) has issued an independent isolation protocol which has the potential to become a strict regulatory reference. If implemented in Indonesia as soon as possible, this can have a deterrent effect on violators and also reduce the number of cases during the COVID-19 epidemic peak in Indonesia.

Some of the proposals for policy recommendations obtained from various news on social media, especially from the proposed Professor Association of the Faculty of Medicine, University of Indonesia, are as follows:

1. The first is to strengthen the health service system, in the form of strengthening the Government's referral hospitals, as well as the readiness and availability of facilities and human resources in private hospitals because patients have also started arriving at private hospitals. The need for competent personnel and facilities as well as personal protective equipment must be provided by the government.
2. Preparing a buffer system (perimeter) to support covid-19 medical personnel, for example ambulance officers, body and funeral scavenging, telephone officers, call centres, website and networking managers, IT officers, electricity and water so that

they are safe from corona viruses, In this position cross sector cooperation is needed.

3. Special insurance is needed for health workers and their support, for example from the Workforce BPJS as a risk guarantee for occupational diseases.
4. The government also needs to collaborate with a network of hospitals in Indonesia to build a hospital networking system and a dedicated Covid-19 ICU network that can be accessed online and a 24-hour hotline channel so that health workers can allocate or referral patients to be able to walk with smoothly and hospital burden can be evenly distributed.
5. Good coordination between ministries and related institutions is needed so that implementation in the field becomes more directed and well implemented.
6. In decision making, it should be evidence based and involve experts in their fields, including community communication experts and social disaster experts.
7. encourage the city community to revitalize local wisdom according to their needs, and continue to be encouraged to carry out the conservation of natural resources in a balanced manner without destroying the balance of nature. Maintaining physical health and natural health is the key to avoiding the spread of a deadly virus.
8. And the Indonesian government has carried out a massive Covid-19 vaccine effort since mid-January 2021, it is hoped that this effort will reduce the number of infected people and deaths due to the Covid virus.

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The Survival Strategy for Puppet Artist in the Midst a Pandemic

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Abstract

In the midst of the excitement of Korean drama lovers who are gaining momentum in Indonesia, there is actually a transformation of puppet (wayang) performances into the digital realm. Puppet is a noble culture originating from the archipelago and has been awarded as an intangible culture heritage from UNESCO since 2003. Its function is as a medium for education and knowledge transfer, especially for the formation of human identity which is implemented in real life. Through the characters and plays that are delivered, it creates educational values that contain spectacle, guidance and an order that strengthens identity. This is welcomed by the millennial generation who have become digital natives who always access digital media in their daily lives. Puppet can also keep up with the times, during the pandemic puppet shows switched to live streaming via the Youtube platform. The aim of this study is to examine how the puppet show survival strategy during the pandemic as a complete unit in the container, performance structure and content. Data collection was carried out by participatory observation through the official Youtube channel belonging to the puppet show group which is used for live streaming. The analysis was conducted in a critical narrative accompanied by data processing that strengthened the analysis. The results of this study indicate the survival strategy of puppet performances during the pandemic through live streaming, apart from being able to uncover untruths and criticizing the veil which is considered established, it is also able to overcome problems in everyday life. At least by sticking around to save their lives in the midst a pandemic.

Keywords: survival, strategy, puppet artist, pandemic

Introduction

Since the announcement of the first Covid-19 survivor case on March 2, 2021, all lives have changed. Furthermore, Indonesian government stipulates on a large-scale social restriction policy to prevent the spread of the Covid-19 virus. At the earliest time the government seemed hesitant between the choice of prioritizing health or economic affairs. As a result, public are also confused about the steps taken by the government. The transparency of the Covid-19 case data in Indonesia is also seen as incompatible with the real reality and is widely covered up (Idris et al., 2020). The shadow puppet performance art was also affected by not being able to perform with a policy at home alone. Whereas

for the shadow puppet show crew, if they are not performing, the kitchen will not be steaming.

Four researchers from Research Center for Society and Culture, Indonesian Institute of Sciences launching their survey result about K-Drama Consumption Amidst COVID-19 Pandemic in Indonesia in August, 2020 (Rastati, 2020). The results showed an increase in audience than before the pandemic. There are 824 of 924 respondents (91,1%) watching K-Drama during the pandemic, that means an increase of 3,3% before pandemic. As much as 8% of them claimed to be new spectators and 41,3% admitted that they watched 6 times a week. Korean wave (Hallyu) succeeded in occupying the 8th position seizing the media and entertainment market (@katadatacoid, 2020). Another challenge Japanese and American hegemony in the region so-called Korean Wave was spurt by South Korea state and cultural industry's strategy to cope with regional crisis (Ching, in Khoo, 2016). Actually, Indonesia has the art of shadow puppet performance with a variety of phenomenal puppeteers who are also able to be a viewing option during the Covid-19 pandemic.

Windarsih (2021) find that puppeteer, Ki Seno Nugroho together with the entire crew of the show managed to break the pandemic through creative performances and activities that are laden with humanitarian values. The live streaming of their shows are watched by the public from all over the country, across generations and interactive audiences. Even the re-broadcast of the show post-Ki Seno Nugroho died still interested audience. Now, Ki Seno Nugroho's show was continued by his crew. This study examines how a survival strategy puppet show art workers during a pandemic, especially Ki Seno Nugroho's crew.

The official YouTube channel capital that had been owned since a year before the departure of puppeteer Ki Seno Nugroho brought a solution when the pandemic emerged. New media can be a creative space for Ki Seno Nugroho to broadcast his shadow puppet show live. the presence of live performances is aimed at overcoming boredom and treating fans, as well as criticizing the lack of clarity on the government's impartial policy towards the artists.

Literature Review

Hans Richter in his opinion about art and society was mentioned in the country must reflect the spirit of everyone and must belong to all individuals without classes. Such work guarantees to the people the highest vital value (Kopania, 2016). In any performance or any art the audience does not feel pressured and they are present freely and joyfully. This condition will be different from if the audience is asked to attend non-arts meetings. Narration of a story can have big impact on the system of cognition, emotion and empathy

public to a particular phenomenon (Oliver et al., 2012). Moreover, in the context of pandemic information presented through the media, including a puppet show to be very important and strategic. The media and government should not only focus on what is being informed but it is also important to understand how that information is communicated (Romano et al., 2020).

Brabazon (2012), technology (internet) redraw the boundaries between connection, consciousness, social or community change. Jon Stewart (in Brabazon, 2012) asks how do we negotiate with space and place of identity and community. How imagined are virtual communities? It is important in transition era from 1.0 web to 2.0 web. Most online activities in searching, reading, viewing than commenting, writing, uploading. Like Ben Anderson's great academic texts 'Imagined Communities' (2006) still relevant in web environment. Integrating what is imagined into the initiation, the solidity moments (pandemic) and monument of resistance and challenge. Because in the web also include popular culture in daily life, so added layers by exclusion, disconnection and already disempowerment. Its resist, reclaim and reinvigorated for language, traditions and history implemented to invented nations (imagined communities).

On the other side Ben Eno, the goal not to segregate digital and analogue spaces and identities, but to look for productive, imaginative and creative relationships between these spheres (in Brabazon, 2012). Today, a space where art, design, technology and entertainment and popular culture meet. This will help media artists use the space to explore what media arts can bring us to push the boundaries of art. Commercial projects do not conflict with his career as an artist. Even feedback between artistic and commercial projects seems to lead to strength for experimentation (Foster, 1998). Like putting a shelter in a niche, because they cannot imagine (can not imagine) that they succeed even beyond what is called the mainstream. a niche such as a cocoon, a whole society that atomizes into most cocoons, everything is divided while some global majors put the helm. 3D brings up tools that instruct the artist about the aesthetics and the paths in which to place the art. While digital animation is claimed to be global, puppet animation always pays attention to the national identity of the country of original. This made him realize that conventional animation is not compatible with the intermedia age, but is the most human. Art has a lot to with stylization. Puppet of originally had a religious background, a manifestation of the spiritual world. Otherwise, spiritual 3D can not create material manifestation, only ghost image. The animator can not touch them. The special art form of puppetry is flat (Geisen, 2019). In the basically music is God's harmony as a way to pray to Him, so it should be made to adopt music from God/church. From the basis that humans want to be perfect as numeral harmony perfectly, so experience and enjoy with love (Weckmeister, 2018).

Puppet and related images combine anthropomorphic elements with craftsmanship and engineer both as important metaphor and tangible expressions for understanding our

continually changing and what it means to humans (Posner et al., 2014). Methods with shadows and puppets / puppets show the fantasy aspect of the characters, while capturing the whole working atmosphere, in contrast to the audience with symbolic elements. Puppet can properly portray the magical nature of work, with a predominance of fantasy and a childish atmosphere. Puppet art has the potential to automate as a means of activating the subconscious of the audience and creating random images without any logical connection to others. In puppet objects and people are able to create images beyond their function (Kopania, 2016). Ilka Schonbein (in Kopania, 2016) states a contemporary puppeteer who combines different materials and body parts to create a fantastic and stunning image, and then become a stunning harmony between the actor's body, clothes and puppets that creates independent character. While Rene Magritte (1898 -1967) in the themes about company man and object said that only modern puppet uses foreign images, symbols and metaphors to describe different messages in an indirect way (in Kopania, 2016). De Coster (2010) quote Carl Gustav Jung about archetype is the content of the collective unconscious, which means original, inherited pattern or form of thought and experience. Also called ancient, the unconscious source of think, do and say as human being or an inner guide that represents a deep structure of knowledge, motivation and meaning. As a source of personal power and visual symbols that are in the psyche. Consciousness not only functions to recognize and assimilate the outside world that enters with sense (sense), but also allows for the world of reality.

In the context of puppet in various countries, India, for example, has characters mentioned in the Mahabarata story, namely, Durna, Aswatama or previously in the Ramayana story such as Parasurama. Murthy (2003) states that all of this cannot be separated from political life which divides into caste hierarchies. There are often caste marriages which are considered to weaken state politics. The Malaysian puppet is known as Javanese puppet style, in its development, it has Indian epic tales or more modern elements such as fashionable clothes in mytological characters to broaden its general appearance. But in terms of the details, the sculptures are cruder design even though they are a feature that is closely related to the nuances of village life (Osness, 2010). There may be psychological reason for choosing a particular of puppet (Latshaw, 1978). In the current shadow puppet show, several scenes or slots are also inserted containing developments from the sinden based on the audience's or respondent's request. According to Johansyah (2015) the presence of the insert was a development that changed the order (grip) but received a positive response so that the puppet became alive and recognized again. It turns out that Javanese ethics reflect human values which deserve to be an alternative guide in facing the challenges of modernization (Suseno, 1985).

Method

This research used a qualitative approach. The method of collecting data by observing and observing participants. Also completed with literature study. Observation were made with all live streaming video before and after death the deceased Ki Seno Nugroho puppeteer during September, 11, 2020 – February, 10, 2021 in commemoration 100 days. Ki Seno Nugroho died on November, 3, 2020. At the same time participatory observations were made both live streaming and sometimes in several recording live streaming. Unit analysis in this research is YouTube Platform, by reason of his is a platform used for live streaming 2 official channels. Two official channels Ki Seno Nugroho are Dalang Seno channel and Ki Seno Nugroho channel. Why are the two official channels selected, for the reason that initiate the earliest performances (live streaming) in pandemic times by sticking to health protocol. These channel has the highest number of subscribes (552 thousand). To get notifications and schedule updates and performance information, the researcher subscribes to the official channel. Data analysis use to the data presented by table, graph, figure and then be equipped with critical descriptive analysis.

Finding

The survival strategies

The results of observations and participatory observations indicate that there are several selected survival strategies. These survival strategies options include:

1. Take advantage of official YouTube channel for live streaming of the show
2. Compress the story and the duration of performance time (2-3 hours), so become simple and can attract millennial generation
3. Collaboration, sharing and caring with strong leadership, so that it becomes a role model and creates solidarity among the crew.

Ki Seno Nugroho already has official channels since December 2019. The channel used to broadcast live puppet show as well as to keep documentation recording the performance. His viewers who followed the live streaming can reach tens of thousands through the official channels. During watching, there is mutual interaction through comments and short messages. Audiences from various parts of the archipelago and various countries. They greet each other through chat rooms and tell each other like family. Ki Seno Nugroho has a large number of loyal fans that compared to others mastermind, it can be seen in the following table:

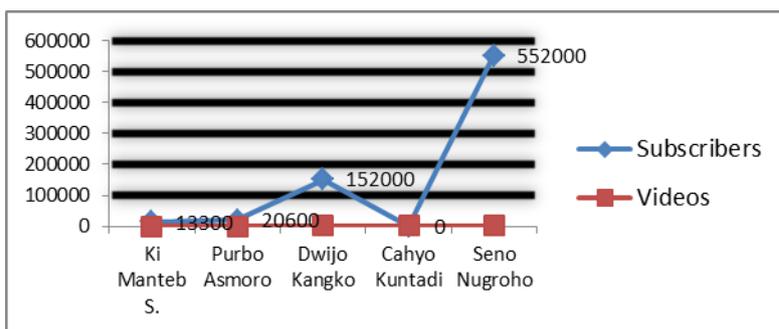


Fig 1. Comparison of Subscriber and the number of Videos on the YouTube Channel Each Puppeteer (Data compiled from official channels, each puppeteer on YouTube)

Legacy for the next generations

After Ki Seno Nugroho passed away, he left several legacies to the younger generation. His mastermind skills have also been inherited by his son. All crew members are still supporting and trying to be solid to survive as a performance group. Until now, the show is still being held of course by following the health protocols during the pandemic. almost all crew members can swap positions either as a puppeteer or drummer for another musical instrument. On average, they have an art education background at the middle or high levels. Figures 1 and 2 show an information banner on the schedule for the performance of the leather puppet show by the crew of the late Ki Seno Nugroho.



Figure 2. Junior puppeteer (Nugroho’s son)(left); Gamelan crew – Wargo Laras (right). (Sources: taken from the Dalang Seno channel)

After Ki Seno Nugroho died, almost all members of the show crew created accounts on social media (Youtube). The account is in addition to channel information related to the world of puppetry and puppet as well as to further disseminate the works of the late Ki Seno Nugroho. The majority of them make their own recordings live streaming as well

before and during the event. The table below represents the accounts of members of the crew Ki Seno Nugroho they made after his death.

