The Implementation of ~~Ideology~~ "Tri Hita Karana" Ideology in Preventing the Spread of Covid-19 in Bali

Wayan Nurita[1], I Gusti Ayu Vina Widiadnya Putri[2]

Universitas Mahasaraswati Denpasar

Abstract: This research examines the form of implementing the local wisdom ideology of *Tri Hita Karana* in preventing and overcoming the spread of the Covid-19 virus in Bali. The central government, through its policies, has dealt with this epidemic, both at the central and regional levels, including in Bali. In addition to implementing the policies of the central government to prevent and cope with this outbreak, Bali itself attempts to make use of its ideology in dealing with the pandemic. ~~Apart from the policies issued by the central government in order to prevent and cope with this outbreak, in Bali itself there is a local ideology (local wisdom) whose implementation is in line with government policy.~~ This local ideology is known as *Tri Hita Karana*. The problem raised in this study is how to implement the ideology of local wisdom in preventing and overcoming COVID-19 in Bali. The purpose of this research is to understand the ~~that one of the~~ implementations of local wisdom in Bali ~~is~~ that useful in preventing and overcoming COVID-19. The method used is the empirical method, data collection techniques with interviews, questionnaires, and literature. The theory used is structural functional theory, social change theory ~~is~~ which

supported by ~~the~~ concept of local wisdom. The results of this study indicate that the implementation of local wisdom in Bali can effectively and efficiently prevent and cope with COVID-19. An interesting finding of this article is precisely when local wisdom is *Tri Hita Karana* implemented on a daily basis to deal with Covid-19. ~~, the order changes~~. ~~From~~ Tthe beginning the standard was *Prahyangan, Pawongan and Palemahan* however in this implementation it changed to become *Pawongan, Palemahan then Prahyangan*.

Key words: *Implementation, ideology, covid-19.*

Abstrak