Table 2. YouTube Account of the Crew (Data compiled from official channels, each puppeteer on YouTube)

Account	Subscriber	Views	Profession
Gatot Jatayu	125.000	878	Driver (first), then a lighter
Tatin Thithot	-	140	<i>Sinden</i> (Singer)
Elisha Orcarus	-	87	<i>Sinden</i> (Singer)
Ajeg Mantri	9.120	125	Gamelan musicians – <i>Kendang/drums</i>
Katak Kerak	-	79.051	Gamelan musicians- <i>Saron</i>
Kiswan Dwinawaeka	5.360	71	Gamelan musicians - <i>Rebab</i>
Dencow Jaiplo	-	92	Gamelan musicians- <i>Jaipong drums</i>
BG Wargo Laras Channel	140	42	Gamelan musicians- <i>Saron</i>
Ki Geter Pramudji Widodo	345	14	Gamelan musicians- <i>Gender</i>
Ki Gadhing Pawukir Seno Saputro	26.600	39	Junior Puppeteer
Ki Gadang Prasetyo	6.100	17	Junior Puppeteer
Heru Nugroho Official	2.570	912	Gamelan musicians - <i>Saron</i>

Discussion

The initial condition of economy uncertainty, all of the show stop, comply with social distancing regulation and stay at home. The pandemic condition which lasted for a year has grown the creativity of Ki Seno Nugroho. This is done on the basis of being the head of a group that has many crews. He has to think about the living conditions of his crew amidst government policies for extended social restrictions. Ki Seno's creativity creating independent content and try to share to his audiences through official channel. Such as dialogue with Bagong character, discussion with crew, Jemblung puppet show (puppet show without musical aids and crew and only using the voice of the puppeteer's mouth), *climen* (is a shadow puppet show with musical instruments and a limited *sinden* with a duration of about 1-3 hours), etc. It turned out that the show received a positive response and was able to treat fans' miss of the shadow puppet show. These appreciations from fans include likes, views, comment in online chat. The number of appreciation also increases when the day went by. It means recording the show is still watched by his loyal fans.

Ki Seno Nugroho always discussed and consulted with members of the crew for the continuation of their work. Further performances then get paid response. Those who respond or pay for performances from various circles and even the government in the end also use puppet shows as a vehicle for socializing their policies during the pandemic. The show began to come to life again, so the crew's economic life improved as well. Ki Seno Nugroho resolves together, so success collected revenue during pandemic and divided equally. Furthermore the crew also sharing and caring with other artists. Ki Seno Nugroho seeking fundraising during performance amidst pandemic and then handing out to the surrounding communities.

The principles of spectacle, guidance and order in every show appears paid responden. Their are from fans, government and private sector. Shadow puppet is considered to be an important vehicle for various policy disseminations. Meanwhile, for the big fans, it functions as entertainment in the midst of a pandemic and evokes a longing for their hometown and Javanese culture. When watching live streaming, viewers can share news with each other, even if only via chat or short messages. On the other hand, the private sector pays for shows to advertise or is grateful for the success of its business or activity.

Puppet performances via Youtube have actually been able to negotiate time and space. It doesn't have to be jostling to watch live, but it can be from each other's homes. The duration of the broadcast time that is not too long will be a consideration for the availability of quota for each fan who comes from various classes. However, even though it is short in interaction because it is motivated by many similarities, it is also able to foster solidarity between the audience. This can be seen from the comments in the chat that appear containing hope, good prayers and enthusiasm for progress. All of audiences feel the same in pandemic and can enjoy the show by digital platform YouTube.

In the puppet performance are divided into several parts, including the part known as 'limbukan' in which various things about the real life of the community are inserted. This section serves to solve problems that arise in society. Conservation of traditional art for convey the principle of life through the characters played in the performance to continue building civilized society (imagined community). Ki Seno Nugroho is an insider who is able to combine Yogyakarta's typical puppet style with Solo style, so that his fans are very broad and from various circles. In addition, he has a character who likes humor in his puppets, so that the audience does not feel patronized or belittled. Likewise, in communication and team building, Ki Seno was also very close and collegial, even arguably without a barrier. This can be seen during group practice, going to the venue in the same vehicle or if you have to sleep and eat together. This character became the capital for the performance crew members after his death to continue the struggle to preserve puppet and change the show media online.

Ki Seno also gave every member of his crew the opportunity to move forward. Always learn and prepare for every show and try to encourage to be known and have loyal fans. For example, one of the singer (sinden) who has a doctoral education or a gamelan musician with an educational background in the puppetry department, occasionally performs before the main show (usually during the day). Even his son is still in junior high school because every show always follows, so just before his death he gave a puppet surprise for Ki Seno's birthday. Technology (Internet) becomes media is used for connections that lead to consciousness of identity and then create social change. Social media accounts belonging to crew members created after Ki Seno's death, mostly creating video content about activities outside the performance but still related to the characters in

the puppet. In addition to its function of documenting Ki Seno Nugroho's work and performance, the broadcast of each crew member Youtube account can be a source of income if they are able to have a lot of viewers and subscribers.

Documentation of Ki Seno's work and performance will also be useful as a basis for developing stories in the future. Considering that the performance space has also turned online, of course the generation of show fans will also change or at least shift from the tastes of the Ki Seno era. Puppet art was originally a noble culture, so that the language used and its performance parts had standard or standard rules. However, in Ki Seno's hands, this standard has become somewhat flexible, and in fact it is actually able to get a response from the younger generation. So Ki Seno's successor is a more contemporary generation, so he must also be able to see his target market if he wants to continue to exist.

The internet era can be used as a space for both high culture and popular culture to mingle in everyday life. This is in accordance with the digital native generation who always interacts in online media, so that the source of stories can be developed from the interactions therein. Likewise, the storyline should be developed from this space. Through technology, the work of his art can be more accessible to the wider public and becomes important in using the concept. In such interactions being able to surprise the audience is often a unique combination of familiar technologies that produce magical results. Sharing to learning something about media and technology will help their creativity. In the context of Ki Seno Nugroho, he has succeeded in inheriting the official Youtube channel for all of his crew to continue to work and develop puppets so that the puppets remain present. The challenge is how the identity of wayang which is Indonesian culture can continue to spread and be able to make the art workers more prosperous. Up to that point, Ki Seno Nugroho, the puppet had quite good progress and attention. Likewise, his conversion to online media still garnered significant loyal fans.

There are many challenges ahead because art work is often underappreciated, even though almost all commercial products actually require artistic work. For example, how Nintendo can be a product that is liked by both children and adults. This research only conducted in online sessions without the completeness of other methods such as in-depth interviews or machine learning tools, so there must be something that was not revealed in detail during the live streaming.

Conclusion

Seno Nugroho's creative shows and live streaming through YouTube platform create a change in the online community. And so far, it has been a solution to the presence of shows in the midst of a pandemic and has received a good response from loyal audiences

and has succeeded in attracting the younger generation. Many things reinforce this change because the era has changed. The change of performing media to online is also a challenge for art workers to always develop content, performance and their mission to continue to maintain and preserve the art of puppet.

Solidarity and sharing for all from daily shows that support by various members of society. Furthermore it creates economic resilience for living in covid-19 pandemic. In the midst of the turmoil of government in dealing with the pandemic and how to improve the economic conditions of society, solidarity has proven to be a reliable social capital. The community can be independent not only waiting for help from the government.

The advantage of using an online platform in this context YouTube is earning income. Get revenues from YouTube with a large number of subscribers and viewers improve economic sustainability. Large revenues arise because of collaboration, so that the principle of sharing and caring should always be included in it. The research tool will provide detailed analysis, especially if the data mined is large enough. In addition, it will provide convenience and a sense of security because in the midst of a pandemic that is still hitting digital research it is more possible.

Finally, the challenges for future research should expand for more explore with in-depth interview and also use digital tools like RStudio or Python for analysis and visualizing from digital data. The research tool will provide detailed analysis, especially if the data mined is large enough. In addition, it will provide convenience and a sense of security because in the midst of a pandemic that is still hitting digital research it is more possible.

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The Advantage of Natural Immunity on Covid-19 and Its Mutants

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Abstract

Currently, the spread of the pandemic influenza virus outbreak is wider and covers almost the entire world. Covid-19 has a more specific character and has a broad impact on health, social and economy. In terms of health, the virus enters the human body through the upper airway (nose, mouth and throat) ending up in the lungs. Decreased body resistance and impaired immune response is heavier than the other serotypes. This research was conducted by analyzing descriptively qualitatively to see more clearly how the character of COVID-19 was, the preventive handling was carried out and interpretation of laboratory test results on COVID-19. Natural immunity, is our body's stronghold in the face of corona virus infection and its mutants.

Key words : covid-19, mutant, natural immunity

I. Introduction

One hundred years ago, in 1918 to be precise, a pandemic outbreak like this has occurred in Indonesia, especially in Bali, known as "Gering Agung". Starting from Spain, the plague spread throughout Europe and America. The spread reached Indonesia, carried by the Dutch. At first the etiology is unknown, the diagnosis is based on clinical symptoms of "acute influenza-like disease" (NN, 2020).

In 1957, when there was a pandemic outbreak in Asia, the etiology of "acute influenza-like disease", was only known based on electron microscopy examination, namely: influenza virus serotype A. Pandemic outbreaks that followed, occurred over smaller areas, such as in Hong Kong in 1968 and in Russia in 1978. The end of the epidemic was not stated,

whether through the current WHO protocol, or whether this epidemic ended naturally (natural immunity).

II. DISCUSSION

Viruses are pathogenic microorganisms that can only replicate in living cells because they do not have the cellular equipment to reproduce on their own. All forms of life can be infected by viruses, from animals and plants to bacteria and archaea (Campbell et al., 2002).

Viruses are subcellular organisms which, due to their very small size, can only be seen using an electron microscope. The size is smaller than bacteria, so the virus cannot be filtered by a bacterial filter. The smallest viruses are only 20 nm in diameter (smaller than ribosomes), while the largest viruses are difficult to see with a light microscope (Koonin et al., 2006).

According to virologist, the corona virus that causes Covid-19 is a type of virus that commonly attacks the respiratory tract. But the covid-19 strain has higher morbidity and mortality due to genetic mutations and possible inter-species transmission.

"This virus, like its predecessors, MERS and SARS, is deadly because it attacks the lungs and causes Acute Respiratory Distress Syndrome which endangers the life of sufferers so it requires a ventilator to survive,"

Natural immunity is the body's immunity to an infectious disease that is obtained naturally, namely through natural infection or natural infection so that the body itself forms antibodies against the infection (Dorland, 1994). Antibody serves to isolate the virus then eaten by blood cells.

Covid-19 is a disease caused by the corona virus, which is a serotype A influenza virus that can mutate at any time (major antigenic changes-antigenic shifts). Mutants are living things that have undergone mutations (Great Dictionary of the Indonesian Language, 2019).

Pathogenesis/Character Of Covid-19

In a healthy body condition, corona virus infection will trigger the formation of antibodies in the blood, so that clinically there are no symptoms or only mild symptoms like the common cold (natural immunity). Such cases do not require special care. In an unhealthy

body condition (elderly, chronic disease or malnutrition), the body's response to the formation of antibodies in the blood is delayed or absent (anergy state).

Decreased body resistance and impaired immune response is heavier than the other serotypes (Wintrobe,1999).

When this happens, the commensal bacteria found in the oropharynx and nasopharynx turn into pathogens and cause inflammation in the lungs (pneumonia) with symptoms of shortness of breath from mild to severe.

Cases with secondary infection like this need special care and consideration for transfusion of antibodies from recovered patients, in addition to administering antibiotics and corticosteroids as anti-inflammatory to prevent scar tissue formation in the lungs.

Diagnosis

Diagnosis of flu or influenza, simply from the clinical picture, namely fibris, runny nose, nasal congestion, sore throat, headache, nausea, cough. Disturbance / loss of smell and taste of "soy sauce" are pathogenomonic / specific symptoms. Shortness of breath is a late symptom, due to infection in the lungs.

In severe cases, which require treatment at the hospital, it is necessary to check the status of antibodies in the blood (rapid test antibodies) to determine the condition of the patient's antibodies to Covid-19.

The rapid test is a test to determine the status of antibodies to the corona virus in a person's blood. There are 3 (three) categories related to the rapid test results, namely 1) negative (-) meaning that the person concerned has never been exposed to the corona virus in a good physical condition, or has been exposed to the corona virus but his body does not respond (anergy) to produce antibodies by because his health condition is declining; 2) reactive (±) means that the person concerned has been exposed to the corona virus, without symptoms or with mild symptoms and in his body is still in the process of forming antibodies. It will take a few days for it to turn positive (+); 3) positive (+) means that the person concerned has been exposed to the corona virus and there are sufficient antibodies in his blood. The patient has recovered from Covid-19 and is not still a carrier of the corona virus.

Until now, the positive rapid test (+) has been declared a carrier of the corona virus and the person is quarantined. This causes some people who feel physically fit to avoid / refuse to do rapid tests.

Those who are in good enough physical condition will recover or even recover naturally (natural immunity). Natural immunity is estimated to occur in 80% of the population. It is better if the handling of Covid-19 is focused on about 20% of the population with severe flu symptoms and with high risk factors, such as malnutrition, currently suffering from chronic diseases and aged over 65 years.

Table 1. Interpretation of laboratory test results of Covid-19

	Swab Test (corona virus)	Rapid Test (antibody)	Interpretation
I	-	-	- Have not been exposed to the corona virus - New case candidate - Increase endurance
	+	± (reactive)	- Has been exposed to the corona virus - No symptoms / mild symptoms - Carrier (temporary) - Self-quarantine
	-	+	- Heal - (Natural infection / immune) - Potential antibody donors
II	+	*) Poor nutrition (cachexial) *) Chronic Disease *) Elderly	-
			- Anergy status (a) - Carrier state - Therapy: o Cared at hospital (isolation) o Transfusion of antibodies, lymphocytes from donors

*) before being exposed to the corona virus avoid activities outside the home

I. Healthy condition

II. Sick condition / old age

Action Steps

Based on the character (pathogenesis) of Covid-19, it is necessary to take action steps as follows:

1. Increase endurance both before and after exposure to viral infections. This can be done with a clean lifestyle, adequate rest, intake of nutritious foods plus vitamins and regular (light) exercise.
2. Bask every morning between 8-11 for a few minutes since the first flu symptoms appear. This is important to suppress the virus population because the shoot or

embryo of the virus is sensitive to UV rays so that it does not develop into an adult virus. Light exercise and sunbathing can be done at home, school, campus and work.

3. Maintain oral hygiene with mouthwash; taking broad-spectrum antibiotics (BSA) such as amoxicillin; antiviral drugs such as acyclovir and / or methisoprinol to reverse the body's impaired immune response. Cough medicines mucolytic-expectorant such as bromhexine and others need to be given to evacuate the phlegm or sputum that has accumulated in the lungs and throat which contains pathogenic bacteria, viruses and damaged blood / epithelial cells. Amoxycillin was replaced after the results of a randomized study of culture and a bacterial sensitivity test. In each region / country the results of culture and sensitivity tests can be different (ISO, 2019).

These three steps can be done independently at home. In severe cases, elderly people and suffer from chronic diseases, treatment should be done in a hospital. During a pandemic like now, all patients with flu symptoms should be treated as the three steps above.

III. Conclusion

Natural immunity, is our body's stronghold in the face of corona virus infection and it mutants.

By understanding the character of Covid-19 and implementing the 3 steps above by all levels of society, "natural immunity" will be realized effectively and efficiently. Thus the Covid-19 pandemic will end indefinitely. The steps in dealing with Covid-19 should be evaluated periodically. Patting the storm is a futile move. Let the storm pass. It is better to strengthen the structure of our "house" to withstand storms.

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Creative Photography in the Pandemic Covid 19

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Abstract

The corona virus pandemic has a huge effect on all areas of people's life. This pandemic has slowed the pace of the economy and made some creative industries, including the photography industry. The government to minimize the potential for the spread of the virus by limiting the interaction of human relations and by maintaining distance has carried out various policies. In the midst of the COVID-19 pandemic, the world of photography is required to think more creatively and be able to adapt to situations of limited interaction. The large amount of free time they have has triggered many individuals to continue to be creative. Photographers have started to be creative with virtual photography, taking photos without meeting physically. This innovation was born from creative ideas when faced with a situation of maintaining distance that has transformed conventional shooting into virtual photography as a solution to survive and keep working in a pandemic. The problems that arise are the network and photo quality that has decreased and communication barriers. The data in the study came from observations from photographers in Bali and were analyzed using qualitative methods, supported by several theories to dissect the object of research, namely the theory of creativity and photography. The achievements of this research are to provide insight into the development of creativity in a pandemic period in order to remain optimistic and creative.

Keywords: Creativity, virtual photography, Pandemic,

I. Introduction

The spread of the Covid 19 virus has spread to various parts of the world. The pandemic severely limits the scope of work and lifestyle. One of the efforts to make vaccinations and prevention is the shift in face-to-face activities through online media. This global phenomenon is affecting the photography industry, which has an impact on this pandemic situation. During the limitation of people's activities, internet technology has brought the human interaction closer to the virtual world. Increased connectivity using cell phones

connected to the internet has increased during the pandemic. Mobile cameras, applications, and social media are now an inseparable part of everyday human activities and social interactions. The development of photographic technology is very impressive today. Most of the hardware and software are designed in conjunction with the technology itself, photography and online virtual environments make use of virtual image technology to engage clients via internet media. The emergence of virtual photoshoots is a way for photographers to continue their activities according to their fields of expertise during the Covid 19 pandemic. Photographers have explored the possibility of taking pictures from afar in the midst of the Covid-19 pandemic, technological sophistication has led to the birth of a new way of photoshoot through videocall media, distance is no longer an obstacle in shooting . On the other hand, the limitation of motion encourages creativity in shooting methods and techniques. Through a computer screen or smartphone, the image will be recorded with the camera media. Photographers use the potential of internet technology to survive the Covid 19 pandemic in addition to positive activities that can increase immunity to prevent Covid 19 virus infection.

II. Literature review

Creative Photography During Pandemi Covid 19

Soeprapto Soedjono finds that, "Photography as an entity in fine arts cannot be separated from the aesthetic values and principles of fine arts. However, each genre of fine arts also has its own aesthetic values and vocabulary, as does photography with its various subgenres..." (Soedjono:2007). In the book *Technological Determinism*, McLuhan entered into the electronic age of communication technology, where communication technology was marked by the emergence of communication via cables, even wireless, which became the forerunner to the birth of cyberspace. Since the emergence of cyberspace, the space that is mediated by cables or even wireless has made the living space of people even more dense. Barker (2009: 329) explains the concept of cyberspace where e-mail passes, electronic money transfers take place, digital messages are mobile and World-Wide-Web sites are accessed. "A" place without space "conceptually, where words, human relations, data, wealth status and power are generated by people who use communication technology with computer intermediaries". During the Covid 19 pandemic, which required humans to limit social media contacts, the internet was used as a medium of communication and activities. Mobile photography has now become part of visual communication and has developed into a creative industry through social media, making it easier to sell photos through various digital platforms. Without the need to meet face to face, without the constraints of distance, space, and time, the media in cyberspace is able to build chat forums that involve many users. In some activities there are also model photo

hunting through Zoom media. One option is to consider screenshots as object and subject formations, digital versions of what Michel Serres (1982) describes as the 'quasi-object'. This concept conveys a sense of the complex nature of the relationship between subjects, their environments, and the designation of a subject by an object, one that in its absence would deny the status (Serres 1982, 225)

Creativity theory

According to Munandar (1985), creativity is the ability to create new combinations, based on existing data, information or elements. The results that are created are not always new things, but can also be a combination (combination) of things that have been there before. Campbell (in Manguhardjana, 1986) suggests creativity as an activity that produces results which are: (a). New or novel, defined as innovative, unprecedented, fresh, interesting, strange and surprising. (b). Useful or useful, which is defined as more comfortable, more practical, easier, encouraging, developing, educating, solving problems, reducing obstacles, overcoming difficulties, bringing good results. c). Understandable, which means the same result can be understood and can be made at another time, or otherwise events that just happen, cannot be understood, cannot be predicted and cannot be repeated. Thus the diverse opinions of experts on the understanding of creativity, it can be concluded that creativity is a person's ability to produce a new product or a combination of things that have been there before, which is useful, and understandable.

III. Materials and Methods

In general, every virtual creation of photography always goes through a process and uses methods in its embodiment. Likewise, with the creation of this artwork, there are several stages that must be passed, namely:[1]. Observation The emergence of virtual photoshoots through field observations when physical contact is limited to prevent the spread of the Covid 19 virus from spreading. Through observation through online media in being creative before shooting, the observation of the photo location selected by the client will be done virtually via a video call.[2] Exploration is carried out before the execution of the shoot, in virtual activities exploration of the internet network and the equipment to be used is a must, including ideas and concepts in the virtual shoot later.[3]virtual Shootingimplementing the concept into the photo work, shooting for each photo is done several times to get maximum results.

IV. Result and Discussion

With the COVID-19 pandemic, 19 photographers carried out extensive exploration, experimentation on photography and made online media to work and find new streams. Virtual photoshoot techniques can be done quickly, precisely, cheaply. In the development of digital photography, it is estimated that it will become a solution for the art of photography during a pandemic because of the wide range of techniques offered. In digital photography, the data is processed by computer, the data depends on the camera infrastructure and the creativity of the photographer. Virtual photoshoot is done remotely with the help of internet technology. To support the implementation of virtual photoshoot requires several equipment including a camera, smartphone or laptop, tripod, and several properties that match the desired photo concept. Because it uses an intermediary video call, the photo taken is actually the screen display during the video call. Then the model will pose and the photographer will take a photo with a DSLR camera or smartphone. Basically, the virtual photography problem is quite a complex problem because it involves various aspects, including

1. Internet access becomes an important issue for any new technology or software application to ensure to use and get the same benefits. The quality of the virtual photoshoot results is determined by the internet connection, if the internet connection is unstable it will affect the results that are not optimal due to the communication between the photographer and the model will experience interference.
2. The camera has various components that will determine a photographer's shot. Important control tools on the camera: focus, shutter speed (shutter), and the diaphragm because of this control tool, the result of a photo is determined.
3. Smartphones / laptops are used as an intermediary medium between photographers and photo objects (in this case the model). The clarity of the photo quality depends on the screen resolution of the smartphone or laptop.
4. Lighting is an element of basic photography. Without optimal lighting, a photo cannot be a work that is good.
5. Composition, the placement of the main subject in the image is very important to get a good composition.
6. Photographic creativity as a direction for the style of cooperation in question is in terms of providing information. Regarding the delivery of information in virtual photo shoots, the communication between the photographer and the model is constrained by the internet network, sometimes the model is slow to follow the photographer's instructions.
7. Virtual photoshoot steps begin with determining the concept of the photo. The shooting process begins with a conceptual agreement to be used between the

photographer and the client. The next stage is to determine the location around the house or the agreed location and property that supports virtual shooting needs. The lighting used in the virtual photoshoot is natural light to make it look more natural and soft. The photographer instructs the model to pose in front of his gadget's camera and the photographer will take a picture on his laptop screen with the camera or by taking a screenshot. If for photo quality, of course the results obtained from this virtual, if printed in hardcopy, are not good, but during the pandemic, all activities are transferred to online media and the need for photos is limited to social media activities or internet promotion so that the quality produced through virtual photoshoots can be used in social media. on line.

V. Conclusion

Photography is a world of creativity without borders. Nothing can limit it even though in the Covid 19 pandemic. Advances in technology make it easier to be creative in all situations. The creativity in question involves all aspects and processes of making photos, from selecting the equipment used, carefulness in determining the object of shooting to the virtual shooting process. Foresight in determining the object is very influential on the photos to be produced and stable internet access will facilitate communication in the virtual photoshoot. Virtual photoshoots can be done easily anywhere without time and space limits, assisted by editing applications that make it easier to edit photos as desired and social media that accelerate the spread of photography, making virtual photoshoots even more desirable during the Covid 19 pandemic.

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Covid 19 Social Aid: Political Interest or Humanity in the Study of Traditional Banjar Balinese Community

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Abstract

The world is being hit by an outbreak of the corona virus or Covid 19 which is a type of virus, where the mode of transmission is very fast and massive. The initial appearance of this virus is thought to have been transmitted from animals to humans. The cases that emerged all had a history of contact with the animal market in Wuhan, so the outbreak eventually spread around the world. On March 12, 2020, the World Health Organization (WHO) United Nation announced the disease caused by the new type of Corona virus or Covid-19 as a pandemic. The spread of the corona virus in Indonesia has caused panic in Indonesian society which causes people to panic buying, which results in people buying up a lot of goods. The Indonesian government issued a central government policy to ask the region as a Covid-19 alert area, the aim is to provide information to the public about the dangers of Covid-19, as well as to prepare social bailout funds for the community. Based on this, law enforcement officers were asked to form a task force that specifically oversees the distribution of social aid related to the handling of the corona or Covid-19 pandemic, especially the allocation made by village officials in Bali, in this case the traditional banjar Balinese community. This task force is deemed necessary to prevent irregularities and even corruption in the management of social aid funds related to the corona virus, which value reaches Rp 110 trillion. For information, the government has decided to increase the 2020 State Budget for handling Covid-19 amounting to IDR 405.1 trillion. This total budget will be allocated IDR 75 trillion for health sector expenditures. Then, as much as Rp. 110 trillion for social safety nets, including for tax incentives and the people's business credit stimulus (KUR), and Rp. 150 trillion for financing the national economic recovery program.

Key Words: Covid 19 Social Aid, Political Interest, Humanity, Traditional Banjar Balinese community.

I. Introduction

On March 12, 2020, the World Health Organization (WHO) announced the disease caused by the new type of Corona virus or Covid-19 as a pandemic. The issuance of a central government policy to ask the region to become a Covid-19 alert area, as well as providing counseling to citizens about the dangers of Covid-19, and preparing social bailout funds for the community. However, there was confusion in the funds that had to be disbursed for social assistance, namely the Village Minister in circular letter Number 8 of 2020 about the Response Village of COVID-19 and the PKTD affirmation, which is related to funds worth 8.1 billion which are used for village labor-intensive funds and not for social funds, while in Instruction of the Minister of Home Affairs of the Republic of Indonesia Number 3 of 2020 instructs the regent to the village head to shift the village labor-intensive funds used for covid-19 social assistance and social problems.

Because of among Circular Number 8 of 2020 from the Minister of Villages and Instruction of the Minister of Home Affairs Number 3 of 2020 from the minister of home are different. A few weeks later, the Village Minister Circular Letter Number 11 of 2020 appeared which contained strengthening of the Circular No. 8 of 2020 concerning labor intensive and village funds that could be used for direct cash assistance and Covid 19 social aid, but what made confusion was the direct cash assistance and Covid 19 social aid criteria, where in point 1 there are criteria for being poor but not because of the impact of Covid-19. Described in point 1, namely people who live in houses with dirt and bamboo walls, no electricity because it is a problem, and at point 7 there are those who are not allowed to receive direct cash assistance and Covid 19 social aid from village funds, namely those who receive assistance from district, provincial and district governments. center, etc. (and others), sentences and others should not be used because they have ambiguous and indecisive meanings. For those who like to watch television news, the vocabulary of politics is familiar. Political interests are no stranger to Indonesian politics.

The method used in this research is literature study, where the data obtained will be compiled, analyzed, and concluded which will lead to conclusions about the literature study of Balinese traditional villages as a strategy in launching policies during the

pandemic. This study found that customary villages are a team that embodies effectiveness in efforts to tackle Covid-19 starting from the context, composition, and process in it to solidarity with social groups derived from local wisdom values. The welfare of members of customary villages, especially those assigned to the task force for handling Covid-19, must be considered and the regional government should not use a generic strategy to archive low costs and broad differentiation in implementing policies.

II. Political Interests

Politics is an attempt to achieve a better life. The Ancient Greeks, especially Plato and Aristotle, named it “en dam onia” or the good life. However, the notion of politics as an effort to achieve a better society than it faces, or what Peter Merkl calls: "Politics in its best form is an attempt to achieve a social order that is good and just. quest for a good order and justice"- however vague - still present as the background and purpose of political activities. In the meantime, of course it needs to be realized that perceptions of good and fair are influenced by the values and ideology of each and the era concerned (Budiarjo, 2008: 15) In general it can be said that politics (politics) according to Budiarjo (2008: 15)) is an attempt to determine regulations that are acceptable to the majority of citizens, in order to lead society towards a harmonious life together. Efforts to achieve the good life involve a variety of activities, including the process of determining the goals of the political system and politics is an attempt to achieve a better life.

The Ancient Greeks, especially Plato and Aristotle, named it “en dam onia” or the good life. However, the notion of politics as an effort to achieve a better society than it faces, or what Peter Merkl calls: "Politics in its best form is an attempt to achieve a social order that is good and just. quest for a good order and justice"- however vague - still present as the background and purpose of political activities. Meanwhile, it certainly needs to be realized that perceptions of good and fairness are influenced by the values and ideology of each and the era in question (Budiarjo, 2008: 15). In general, it can be said that politics (politics) according to Budiarjo (2008: 15) is an attempt to determine regulations that are acceptable to most citizens, to bring people towards a harmonious life together. The effort to achieve

the good life involves a variety of activities, among others, the process of determining the goals of the political system. Basically, it is difficult for humans to separate themselves from their interests. When he was in a group, it was also difficult for him to distance himself from the political interests of his group. Joining a political party, it cannot be separated from the political interests. When we are talking politics is definitely talking about interests. It remains how the interests here are constructed towards a better direction, namely political interests, not political interests.

In Indonesia, the existence of Traditional Villages as a forum for traditional organizations is felt to be very close to the lives of people in Indonesia which can help to cover one of the shortcomings of the government in dealing with Covid-19 pandemic. In Bali, the Bali Provincial Government is working with traditional villages in Bali to anticipate the Covid-19 pandemic. This is as expressed by I Wayan Koster as the Governor of Bali, stating that handling the spread of Covid-19 in Bali cannot be separated from the participation of thousands of traditional villages in Bali (CNN, 2020). In addition, handling the spread of the Covid-19 pandemic by involving participation in Bali as well received appreciation and praise from the President of the Republic of Indonesia Joko Widodo and the Minister Finance of the Republic of Indonesia Sri Mulyani Indrawati. (Bali Tribune, 2020).

III. Traditional Banjar Balinese Community

Historically, Desa in the sense of a Traditional Village developed earlier than the Dinas Desa. Traditional villages in Bali are thought to have their origins in the pre-Hindu era, namely from the period of Balinese history called the original Balinese era. It is described that the most important characteristics of this era are the communal pattern of life manifested in a single area in the form of a Village, with Karang Desa and Krama Desa. Integration is commonly conceptualized as a process when social groups in society balance each other to realize the closeness of social relations in society to balance each other to realize close social, economic, political, and defense and security relations. In this case these social groups can be realized among others on the basis of religion. In the view of the

Balinese, the concept of village has two meanings, namely first, the village as a unit of customary law community, which has a unity of tradition, and the karma system of social life, the Hindu community from generation to generation in the ties of Khayangan Tiga (Khayangan Desa) which have a territory. certain assets, and the right to manage their own household. A village in this sense is called a Traditional Village: and secondly, a Village as an administrative area under a sub-district called the Village Service.

The Banjar as a traditional organization is essentially one security unit, one political entity, one economic unit and one cultural unit. To maintain and maintain the integrity of this unity, each banjar generally has a system of rules called the Awig-awig Banjar. As a political entity, Banjar as a social organization, has rules imposed on its citizens, which are related to rights and obligations. Besides that, formally, Banjar has a strategic position, which is included in the organizational structure of the village government, which has a position under the head of affairs (Kaur). For this position, Banjar functions as an executing component of the village program (government). The areas that Banjar have worked on include the PKK activities and the development of Seka teruna-teruni (youths).

IV. Discussion

In Law No.6 of 2014 concerning Villages, it is explained that a village is a village and customary village or what is referred to by another name, hereinafter referred to as a Village, is a legal community unit that has territorial boundaries which is authorized to regulate and manage government affairs, the interests of the local community. based on community initiative, rights of origin, and / or traditional rights that are recognized and respected in the government system of the Unitary State of the Republic of Indonesia. One of the goals of the village is to preserve and promote the customs, traditions and culture of the village community. With decentralization, local governments have the authority to regulate their territories, so that the village's goal of preserving and advancing community customs, traditions and culture can be realized.

Bali Provincial Regulation No. 3 of 2001 concerning Pakraman Village, Pakraman Village is a customary law community unit in the Province of Bali which has a unity of traditions and manners for the social life of the Hindu community from generation to generation in the ties of Kayangan Tiga or Kayangan Desa which have certain areas and assets. own wealth and the right to manage their own household (article 1 no. 4). Pakraman village government is carried out by the village administrator known as prajuru or hulu (paduluan). Pakraman village government system is also very varied because it has its own legal system based on local customs (dresta). The legal system that is commonly used in customary villages or pakraman villages is called awig-awig. In addition to the customary village or pakraman village level, the banjar level is also known as “awig-awig banjar pakraman”. The Balinese people really respect this customary law. Along with the development of the times, tourism and the era of technology in the last few decades, the life of the indigenous Hindu community began to fade, with this phenomenon finally the strengthening of traditional villages began to be discussed by traditional leaders and the governor, finally the Bali Provincial Regulation No. 3 of 2001 was changed to Perda No. 3 2003, and finally became Perda No. 4 of 2019 which has been implemented to date. Joint Decree of the Governor and the Traditional Village Council (MDA) Number 472/1571 / PPDA / DPMA and Number 05 / SK / MDA-Prov Bali / III / 2020 concerning the establishment of a mutual cooperation task force for prevention of Covid-19 based on traditional villages in Bali on 28 March 2020 is one of the roles of traditional villages that are trusted by local governments in preventing the Covid-19 pandemic (Gultom, Tribune 8/4/2020). The Joint Decree of the Governor and the MDA makes customary villages have the obligation to regulate their territories according to the needs of their villages. Each village has different rules according to the agreement on the area it covers. However, it must be realized that the implementation of social assistance in the village does not have a political element. Evaluation and control, which is feedback from below, namely customary villages to the top level, is an important matter in measuring the effectiveness of deploying customary villages as a collaborative task force to prevent Covid-19.

In fact, Bali has received praise from the President as a region that has succeeded in preventing the spread of Covid-19 in Indonesia. Even though there are still shortcomings

in it such as not predicting that Covid-19 is more than the initial estimate, which is only 2-3 months, distribution of social assistance (bansos), to the problem of involving pecalang who do not get compensation for 3 months on duty, traditional villages are proven to be the spearhead in preventing and handling covid-19. The traditional village strategy is a concrete step and effort in protecting Bali's territory. The process of realizing team effectiveness in the form of general and specific goals, to the level of conflict therein. The general objective of the Covid-19 handling and control task force is to assist the government in accelerating the handling of the Covid-19 pandemic. Specifically, it can be in the form of restoring the economic condition to its original state due to the impact of covid-19. According to (Ife, 2001) local wisdom is the values that are created, developed and maintained in the local community and because of their ability to survive and become the guidelines for the life of the community. Local wisdom has six dimensions, namely;

1. Local knowledge
2. Local value
3. Local skills
4. Local resources
5. Local decision-making mechanisms
6. Dimensions of local group solidarity.

These six dimensions of local wisdom are found in traditional villages in Bali, ranging from local knowledge of both language and clothing to the solidarity dimensions of local groups, namely the social system in the form of banjar, subak, seka, gotong royong (Koentjaraningrat, 2010). Regional Regulation No. 4 of 2019 concerning Traditional Villages in Bali is a regulation that regulates activities especially those related to customary law, territory, position, composition, assets, traditions, social manners, to the duties and authorities in Bali. The Perda Desa Adat is the power of Bali in regulating territory legally, because it has legitimacy and legal power.

V. Conclusion

Human resources are assets that are owned, especially Balinese human resources who uphold cultural values, it would be nice not to be used by certain parties who want to

take advantage of the Covid-19 pandemic. The strategy of the Bali local government which was praised by the President in preventing Covid-19 was actually a trigger for enthusiasm to continue to grow, especially in launching policies. The policies carried out are actually up to the final stage, namely evaluation and control, in which evaluation and control are checks and balances in a policy so that they can improve for the better. The condition of traditional villages has its own role in helping the government to anticipate the spread of Covid-19 in Indonesia, customary villages can play a role as a forum for information, or a mouthpiece for the government in delivering health protocols and government policies related to anticipating the spread of Covid-19. In addition, traditional villages can be a forum for guidance, and a place to accommodate the aspirations of people who are undergoing the Covid-19 protocol, as well as local wisdom found in every Traditional Village in Indonesia that can be used as a guide in carrying out health protocols in anticipating Covid-19. A good and clear regulatory system between the central government and local governments can be implemented effectively, if law enforcers and the government have high integrity and the community obeys the policies issued by the government in dealing with the COVID-19 pandemic, so this will become a barometer for good for Indonesia in the future. The role of traditional villages which are vital in protecting their territory is actually a valuable asset of the Bali local government which must be considered for welfare in carrying out activities related to customs as well as all activities that make traditional villages a part of these activities.

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Injustice for Balinese Women during the Covid 19 Pandemic

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Abstract

The Covid 19 pandemic not only has various impacts that cannot be avoided. The implementation of restrictions on community activities has an adverse impact on society. What is most felt is the economic impact, especially Bali, who mostly work in the tourism sector. Many business actors have experienced a decrease in income so that they have to lay off their employees. Balinese families who adhere to a patriarchal system, housewives experience a very significant impact. In this paper, the author wants to describe the factors that affect workload and domestic violence occurs due to the impact of the Covid 19 pandemic in Bali. Gender is a social construction that is formed in society regarding the roles of men and women, which in this description focuses on the family consisting of the head of the family, usually held by men then wives and other family members. The family is the smallest social system in society. In gender issues, it is more often discussed about injustice against women who are considered weaker than men in their daily lives. Using qualitative analysis and literature study, the authors conclude that the existence of gender injustice during the Covid 19 pandemic is due to the uncertainty of conditions that occurred during this pandemic. Families with a low awareness of gender equality will experience difficulties in facing this pandemic. hope is that through this paper the reader can understand the complexity of women as part of gender.

Keywords: Injustice, Gender, Bali

I. Introduction

Covid 19, since its first appearance in Wuhan China in December 2019, this virus In less than ten months has spread to more than 200 countries in the world. By the World Health Organization (WHO) positive cases of Covid 19 reached 4.5 million cases with a death rate of 7 percent. The Covid 19 pandemic has destroyed many things in life. This nation is swayed by uncertainty. The medical personnel struggled to save the increasing number of victims with makeshift equipment. To cut off the spread of the Covid 19 virus, various appeals have been made by the government. The community is in the home “prison” for

more than three months. Meanwhile, a wave of layoffs occurred. The economy is difficult because there is no circulation of money. In this uncertain situation, the people have to fight in order to get through difficult times. The development of the Covid-19 Pandemic in Bali Province is still ongoing without showing a significant downward trend. As of 29 October 2020 recorded an increase in cases: as many as 59 people through Local Transmission, 56 people recovered, and 2 people died. The cumulative number of cases was as follows: 11,647 confirmed positive people, 10,453 people recovered (89.75%), and 382 people died (3.28%). Active cases per day are 812 people (6.97). (Source: Website of the Bali Provincial Health Office). According to Presidential Instruction No. 6 of 2020, the Governor of Bali issued PERGUB No. 46 of 2020, which regulates Administrative Sanctions for Protocol violators. Health The amount of fines applied is IDR 100,000 for individuals and IDR 1,000,000 for business actors and other public facilities This becomes a dilemma when people who are affected by health problems also have an impact on the economy and government regulations There has been a lot of debate. Prevention of Covid 19 is not only the task of the Government, but is the responsibility of themselves, families and communities in Bali.

The Balinese people experience a very significant impact, especially for families who rely on tourism as their main source of income. Men in Bali as the main breadwinners often experience inner pressure from their superiors, also in the form of decreased turnover, even layoffs due to the Covid 19 pandemic. This has a huge impact on the family economy in Bali, which generally still adheres to a patriarchal system. Patriarchy is a family system that places men as the main and dominant power holders in the role of determining decisions, moral authority, social rights and property control. In Balinese families, the figure called the father has authority over the wife, children and property, which means that property and titles are inherited from male descendants. This system implicitly institutionalizes men's government and privileges and places men as the backbone or head of the family in Bali.

Apart from patriarchy in Bali, religion also makes men have special rights over women. The concept of Purusa Pradana is that when a woman marries a social system, she lives in a man's house. In more complex cases, women who marry in a lower caste are termed a

thief or secretly married. This becomes a polemic in which the woman is likened to having died at home and no longer has rights over her family, even in an even more extreme case women are not allowed to go home to visit their parents, even in death ceremonies which require a child to pay final respect to both parents. This is inseparable from the domination of men in Bali not only covering the personal sphere, but also the privileges "that men have. They also feel they have the right to exploit women's bodies.

Based on this, it is necessary to observe the things that cause gender inequality during the Covid 19 pandemic, especially in Bali. By knowing this, it is hoped that all parties will strive to prevent or minimize gender injustice which has so far weighed heavily on women as creatures that are more complex and weaker than men. There needs to be a role for various parties to achieve gender equality, the first is from the individual itself to the family and the environment, and it must also be supported by the ranks of leaders/ policy holders in this case the government.

II. Discussion of Theory

Historical Gender Theory

Gender theory has generated significant responses from theorists who are divided into three main macro-social perspectives, namely functionalism, analytic conflict theory and neo-system theory of Marxism. These theorists, however, use the same analytical process to place the sex differences in analysis: their general theorists of wide-scale phenomena. First, they define the theory as a system of relationships and interaction structures that are understood as regular patterns in individual behavior. Functional theorists and analytic conflict theorists, focus on states or sometimes particularly in analytic conflict theory on premodern cultural groupings, world system theories that focus on global capitalism as a transitional system in which the nation state is an important structure. Second, these theorists focus on the state of women in the system they have described. Third, each of these three groups of theorists tries to explain the gender stratification which is seen as almost universally detrimental to women. The main proponent of the theory of gender

functionalism is Miriam Johnson. She first acknowledged the failure of functionalism to adequately examine the disadvantages that women suffer in society. What is important for functional theorists to understand gender issues is Johnson's application of Talcott Parsons' conceptions such as expressive versus instrumental roles. his thesis on the relationship of family institutions to other social institutions and his model of functional society. Analytic conflict theory, the most influential theory that analyzes gender issues from the perspective of conflict theory is Janet Chafetz. Chafetz's approach is cross-cultural and cross-historical and tries to formulate a gender theory in all social patterns in particular. More specifically, he focused on the problem of gender inequality, which he called the stratification of the type of clamines. Starting from this gender stratification, Chafetz sticks to the practice of analytic conflict theory. He finds recurring forms of social conflict and analyzes them from the point of view of the neutral value of structural conditions that result in increased or decreased conflict intensity.

World system theory, this theory views global capitalism in all its historical phases as a system to be the target of a sociological analysis of national societies and other special cultural groups. is an important structure in the world capitalist system because it is the economic stratification of the society and its groups. the division of labor, capital and power between and within it, and class relations within each social unit. Thus, this theory typically only understands the role of women who are the shadow of capitalism, namely when women work in the capitalist production and market processes. However, full and direct involvement with gender issues immediately made this social system model a problem.

Gender Difference Theory

In the history of feminist thought, "differences" have been a problem in several important debates. All theories of gender difference have to face a problem that is usually termed an "essentialist argument": that is, the fundamental difference between men and women is immutable. This resilience can usually be traced to three factors: 1) biology, 2) the social institutional need of men and women to fulfill different roles, in particular, but not solely

in the family, 3) the existential or phenomenological need of humans for produces the "other" as part of the self-defining act. Alice Rossi (1977; 1983) said that the state of human biology determines many social differences between men and women. But on the whole, the feminist response to sociology is contradictory. There are four themes that mark the theory of gender inequality: 1) Men and women are placed in society, not only differently, but also unequally; 2) This imbalance stems from community organizations, not from important biological or personality differences between men and women. 3) Although individual humans have slightly different characteristics and appearance from one another, there is no natural sigrufig difference pattern that distinguishes men and women. All human beings are characterized by a profound need for freedom to seek self-actualization and by a fundamental weakness which causes them to conform to the constraints or opportunities of the situations in which they find themselves. All theories of inequality assume that both men and women will respond to social situations and structures that increasingly lead to equality (egalitarianism) easily and naturally. In other words, they justify an opportunity to change the situation.

Gender Oppression

Gender oppression describes the situation of women as a result of direct power relations between men and women, in which men have a fundamental and concrete interest in controlling. use, conquer and oppress women, that is, to dominate. According to the theory of oppression, domination is any relationship in which the dominant party (individual or collective) succeeds in making the other party an individual or collective) which is subordinated as a means of will and refuses to recognize the subjectivity of the subordinated party or the opposite, seen from the subordinated party, is The relationship in which the placement is subordinated is only as oppression, the situation of women is basically just being used, controlled. ditaldukan and oppressed by men. Most of the early feminist theorists focused on the issue of gender inequality, while the main hallmark of contemporary feminist theory is the breadth and intensity of its attention to oppression (Jaggar, 1983).

III. Discussion

Gender will not be a problem if it is done fairly because in the role and context of the bodies men and women already have their respective roles and have undergone a long social construction process so that it becomes normal. Forms of Problems or inequality Gender can be seen in the inequality between genders, for example one of the sexes feels disadvantaged, or has a differentiated degree, is considered inadequate, is treated lower because of an assessment in terms of gender factors. This is also inseparable from existing stereotypes in all fields, gender disparities / injustices result in limited access to access, control and resources in the community. We have seen a lot of this or increased during the Covid 19 pandemic, especially in Bali. As for the form of gender inequality, the author tries to express it in the following form.

Domestic violence

During the Covid-19 pandemic, cases of domestic violence (KDRT) were still rampant in Denpasar, Bali. As of June 2020, the Denpasar City Center for Integrated Services for Women Empowerment and Child Protection (P2TP2A) has handled 14 cases of domestic violence. "During this pandemic we handled cases of domestic violence, sexual violence, and also cases of child seizure," said the Legal Counsel for P2TP2A Denpasar City, Gusti Ayu Agung Yuli (quoted from tribunnews.com). Domestic violence or domestic violence is gender-based violence that occurs in the personal sphere. This violence occurs a lot in personal relationships, where the perpetrator is someone who is well known and close to the victim, for example acts of violence committed by husbands against wives, fathers against children, uncles against nieces, grandfathers against grandchildren. This violence can also occur in dating relationships, or be experienced by people who help with household chores and live in the household. In addition, domestic violence is also interpreted as violence against women by family members who are related by blood. Even though there are clear laws that regulate domestic violence, sadly, women in Bali are reluctant to report these cases to the legal realm. This is due to the lack of knowledge and reluctance of women to access justice or fight for their rights in the realm of law.

Unwanted pregnancy

Unintended Pregnancy can also be abbreviated (KTD) (Unintended Pregnancy). An unwanted pregnancy is one that occurs either for reasons of mistimed timing or because the pregnancy is unwanted. When a woman does not want a pregnancy at conception (conception), but still wants a future pregnancy, then this pregnancy can be categorized as a pregnancy that occurred not at the planned time (mistimed / unplanned). If so, a pregnancy that is intended (intended) is a pregnancy where the event is desired or a pregnancy that is expected to occur because it is being planned (Guttmacher, 2008: 4). As a result of restrictions on community activities resulting in more time to have sex at home which directly leads to pregnancy. In this case the pregnancy that occurs will be more detrimental to the woman herself, where the government recommended during the pandemic to temporarily postpone pregnancy. Pregnancy during a pandemic will make it difficult for the mother-to-be to get health services. Various procedures are carried out before receiving health services, such as a rapid test whose accuracy is still in doubt. Another case is the burden of additional costs, which, as the author observed in a private hospital, charges personal protective equipment for doctors who will take action on mothers who want to give birth. This is very burdensome for families with mediocre economies. Apart from this, pregnancy for the Balinese people is considered a gift or is termed fortune, paica Bhatara, Nak ngidih Nasi, but behind this gratitude there is a burden awaiting pregnant women during the Covid 19 pandemic.

Causes of Gender Injustice during the Covid- 19

Based on the description above, the importance of realizing gender justice and forms of injustice that occur due to gender inequality during the Covid 19 pandemic is in accordance with the author's observations. In the next discussion, it is important to know the causes or things that are an indirect impact of the Covid 19 pandemic on gender. Here the authors see from various points of view, including from an economic, environmental and mental / psychological perspective, which are described as follows:

The economic sector is the most affected indirectly in the Covid 19 pandemic, from the point of view of policy holders it becomes very dilemmatic when only paying attention to the health aspect through prevention with restrictions on large-scale community activities which greatly impact the stoppage of the economy. Economic factors that refer to gender issues in family income. People in Bali who are so dependent on the tourism sector have suffered a very pronounced loss. Many families have switched professions to become salesmen as a result of layoffs from their main jobs which were stopped due to the pandemic. Of the domestic violence that occurs, it tends to be among those in the economy with income of 5 million and below.

The environment here is a family that has to live with large-scale restrictions, the habit of staying in touch cannot be done directly during a pandemic, there is a public fear of transmission from an asymptomatic person, making the family apathetic or just prioritizing the safety of their own family.

The mental or psychic of the community in the community during the Covid 19 pandemic was very influential, it is not uncommon for this factor to have an impact on various things, for example if our prokos is disturbed it can reduce the body's immunity. Psychology also makes people stress / depression / fear of uncertainty that occurs due to covid 19. In terms of psychological gender disruption due to loss of work or increased workload resulting in an outlet of anger or emotions towards other family members.

IV. Closing

Based on the description above, it can be seen that the causes and factors that lead to gender injustice in society, we can take precautions as early as possible so that this does not happen and be suppressed starting from ourselves. An understanding of gender equality is needed in this case, the efforts of all parties so as to realize gender justice that is in accordance with the nature, order and norms prevailing in the local community. In the case of gender, women are often marginalized in a collective society that adheres to a patriarchal system. For this reason, it is hoped that women can become movers and shakers

who are obliged to fill themselves, with that violence against women can be prevented so as to realize equal rights for all individuals, both men and women.

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The Ritual of Balinese Hindu amid the Pandemic

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Abstract

The Covid 19 pandemic first appeared in Wuhan China then spread to almost all parts of the world, the spread of this pandemic to various parts of the world was caused by human migration as the host carrying the virus, Indonesia had boasted that Indonesian antibodies were immune to Covid 19, but in finally this virus was first discovered in Jakarta until finally in early March 2020 the Covid 19 virus infected one of the residents in Bali. As a world tourism destination island, Bali cannot escape the negative impact of the spread of the Covid 19 virus, various regulations and policies set by the Governor of Bali include implementing President Jokowi's decision to start working from home, learning from home and worshipping at home, to reduce the rate of spread. Covid 19, the public is urged to comply with several health protocols, one of which is "social distancing" and the recommendation to stay quiet "at home" with various policies issued by the government resulting in several modifications to community activities and also religious rituals in Bali, then emerging new faces of religious rituals that took place during the pandemic. The portrait of religious rituals that occurred during the pandemic is interesting to discuss how a modification in religious rituals occurs, using qualitative analysis, presenting data sources in the form of photos and interviews with various sources. Some of the results of the modification of religious rituals were obtained, including in terms of portraits of religious ritual actors who appear different by wearing health protocols, the existence of arrangements in carrying out religious rituals, emerging discourses of nyipeng, and changing the view of Balinese people to carry out the cremation process for families who died in a pandemic situation this is the best choice for doing the pengabenan process.

Keywords: Modification, Ritual, Pandemic

I. Introduction

The Covid 19 pandemic first appeared in Wuhan China then spread to almost all parts of the world, this pandemic resulted in paralyzed human activity and the economy, the spread of this pandemic to various parts of the world was caused by the movement of humans as hosts carrying the virus, Indonesia had boasted that Indonesian antibodies are immune to

Covid 19, but in the end this virus was first discovered in Jakarta until finally in early March 2020 the Covid 19 virus infected one of the residents in Bali.

As a world tourism destination island, Bali does not escape the negative impact of the spread of the Covid 19 virus, various regulations and policies set by the Governor of Bali include implementing President Jokowi's decision to start working from home, learning from home and worshipping at home, until mid-March school. starting to close, offices starting to work from home, leading to international flights to Bali starting to close, tourists who are traveling in Bali heard that in Bali, cases of infection with the Covid 19 virus have begun to be found, the tourists immediately leave Bali, even some tourists are picked up directly from their country to immediately leave Bali Island.

This finally caused Bali tourism to fall for the second time after the Bali bombing case, even though the impact is much worse at this time, even though we have implemented social distancing, work, study and worship at home but the spread of Covid 19 continues to increase. Until the time of this writing, the distribution of covid 19 clusters is still growing and there are no signs of Bali tourism improving.

To reduce the rate of spread of Covid 19, the government issued an appeal to comply with several health protocols, one of which is "social distancing" and the suggestion to stay quiet "at home" this has resulted in Bali, which is usually bustling, very lonely, people are afraid to go out of the house if not. There are urgent matters, especially President Jokowi urged that work, study and worship activities be carried out at home.

In addition to offices, schools are also closed for the teaching and learning process carried out with an online learning system, State Civil Servants are also encouraged to work at home, crowd activities are not allowed, religious activities have begun to be restricted, entertainment places, shopping centers and tourist attractions are closed.

To reduce the rate of spread of the covid 19 virus, the provincial government of Bali is working together with the Traditional Village which is a customary law community unit in Bali, in a joint decision by the Governor of Bali involving the Traditional Village Council number 472/1571 / PPDA / DPMA, Number: 05 / SK / MDA-Prov Bali / III / 2020

concerning the formation of a mutual cooperation unit for the prevention of Covid 19 based on Traditional Villages in Bali. In the decree, one of the duties and authorities is to direct the village community to reduce going to crowded places and reduce activities that involve many people, including in religious activities □1□.

II. Discussion Of Theory

Culture

Culture comes from the Sanskrit word "buddhayah" which is the plural form of "buddhi" which means "mind" or "reason". Thus, culture can be interpreted as "things that are related to reason", so culture is the result of creativity, taste and human intention □2□. Three cultural phenomena according to Honingmann, namely: first is the form of culture as a complex of ideas, ideas, values, norms, regulations and so on, the second is the form of culture as a complex of human patterned activities and actions in society, while the third is a form of culture as objects - human-made objects. Human ideas and ideas in society are in the form of customs and customs, in Balinese society these customs and traditions are reflected in the terms kala and patra villages which serve as guidelines for Hindu communities both in their behavior in ritual and religious practices.

According to C. Kluckhohn, there are five basic problems in human life that are the basis for the framework of various cultural value systems, one of which is the problem of the nature of human relations with the surrounding In essence, they can only give up without much effort, but there are also many other cultures that view nature as something that can be opposed by humans and oblige humans to always conquer nature and other cultures, there are those who think that humans can only try to find harmony with nature.

Regarding harmony with nature, Balinese people have the concept of Tri Hita Karana. Tri means three, Hita means prosperous / happy, Karana (cause), ultimately Tri Hita Karana means Three elements causing happiness, or three source of prosperity or happiness in life, both physically and mentally □3□.The Balinese people apply the Tri Hita Karana concept in daily life, how the ritual and religious practices of the Balinese people are guided by the

Tri Hita Karana and the concepts of Desa , Kala , Patra so that the religious rituals and social practices of the Balinese people are always fluid and adapt to the situation, time and place with the goal of harmonizing human life with fellow humans, humans with nature and humans with God.

Desa Kala Patra in Balinese Society

Desa Kala Patra for Hindus, this term is very familiar, this term refers to the causes of different Hindu ritual practices in each region. Desa means where we are, Kala is the time when we are and Patra is the state or situation and conditions where we are □5□., Desa Kala Patra means flexibility or adjustment according to the place, time and conditions in which we are. In Hindulukta, it is stated that another understanding of the concept of Desa Kala Patra is the flexibility of the community's interpretation of an area within a certain period of time which is adjusted to certain situations and circumstances, this is a form of flexibility through continuous reinterpretation and improvisation by the Balinese people, this causing a religious ritual process in In various regions, times and conditions have become different but are accepted as an improvisation and modification of religious practices without diminishing the essence and purpose of the ritual process.

III. Discussion

The Covid 19 pandemic has certainly brought many changes to social life in Bali, not only in the economic sector, but also in the religious system of the Balinese people, to reduce the rate of spread of the Covid 19 virus, the government together with traditional villages in Bali issued an appeal regarding restrictions on religious activities, during ceremonies and On the big day of Hinduism, only one person from each family can come to pray to the temple, other members will stay at home and wait for the water that is brought from the temple to get blessings from Ida Sang Hyang Widhi Wasa, a portrait of religious activities in the temple also seems to experience various changes, the stakeholders use masks and

face shields, in front of the temple are guarded by pecalang and order the people who will pray to wash their hands and check body temperature. The prayer is carried out very briefly in order to limit the number of people in the temple area, all artistic activities are also not presented in the ceremony process, the noise of the gong is no longer heard accompanying the ceremony procession.

Restrictions on Religious Activities

The Balinese government issued a circular regarding the limitation of religious activities, PHDI as the Balinese Hindu Parisadha issued the discourse of "nyipeng" or all customary activities were carried out by limiting human presence, all religious rituals which are usually festive accompanied by gamelan, dances and the spilling of people who wish to pray during during this pandemic period, it is limited, even one family can only be represented by one person to pray at the temple.

Religious activities must pay attention to health protocols, including religious leaders who lead the ceremony seen wearing masks and face shields, the strains of mantras that used to sound melodious now can be heard faintly behind the medical mask. The sprinkling of water that is usually drunk three times to get the gift now has to be wrapped in plastic because it is prohibited to remove the mask during the ceremony so that the tirta is brought home to receive blessings in their respective homes.

At the turn of the Caka New Year, which is generally celebrated by Hindus by parading ogoh - ogoh along the road where the community will spill over to follow the procession, now it is no longer there, this time is the second year of Bali without ogoh - ogoh, Bali is really quiet now.

Cremation Becomes a New Option Masyarakat

Bali has a ritual "Ngaben" in the Veda scriptures, it is stated that every Hindu who dies must be turned into ashes so that his atma reaches moksa which is the goal of Hinduism to reach Moksa. Through this Ngaben process, the bodies are burned to become ashes and then the ashes are dumped in the sea. This process is called Ngaben. The Ngaben process

can be carried out for days starting from determining the good day, making the attribute of the Ngaben ceremony to the ritual of burning the body.

When the corpse leaves the funeral home, there are several processions carried out by the family to untie the bonds of spirituality so that the time to go to nirvana goes well. After several processions are carried out, the bodies are put in a container, usually in the form of a lotus, which is then carried to the grave, but do not forget that at each crossroads they pass, the bodies will be rotated three times which is believed to be a "mamitang" process. Then the journey continues to the burning area. the corpse is then burned using a kind of gas stove to speed up burning.

In this ritual pandemic situation which has experienced the greatest change, especially since the corpse died from contracting the Covid 19 virus, the process of cremation will be carried out by complete health personnel using attributes in the form of attributes of self-shielding from the virus and carrying out health protocols then the cremation process can be carried out, besides that the "mamitang" process or the process of turning the body around three times at each crossroads as a form of releasing worldly ties during a pandemic is generally carried out by a corpse that turns around three times. This phenomenon has arisen since the outbreak of the Covid 19 case, where the Ngaben process switched to using the cremation method and the mamitang corpse process using an ambulance instead of using "bade" or "padma".

There has been a change in the process of cremation, from the previous process of cremation that the Balinese people did not pay attention to because there is still a belief that Ngaben must be done in a traditional grave with a series of ceremonies, but in this pandemic situation, the Balinese people began to consider the cremation process to carry out the ritual of the ritual. In addition to the consideration of the pandemic period, it is not possible to carry out the pengabenan procession, it is also to prevent yourself from contracting the Covid 19 virus.

The Loss of Balinese Dancer Smiles Accompanying Religious Rituals

Art is a part of Balinese life, art has penetrated every aspect of Balinese life. Art is also present in every religious ritual, one of which is dance. Every major religious ceremony in Bali always presents dances, this religious dance is used to worship Ida Sang Hyang Widhi Wasa not only to show the beauty of body movements but is used as a tool of worship. The religious dance staged has the aim of completing the process of religious rituals and there are even several dances that must be presented at every major religious ceremony.

The dances that are presented in religious rituals are either sacred or entertainment in nature, something that is identical to the presence of dancers is the smile of Balinese dancers who are present at each dancer's body movement has now disappeared, covered by medical masks as a mandatory requirement that must be obeyed for pandemic period. The loss of a Balinese dancer's smile certainly brings a new face to Balinese dance because it is presented with a new look that makes its aesthetic beauty lessened because it is present without the typical Balinese dancer's smile.

IV. Closing

The Balinese people in responding to the Covid 19 pandemic tend to adapt to conditions according to the concept of Tri Hita Karana and Desa Kala Patra, this concept is well implemented during the pandemic, religious practices and community practices during the pandemic period adapt well and bring up various new faces of rituals religion in Bali, religious practices run well without sacrificing the health of the people.

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Barong Nong-Nong Kling at Suwelagiri, Klungkung

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Abstract

Barong Nong-nong kling art in Aan Klungkung Village which is performed on every Galungan and Kuningan Day indicates the implementation of Hinduism. When this performance is accompanied by the nglawang ritual, the socio-religious meaning will become stronger. This tradition is a ritual of repelling reinforcements which is expected to be able to expel all negative forces for agriculture in particular, and neutralize all diseases that threaten humans. After that the harmonization of human life is created with others, nature and God. So it can be concluded that the ritual tradition that was born from this agrarian region is a natural answer in overcoming the problem of disturbances to business and agricultural products which are the important support of life. This unique reality that is not faded by the flow of modernization values raises several questions: What and how does the Barong Nong-nongkling ritual tradition remain an important part of community life in Aan Village? Why is this ritual tradition performed on every Galungan/Kuningan day? What is educational meaning behind this Barong Nong-nong kling performance? This problem is tried to be answered through historical and socio-cultural approaches as well as historical methods described by heuristics, source criticism, interpretation and historiography of the form and meaning of the typical ritual traditions of the Village (Pekraman) Aan, Klungkung.

Keywords: ritual, tradition, Barong Nong-nong kling, Galungan / Kuningan, agrarian

I. Introduction

The art of Barong Nong-Nong Kling in Aan Village, Klungkung which is staged every Galungan and Kuningan days indicates the existence of socio-religious values which give special meaning to the community, especially in the village of Aan Klungkung. It is highly believed by the public that the performing arts are staged on every holy day of Hindus to bring fertility and welfare blessings to the land and people of the region. The performing arts of barong hanging out are getting more of a religious spirit when it is accompanied by the nglawang ritual. This tradition is a ritual to reject reinforcements carried out by a group

of young people parading the barong around the village accompanied by gamelan, on Galungan and Kuningan holidays. Through the performance of the barong nong nong kling ritual, it is hoped that it will be able to repel all negative forces for agriculture, such as pest disturbances and neutralize all diseases that threaten humans. Thereby creating a harmonization of human life with others, nature and with God.

The performing arts of Barong Nong-Nong Kling is performed using the media of music, dance and drama. The name nong-nong kling comes from the sound of the accompanying gamelan accompaniment, which when played will sound *nong ... nong ... kling*, so it is called barong nong-nong kling. Even though the performance is not demonstrated with a barong, the performing arts are grouped into the art of barong.

The performance of the nong-nong kling dance using Sita and Subali *tapel*/masks equipment. This is similar to the Balinese wayang wong performance, because both use the basis of the Ramayana story. It's just that the story that is played in the Balinese wayang wong, can be taken freely from several episodes in the Ramayana story, while nong-nong kling is limited to the episode "Kerebut Kumbakarna" (Kumbakarna which many wanara / apes fight against). This art performance procession begins with facilities and infrastructure called banten and ritual prayers from the players and the local village community (Result of a visit to the temple in Aan village on September 5, 2020). After that, a show is performed in the temple area, and then at an intersection and then around the whole village area. In behind the physical aspects of this Barong Nong Kling performance there is a meaning in the socio-religious aspect, namely that together with this performing art, it has fostered a sense of community togetherness in managing life, the environment and the relationship with God.

Variations of aesthetic and ethical values make this performance art a unique, beautiful and valuable art. The local traditional arts, which are still sustainable until now, have become a matter of pride for the people and local government of Klungkung Regency. This fact has led to local government policies that place this performing art as one of the regional tourism assets of Klungkung Regency. In connection with this, the barong nong-

nong kling performance art is proposed as a proposal for Intangible Cultural Heritage. Until now it is still in process (Interview result on September 5, 2020).

A Brief History of the Village

The birth of Aan Village began around 1580, when Jero Pasek Gelgel, a member of the Gelgel palace family, and his companions, left the palace towards the Northwest, where there were twin banyans to grab the forest of "Ea" trees in the area. Based on the revelation at an altitude, a pelinggih was built as a place of prayer which was named Pura Measurement. After that the group descended and continued to explore then erected a pelinggih which was named Pura Suwela which is still disung-sung (the ceremony is at each tumpek landep). In the forest of the Ea tree, a settlement was built to be precise in the north of the twin banyan tree which was later named Aan Village (I Wayan Sukra Erawan, 2012: 37). In the hilly area of Aan Village, many monkeys are inhabited. This condition seems to have influenced the emergence of the barong performing arts tradition, such as the Sugriwa and Subali dances which resemble the movements of a monkey.

In relation to the birth of the barong nong-nong kling, according to the Purana version, it was stated that around 1755 in Aan Village there was a famine, due to crop failure due to pest attacks. In order to overcome this problem, residents are required to make barong nong-nong kling consisting of Anoman, Sugriwa, Subali, Rahwana and several clerks. The residents then played the barong throughout the village and all plantation areas that were affected by the disaster. After the performance was finished, the trees returned to bear fruit and harvest overflow. As a sign of joy and an expression of gratitude for the abundant harvest, the residents agreed to hold a performance of ngelawang barong nong-nong kling throughout the village (Pura Suwela, without a yard).

Socio-Economic and Cultural Conditions

Desa (pekraman) Aan in its development has become a village that has 4 official banjars (Banjar Peken, Suwelagiri, Pasek and Sengkiding) and 2 traditional banjars (Sengkiding and Aan). Aan Village is included in the Banjarangkan District, Klungkung Regency, and is a typology of agricultural and plantation villages with an area of 398 ha. With an

agricultural style, agricultural products include rice, chilies, soybeans, pacah flowers and soybeans. Plantation products include coconut, cocoa, cloves and coffee. Meanwhile, the livestock products include cows, chickens, catfish, ducks and pigs. The agricultural and plantation product data shows that the economic level of this village community is quite high, with a regular subak irrigation system (I Wayan Sukra Erawan, 2012: 38). As a village with an agricultural and plantation typology, with quite a variety of livestock yields, it shows that Aan Village indicates a good average level of prosperity.

From the socio-cultural aspect, the structure of the villagers is homogeneous, namely Hindus with a spirit that is colored by the concept of the Tri Hita Karana teaching (a harmonious, balanced and harmonious relationship between humans and their Gods, humans and others and humans with their environment). Some of the temples as places of worship for them are Pura-Pura Puseh, Dalem, Desa, Penataran, Measurement. In carrying out religious activities, the village community still adheres to existing traditions, including awig-awig. In carrying out the yadnya ceremony it is generally led by pinandita or stakeholders, both village stakeholders and dadia stakeholders. Related to the concept of preserving the Tri Hita Karana concept, the village has organized Tri Khayangan through the pekraman village organization (I Made Yuda Bhakti, I Wayan Watra, 2007).

Meanwhile, the kinship system in Aan Village is a social unit grouped on the basis of ties based on blood ties, with a patrilineal system / kinship ties through the male line. In the relationship between the residents and the village government, they are tied to the complex government structure. Perbekel as the top leader the village acts as a liaison between the villagers and the formal leaders above the expertise (subdistrict, district and so on).

From the above description, it can be concluded that the people of Aan Village as supporters of the Barong Nong-Nong Kling art are people that in their development have a fairly high level of economy, and carry out their socio-religious obligations obediently, especially in understanding and realizing the concept of tri hita karana. Thus the mythology of the conception of the barong nong nong kling performance appears as an answer to the desire of the ancestors to keep reminding their future generations to maintain a balance between humans and God, nature and each other in order to achieve the welfare

of human life, every Galungan and Kuningan holidays with the philosophy of dharma victory over adharma.

II. Discussion

Nong-Nong Kling Barong Art Show on Galungan and Kuningan Day: Functions and Meanings

There are several plays that are staged from this barong art, namely:

1. The Kumbakarna Kerubut play tells the story of the philosophy of a true knight who gives loyalty and love only to his homeland / country. He joined the war not because he defended his guilty sibling, but for the sake of defending his homeland, Alengka.
2. The Anggada Duta play, tells the story of Anggada, a loyal follower of Rama who turns against his lord and goes on a rampage at Rama's palace because he was instigated by Rahwana.

There are several types of barong (meaning: mask), namely:

1. Hanoman, the protagonist of the Ramayana story
2. Subali, a character in the Ramayana story who is a protagonist
3. Sugriwa, the protagonist of the Ramayana story
4. Rahwana, a character in the Ramayana story who is antagonistic
5. Dalem and Sangut are figures of punakawan in puppet stories
6. Tua, is a character in a mask show who is a protagonist

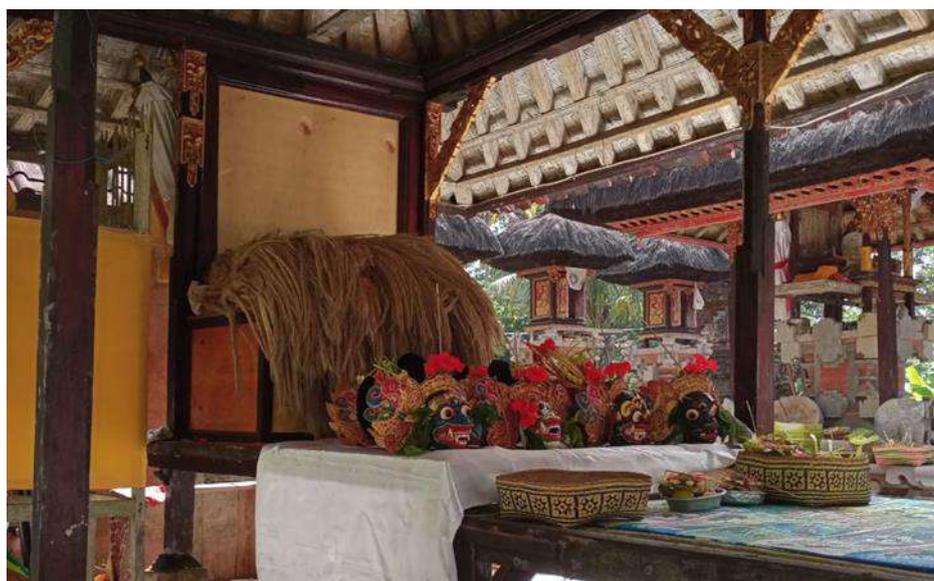


Fig. 1 Some barongs are being celebrated holy ceremony (Author's private collection)

Several plays and types of barong from the performing arts of Barong Nong-Nong Kling, symbolize the values of human life in the world in the form of a struggle between good and evil, between dharma and adharma. The realization of the Tri Hita Karana is a way of victory for dharma, but if people do not pay attention to it, the victory of adharma will result in disaster for human life, which manifests among others as crop failure, soil becomes infertile, and other negative natural phenomena. In terminology Tri means three, Hita means prosperous / happy. So Tri Hita karana means three elements to create prosperity / happiness in life physically and mentally. In Bali these three elements are described as parhyangan, pawongan, and palemahan (I Wayan Sukra Erawan, 2012: 48-49). These three elements are identified as soul, energy / energy and physicality. The parhyangan aspect concerns the harmonization of the relationship between humans and God (spiritual environment, theological), pawongan is related to the harmonization of human relations with humans (socio-cultural environment), palemahan is the harmonization of human relations with natural environment (ecological). So Tri Hita Karana is essentially a balanced attitude in life between the belief in devotion to God, serving others and maintaining sustainability with love in accordance with each individual's swadharma. The conceptions of respecting others, being grateful for God's

blessings and protecting the environment are conceptions of thought that have been taught by our ancestors until now, and this is already in the Barong Nong-Nong Kling philosophy. Thus the Barong performance at Swela Temple during Galungan and Kuningan holidays must be preserved, because this performance will remind you to teach a balanced life in all aspects of the environment, nature and God.

That concept is in line with the fact that barong-hanging shows are held on every Galungan and Kuningan Day. The philosophical value of the rituals of the two Hindu holy days is basically an expression of human gratitude to Hyang Widhi the Creator for the gift of victory over dharma over adharma (Ni Made Sri Arwati, 2007). Thus this performing art becomes a means to realize human goals, namely to achieve a prosperous life.

The Meaning of Education

The education in question is the spiritual strengthening of humans in realizing religious and ethical teachings in their lives. The implementation of Hindu religious values for humans includes *tatwa*, *etika* and *upakara* / ritual apart from *tatwa* or belief in God as truth. In the performing arts of barong hanging out in Aan Village, the concept of *tatwa* can be interpreted as worship of God, which manifested as *Ista Dewata*, which functions as a neutralizer for disease outbreaks. God, who has no form, is manifested as a manifestation for worship and offerings. The worship of God who gives his bounty to nature and humans is implied by the procession of barong nong-nong kling using a variety of offerings/*banten*. Thus God who cannot be seen, but can be felt his presence and existence, through the means of the *upakara* in the procession of performances and *pralingga barong*. The conception of God is realized in religious life in Bali. In relation to the barong nong-nong kling performing arts, the characteristics of *Buta Kala* (negative natural forces, can be neutralized and utilized as much as possible, so that harmony, balance and prosperity will be achieved.

The function of the barong nong-nong kling performance is as a way to achieve safety, in order to avoid harm. That traditional art performance is also to guide the way of thinking of the people of Aan Village in deepening their belief in God Almighty. Aan community

think that the plague is the result of the actions of evil spirits who cannot be overcome by their own.

The ethics education in Barong Nong-Nong Kling performance is related to morality which is a form of self-control that can bind humans in the rules of good behavior. In relation to the barong nong-nong kling show, the people of Aan Village are educated to think, say and do good while performing the barong hanging out. Those who are enthusiastic about participating in the folk art performance procession will diligently carry out the ceremony as an implementation of devotion to God. Parents also provide the opportunity for the younger generation to perform the dance in the fields or in the fields, by offering banten canang. It is hoped that this will raise awareness for the younger generation that the village elders appreciate the procession as a learning medium related to ethics.

In addition to ethics education, educational efforts towards the meaning of the ceremony are also implied in this barong art performance procession. The ceremony or ritual has the meaning of being harmonious, balanced and in harmony. The three elements present in humans are very important to be able to get closer to God Almighty, with a sincere and sincere heart. The ceremony which includes banten / upakara which are manifested in the form of symbols, is a form of offering and gratitude to God Almighty. Esa (I Ketut Wiana, 2002: 12). In relation to the performance of barong nong-nong kling in Aan Village, this implies a ceremonial education which is based on the awareness and sincerity of the community as followers of Hinduism in preparing equipment for the performance and ceremony of mebanten. From the aspect of its implementation, the ceremonial education that is implied from the barong nong-nong kling performance art, can be seen from the system of ceremonies that are carried out, starting from a series of nedunang, pesucian and masineb.

Therefore the meaning of ceremonial education from the Barong Nong-Nong Kling performance is to educate the public to continue carrying out ritual activities. With this ceremony it is intended to reject reinforcements, repel pests so that the trees become fertile and bear fruit that can be used for the welfare of human life. In the folk art performance, it

also contains the meaning of gratitude for His gift to the community and area of Aan Village.

Procession of the Barong Nong-Nong Kling

Functioning as a means of connecting to God as a source of dharma, the whole procession of this barong performance is sacred, which begins with praying accompanies with banten made by players and Aan residents. Besides that, barong and its equipment are also treated as sacred (Nyoman Yoga Segara, 2000: 17).



Fig.2 Several types of barong are prepared for the Barong Nongklung show (Author's private collection)

The musical instruments used to accompany this barong nong-nong kling performance consist of 1. Two small drums (kendang kentungan), 2. One set of small ceng-ceng, 3. One kenong, 4. One kelenang, 5. One kempul, and 6. One flute. Meanwhile, the clothes worn by the players who acted as wanara / apes. This musical instrument serves to accompany the barong performance with its dance movements.

Barong Nong-Nong Kling performances are usually held in an open place, without a stage and the audience usually sits in a circle. There is no certain boundary between the players and the audience which causes the folk art performance to feel more rooted and spontaneous, as if the audience is playing in it. The languages used in this performing arts

are Kawi and Balinese. For figures such as Kumbakarna and wanara, the Kawi language is used which is translated by the punakawan in Balinese language. This Punakawan is a figure who often jokes and sings, so that the folk art performance is much favored by the community (Interview result on September 5, 2020).

There is a symbolic value from the realization of this ngelawang tradition, namely when players barong to residents' houses, they always dance while shaking the trees in the yard house, with the intention that the tree will flourish and soon produce a lot of flowers / fruit. Besides the traditional ritual of ngelawang, it always involves children following the barong players around the village, joking with them. Even 6 month old toddlers are also included in this ritual, so that one day they are expected to grow up as brave people. (Result of interview on September 5, 2020).

Still related to the philosophical conception of Hinduism, the procession of barong performances, also called ngelawang, which is staged during Galungan and Kuningan holidays, is in sync with the Hindu conception which states that God, whose power is manifested in Sang Hyang Tri Murti, came down to the world to improve human welfare. Sang Hyang Brahma was transformed into a topeng bang, Sang Hyang Wisnu was transformed into a telek, and Sang Hyang Siwa was transformed into a barong who danced at village intersections and in the residents' yards to neutralize any disturbing evil forces.

Because the barong nong-nong kling performance staged in Suwelagiri Hamlet, Aan Village has a philosophical value that is parallel to the philosophy of victory of dharma against adharma, Galungan and Kuningan Day is the right momentum to stage these folk art traditions. Pengempon and pengayah Pura Swela take turns performing the barong. For this reason, the movements and attitudes when performing these folk arts are adjusted to the character of each character. The characters of Hanoman and Subali, for example, the movements of the Terian resemble the movements of a monkey, while the character of Rahwana has an arrogant and antagonistic character, so that the barong nong-nong kling show does not have special movements like other dances. At Swela Temple, the performing arts are played by pengempon krama. The people of Aan Village generally believe that the Barong Non-Nong kling show which is held on Galungan and Kuningan

holidays can ward off calamities, such as pest attacks and crop failure. In addition, folk art performances are believed to increase fertility in crops or agricultural land. When the barong is holding a tree-climbing show in the yard of the visited community members, or residents who invite him, it is believed that the trees will bear a lot of fruit (Interview result on September 5, 2020)

In Aan village, the performing arts, which are a symbol of the glory of this tradition, still exist today, even though the modernization values that accompany global culture are increasingly trying to penetrate the noble values of traditional local culture. As a legacy ancestors, the people of Aan Village argue that the existence of sacred barong nong-nong kling has added to the diversity of arts and culture in Aan Village, considering that on Hindu religious holidays namely Galungan and Kuningan this sacred performance art is staged / ngelawang. This can be considered as a means to increase artistic creativity in the village (Wawanvara Result on September 5, 2020).

On the other hand, the performance of barong nong-nong kling is a symbol of the community's trust in Aan Village in overcoming the problem of crop failure or soil fertility problems. Thus the performing arts can preserve culture and traditions that have been passed down from generation to generation by ancestors. Barong nong-nong kling is a rare art that is sacred to the karma of pengempon Pura Swela, because it has the power to neutralize the negative effects on the welfare of the people of Swelagiri Hamlet and Aaan Village. In general, the people of Aan Village feel proud of this performing art, because until now its existence is still maintained, even now there are many young people in this place to join in this performing art.

III. Conclusion

The barong nong-nong kling performance which still exists today is a manifestation of the spirit of the religious life of the people of Aaan Village. Modernization values that promise comfort and convenience, apparently unable to disturb their loyalty and belief in maintaining and advancing the cultural traditions of their ancestral heritage Meanings and

socio-religious values contained in the Barong Nong-Nong Kling performance which is packaged with some episodes of Ramayana, become a unique identity for art this traditional folk show. The aesthetic value in the appearance of dancer costumes and the performance procession is an interesting combination to continue to be enjoyed. Therefore this traditional performing art has a high enough potential to be proposed as an Intangible Cultural Heritage.

The performing arts tradition that was born from this agrarian area is a niskala answer to the problems of agricultural land that have arisen and also functions to enrich the treasures of Balinese cultural traditions that need to be maintained.

IV. Suggestions

In the current era of globalization, there are many values of local cultural traditions, very valuable ancestral heritage that is being pushed by new values / modernization which sometimes feels forced due to certain goals. Modernization values will keep humans closer to their relationship with God, others, and their natural environment. Identities that show local wisdom in certain areas are difficult to determine their identity again. In tourism areas such as Bali, such symptoms should be avoided because local cultural arts are a reliable tourist asset for improving the welfare of the local community in particular and Bali in general.

Fortunately, the performing arts of Barong Nong-Nong Kling in Aan Village, Banjarangkan Klungkung Subdistrict, fortunately, still exist today as an ancestral heritage that survives as an identity and local wisdom, especially Aan Village, so this traditional art is proposed as one of the Intangible Cultural Heritage in Klungkung Regency. This needs to be maintained and even developed not only for momentary interests, but for sustainable purposes. Thus the cultural traditions that breathe Hindu teachings still exist and are inherited by future generations. Cultural arts that reflect the values of Hinduism teachings still function as a protector of Balinese culture from the scour of modernization values.

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The Ling-Wéling Tradition of the Sikka Krowe Ethnic amid the Covid-19 Pandemic

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Abstract

Dowry is usually called Ling-Wéling. Ling-Wéling in the traditional marriage of the Sikka Krowe community has a meaning as a symbol of respect for the dignity of a woman that has existed since the days of the Sikka kingdom around the 17th century. However, what is happening now is that the practice of giving Ling-Wéling shows more of a transactional act in which Ling-Wéling practice seems to have been nominalized based on the level of ability to pay of the family of Ling-Wéling givers. Since the Covid-19 pandemic, there has been a widespread shift in the practice of giving Ling-Wéling, which previously made payment in full before marriage to a payment pattern in installments after marriage. The problems discussed in this study were formulated in questions, namely; First, what is the shape of the Ling-Wéling discourse ethnic of the Sikka Krowe in the midst of the Covid-19 pandemic? Why did the Sikka Krowe Ling-Wéling tradition in the midst of the Covid-19 pandemic experience a shifting payment pattern? This study is a qualitative research with interpretative descriptive method and literature books with documents. This research found that the forms of thought that are created are always rooted in power. The battle of traditional ideas Ling-Wéling was motivated by ideology and power. The tradition Ling-Wéling, the Sikka Krowe ethnic group, in the midst of the Covid-19 pandemic, has experienced a shifting pattern of payments due to the impact of the pandemic affecting the community's economy.

Keywords: Ethnicity, Ling-Wéling, Pandemic Covid-19, Sikka Krowe, Tradition

I. Introduction

This research was motivated by the issue of Ling-Wéling practice which experienced changes and shifts in the meaning and value of Ling-Wéling practice due to the Covid-19 pandemic in Sikka Regency. The dowry is usually called Ling-Wéling. Ling-Wéling in the traditional marriage of the Sikka Krowe community has a meaning as a symbol of respect for the dignity of a woman that has been established since the kingdom era around the 17th

century, at which time the Sikka Kingdom was led by two queens, namely Dona Maria and Dona Inez. In the customs and culture of the Sikka Krowe community, Ling-Wéling is in the form of gifts that the male family must make to the female family in the form of items such as gold, ivory, money, and horses. The amount is according to the agreement between the two big families in a meeting called *Plage Wae Ara Matang*, which is to sit cross-legged and face each other to discuss the size of Ling-Wéling marriage, including determining the type and number of Ling-Wéling.

Ling-Wéling in the marriage tradition of the Sikka Krowe community at the beginning before the arrival of the Portuguese missionaries in Sikka, was only in the form of betel nut which was interpreted as a symbol or sign of the bond of love and unity between husband and wife and the bond of brotherhood between the two families. However, after the entry of Portuguese influence, Ling-Wéling, which used to be betel nut, was replaced with elephant ivory, which is a symbolic meaning of power from the ancestors of the Sikka Krowe people. The background of the emergence of elephant ivory as Ling-Wéling is due to many complaints from Sikka women being treated unfairly by men. For men who have a lot of wealth get the opportunity to be free to remarry and their wives are just neglected and not supported. So that during the leadership of the King of Sikka named Agnes da Silva around the 17th century, he established strict rules in the tradition of traditional marriage with the aim of providing protection to women.

In fact, Ling-Wéling practice in Sikka Krowe society has experienced a shift in meaning. Ling-Wéling is interpreted as a social function that adheres to kinship social relations in society and is not a burden that hinders the improvement of social welfare and is not a form of discrimination against women because it is a tradition that has been believed to have benefits and goodness, especially in maintaining the values of kinship, mutual cooperation, and togetherness in society. But what is happening now is that the practice of giving Ling-Wéling shows more of a transactional act where Ling-Wéling practice seems to have been nominally standardized based on the level of ability to pay of the family of Ling-Wéling givers which will be related to issues of self-esteem and prestige. Since the Covid-19 pandemic, there has been a widespread shift in the practice of giving Ling-Wéling, which was previously carried out in full payment before marriage to a payment

pattern in installments after marriage. The problems discussed in this study were formulated in questions, namely; First, what is the shape of the Ling-Wéling ethnic Sikka Krowe in the midst of the Covid-19 pandemic? Why has the tradition Ling-Wéling of the Sikka Krowe ethnicity in the midst of the Covid-19 pandemic experiencing a shifting pattern?

II. Materials and Methods

This study is a qualitative research with interpretative descriptive method [1] and literature books [2] with documents [3]. This research was conducted in Maumere City, Sikka Regency, Flores, East Nusa Tenggara. The theory that will be studied is that the theory of power relations and knowledge from Foucault's perspective is used to study the phenomena associated with issues of power [4] which are used to reveal the reasons behind the occurrence of the Ling-Wéling power ethnic of the Sikka Krowe ethnic group in the midst of the Covid-19 pandemic.

III. Result and Discussion

Traditional marriage is a marriage that is based on rules and based on customary laws that apply in a particular cultural area. This is very relative depending on what is carried out in accordance with the existence of each tribe or certain place. This section specifically discusses the Sikka-Krowe traditional marriage. Marriage is a natural and human reality. It has been a long time and in its development, the concept of marriage has shown important aspects that are in accordance with cultural backgrounds.

Marriage is based on a love relationship between two promised individuals. Love is what then animates the inner and outer relationship. Thus, marriage is basically a love union of a man and woman which is then understood as megu moong.

The dowry plays a major role as a means of carrying out the ordinances from generation to generation, from the time of marriage, birth, death and so on, according to this literary expression *da'a ribang nopok, koli tokar.*, Until the whetstone wears nothing is increasingly towering old. The meaning of traditonal which means: the kinship relationship between the two parties will take place continuously by giving and receiving to each other from generation to generation. Let us investigate the origin of the dowry and its continuity which is still used today [5].

The Sikka-Krowe community is one of the most well-known ethnic groups in its history and life. In general, this can be proven by the large variety of traditional wisdom according to the habits that exist in the life of the Sikka-Krowe people. One of the cultures discussed above is a tradition that is very closely attached to the life of this community.

According to the oral story of the cultural figure The late Mo'ang D. Kondi Pareira. As well as The late Mo'ang A. Boer, that the details of the dowry have been arranged since the reign of King Sikka, namely the female king named Du'a Ratu Dona Maria da Silva, the third king after King Don Alesu da Silva, approximately in 17th century. Urged by a horrendous incident in the community, until a dispute with bloodshed occurred. Caused by the act of men who are not ethical and violate the norms of morality towards girls, disturbing and pulling them in the middle of the road, rape and take people's wives and so on. So the King acted to find a way out by inviting deliberations with traditional leaders to stem and protect the dignity of women.

A dowry of social value has a high position in society:

1. Protects the dignity of women from the actions of young people who want to marry easily.
2. Means to motivate work. A young man who wants to build a family must first show the results of his work so that he can give and receive.
3. That married life is noble and sacrosanct because it must go through an official process.
4. Exciting the family mutual cooperation system.
5. Expanding a sense of kinship with other parties.

6. Both parties give mutual thanks.
7. Show family prestige.

Every culture has its own perspective on something, including in matters of marriage. Each region and its culture has forms of marriage based on the reality of marriage that occurs in each region. In fact, the Sikka-Krowe community also has forms of marriage. From these forms of marriage, it can be understood that the picture of marriage is actually taken from real situations or realities that occur within the scope of the Sikka-Krowe people.

In the past the dowry "in natura" was represented in the form: gold and ivory. The origin of relations and influences from outside:

1. Refugees arriving in waves from Ceylon, Siam, India, Yunan, Ende, Muhang due to natural disasters or wars.
2. The trade and migration of the Sikka people themselves reached Java, Malaka and Maluku.

If it is difficult to obtain ivory and gold, then a concession can be cashed out or replaced with a horse. However, in the deliberations, the language of offering still mentions the words gold and ivory. Nowadays the supply of ivory has decreased because a lot of ivory has been processed into ivory bracelets (kalar-bala), namely mones, rings, smoking pipes, sticks, spoons, forks, ivory mani beads and so on.

There are several forms of marriage that are good and appropriate under customary law, but there are also some that are prohibited by customary law. If, there is a person who violates a prohibited marriage, then the law and customary sanctions act according to the applicable rules. There are several forms of marriage in these cultures as follows [6];

Wain Ha (monogamous marriage)

The word wain ha means one wife. Sikka people have their own principles of life and rules when it comes to marriage. Tradition specifically prohibits people from having two or more than one wife. There are rules that prohibit two or more wives. If it is true that a man has two wives, he will be subject to customary sanctions as punishment and more than that

one of the two wives must be released (pue) by the man. However, releasing one of the wives must go through customary rules and through kula babong (deliberation) with the traditional elders. The traditional elders are believed to be figures who are recognized not only as wise and wise but more than that, they are figures who know the rules and customary laws.

Wain Leto Nora Lin Welin (honest marriage)

The term wain leto nora lin welin literally means honest marriage. An honest marriage means a marriage that is lawful according to custom and through the right customary channels. What is meant by the correct path is the process of a marriage that starts from the initial stage of matchmaking, the marriage, between Ling-Wéling and so on to the stage of determining the wedding day or writing a name (kela naran) in the parish for the catholic marriage process to be carried out.

In the understanding of Sikka-Krowe society, women have a very important role and their dignity values are upheld. When the marriage takes place according to the stages referred to (wain leto nora li'in welin) it will be very proud of not only the bride but also the parents and all family members. Here, if seen from the perspective of tradition, it is a sign that women are valuable, there is dignity that needs to be respected and maintained.

Tradition becomes the fence of the human house in any matter, including marriage matters. This means that the fence itself is understood as a protective wall that surrounds the house where humans live. Thus the fence itself is a customary law in the form of rules and prohibitions which limit human freedom. Fences that impose boundaries on rights and restricted areas. For this reason, since women are the main concern in the term, "wain leto nora li'in welin", tradition as a fence, actually becomes a protector for women who have li'in welin or self-respect (dignity).

Wain Palan (Minang marriage)

In ancient times, between men and women sir liked to wiin (like or love each other) based on parental consent in terms of matchmaking. The matchmaking is the responsibility of the parents. Parents who are looking for a mate or life partner for their child including the

reasons for agreeing or not. All decisions are the matter and rights of the parents. The male parents will come to the residence of the woman (girl) to be proposed or proposed. One of the basic reasons parents are obliged to choose and determine a life partner for their children is a matter of knowing the life background of the girl and her parents. Parents better know and know about the family background and life and life of the girl who is going to be proposed. This information is obtained from the daily life of the woman.

Wain selung (intermarriage)

There is another term in the Sikka-Krowe language which is equivalent to the meaning of Wain selung which is "Hiwi lian bekat nukak". Literally, the term hiwi lian bekat nukak means that the atmosphere of the death of a man as the first legal husband in an official church marriage so that another man comes to take him back as his wife. When previously she was a widow, then another man took her back as a wife legally in custom so that the event was called hiwi lian bekat nukak. Literally, the term hiwi lian bekat nukak means that the atmosphere of the death of a man as the first legal husband in an official church marriage so that another man comes to take him back as his wife. When previously she was a widow, then another man took her back as a wife legally in custom so that the event was called hiwi lian bekat nukak.

Wain Plari depo (runaway marriage)

Wain Plari Depo, is a marriage that is caused by the woman running away from the house to follow the man who will become her husband. There are several reasons for this runaway marriage, namely; First, it is because the woman is pregnant out of wedlock or pregnant before the consent of the family through customary stages. Second, it could also be caused by not getting the blessing of the family for certain reasons. Third, there is another possibility due to the reason the man was unable to pay Ling-Wéling at the wain leto nora li'in welin stage which was too big so that it would be younger when the woman immediately followed the man before the payment or between Ling-Wéling. This will make it easier for the man to give Ling-Wéling to the woman's family.

Wain Lodong (booty marriage)

Wain Lodong is a spoiled marriage. There is another term to describe the meaning of wain lodong, "Huma le loni di boga, tata le loha di biha" which is the same meaning as wain lodong. However, this term depends on wolon (mountain / hill) or their respective regions in one area, for example, in the traditions of the Sikka people and in the Sikka-Krowe tribe. These two tribes have different customary terms in the same case above, but the meaning and meaning remains the same. In the Sikka-Krowe customary tradition, this marriage is referred to in the term wain lodong. A spoiled marriage (wain lodong) is a marriage that occurs because a woman is seized by another man and takes her home. By law, the spoiled marriage will be resolved through two possibilities, namely, in the first place, the family will come to take it (the woman) or bring it back home. This can be done because the woman who was taken away is already a married. Then, in the second place, it is possible to make the woman the wife of the man who took her. Here there will be a customary deliberation (kula babong) which must be completed by both parties to decide whether the confiscated meeting was passed over to the usurper or returned to the legal husband of the woman.

In dealing with such cases, tradition becomes the pillar of law enforcement that can free or resolve this kind of problem. The settlement is through the applicable customary law process in the form of customary fees which must be one of the conditions and obligations of the usurper. This payment is part of the customary sanction that should be carried out by parties who are deemed to be detrimental and the sanction is a settlement stage. This payment can be seen from the land of ongen, rarely and seng hoang (the area of land, horse and money) from the man usurper.

Wain rua (polygamous marriage)

Wain rua is the term two wives for a man / husband. In the Sikka-Krowe customary law, a man who has two wives must be released (pue) one of them. The release of one of the wives, whether legal or illegitimate, is a decision and a responsibility that must be accounted for by a man and his family towards the marriage, on the part of the first or second legal wife.

In this situation, the man will be faced with a choice of whether to choose to continue his family life with the first wife or the second wife. This choice is determined on the basis of the willingness of the man and his family. More than that, when the choice has fallen on one of the wives, then the next matter is the matter of custom and the payment that must be delegated to the wife who is left behind or released. The payment occurs according to customary rules and as far as the request from the family is released and is also measured by how much land ogen, domestic animals, rare and seng hoang (the size of land, horses and money).

These forms of payment want to show that humans basically have a very valuable dignity. Even though the value of this payment or compensation is insignificant, it gives a symbol of appreciation for it the personal of a woman. The image and self-worth of a human being, especially a woman, is highly valued in the Sikka-Krowe culture. The person and body of the women of the Sikka-Krowe community are highly respected. As proof it can be understood from an expression "Ata dua bahar balik". This expression can literally be understood as a Ling-Wéling woman. This illustrates that the degree of a woman is so noble and invaluable.

Marriage at the will of her own child.

This marriage is more personal than a marriage that is the result of an arranged marriage by a second party (arranged by parents). Such a marriage is a marriage based on the choice of the woman or vice versa by the man. This means that a loving relationship that is born and built on the basis of love between the woman and her choice is not due to an intermediary or interference from another party.

In general, the marriage chosen by the children themselves is better than the marriage chosen by the other party (parents). Marriage based on the willingness of the child itself is a marriage based on love which is built by both persons (husband and wife). This marriage is certainly believed to last because there is a feeling that is actually born from the deepest heart of the two couples

Ling-Wéling in the marriage tradition of the Sikka Krowe community at the beginning before the arrival of Portuguese missionaries in Sikka, only in the form of betel nut which is interpreted as a symbol or a sign of the bond of love and unity between husband and wife and the bond of brotherhood between the two families. However, after the entry of Portuguese influence, Ling-Wéling, which used to be betel nut, was replaced with elephant ivory, which is a symbolic meaning of power from the ancestors of the Sikka Krowe people. The background of the emergence of elephant ivory as Ling-Wéling is due to many complaints from Sikka women being treated unfairly by men. For men who have a lot of wealth get the opportunity to be free to remarry and their wives are just neglected and not supported. So that during the leadership of the King of Sikka named Agnes da Silva around the 17th century, he established strict rules in the tradition of traditional marriage with the aim of providing protection to women.

practices Ling-Weling in society Sikka Krowe reality has undergone a shift in meaning. Ling-Wéling is ad heres to interpreted as a social function thatkinship social relations in society and is not a burden that hinders the improvement of social welfare and is not a form of discrimination against women because it is a tradition that has been believed to have benefits and goodness, especially in maintaining the values of kinship, mutual cooperation, and togetherness in society. But what is happening now is that the practice of giving Ling-Wéling shows more of a transactional act wherepractice Ling-Wéling seems to have been nominally standardized based on the level of ability to pay of the family of Ling-Wéling givers which will be related to issues of self-esteem and prestige.

2020 was a tough year for the world when suddenly the Covid-19 outbreak appeared, which initially appeared locally in Wuhan - China, then spread and devastated the joints of the world economy. The decline in economic activity due to the COVID-19 pandemic has had a significant impact on workers in Indonesia and has resulted in economic hardship. Economic difficulties are closely related to work as a source of income. Various studies have linked economic hardship with conflicts at home and work, mental health, unhappiness and even causes of various diseases that lead to death. The Covid-19 pandemic cannot yet be said to be over, but life must continue. Since the Covid-19 pandemic, there has been a widespread shift in the practice of giving Ling-Wéling, which

previously made payment in full before marriage to a payment pattern in installments after marriage.

The debate over the tradition Ling-Wéling also took place, especially among sources of power, namely indigenous groups and activist groups including young people. The three of them fight for their respective goals and interests with various argument structures that are able to influence other people to agree and follow their views. The opinion consists of written opinion and oral opinion. All opinions produced are rites of truth of the fruit of power to maintain agreement on reality, reasonableness and general truth. First, the perpetuity of Ling-Wéling is supported as a noble tradition that is common in every traditional society. Support for Ling-Wéling longevity is supported by the normative assumption that the tradition Ling-Wéling is a cultural heritage that must be preserved. They reject views on the relationship between Ling-Wéling cultures including the exploitation of women. The point of departure of the argument is that this tradition is always carried out side by side with rituals that involve the creator and the ancestors. There are also traditional expressions that seem to really appreciate and uphold the dignity of women. Furthermore, because this tradition is considered a symbol of respect for women, this tradition is effective in binding the relationship between husband and wife. Second, the opinion of the tradition Ling-Wéling in postmodernity. The opinion that was produced was the result of a reflection that saw the irregularities in practice Ling-Wéling and the 'nosy' towards the status quo. The tradition Ling-Wéling of 'the present' is seen as a manifestation of modernity so that it is more concerned with gain and loss. The tradition Ling-Wéling 'current' is seen as a tradition that brings women to celebrate their freedom which is paradoxical because it legitimizes gender ideology.

In addition, practice Ling-Wéling 'current' is considered to show transactional symptoms. Transactional means that women are valued only when they have different qualities as measured by academic degrees. Furthermore, the contestation of family prestige is also considered to occur in the tradition Ling-Wéling, where the family sets certain standards to be imitated and recognized. Capitalism in the traditional values is the Ling-Wéling cause of the prestige contest. The women's body became a place where the socio-economic

ideology fought to reach a value agreement Ling-Wéling which was later strengthened by the patriarchal society. In the end, the prestige contest that the local people was trying to defend led to the establishment of a situation of poverty. Third, the opinion of the tradition Ling-Wéling in the perspective of the inculturative and liberating Catholic Church. In this context, the local church acts as a milestone in changing people's views, towards a new culture. Thus, the local church positions itself as an encounter space between the Catholic faith and the culture of the community.

The form of thought that is created is always rooted in power. The battle of traditional ideas Ling-Wéling was motivated by ideology and power. There are four knowledge or powers that control the production of truth, namely 1) the power of capitalism, 2) the power of the Catholic Church, 3) the patriarchal power and 4) the post-feminist power. This knowledge is articulated with practice Ling-Wéling in various power relations, both negotiation and oppositional relations among existing sources of power. Women become central figures in the dynamics of the tradition Ling-Wéling.

IV. Conclusion

This research found that the forms of thought that are created are always rooted in power. The battle of traditional ideas Ling-Wéling was motivated by ideology and power. The tradition Ling-Wéling, the Sikka Krowe ethnic group, in the midst of the Covid-19 pandemic, has experienced a shifting pattern of payments due to the impact of the pandemic affecting the community's economy.

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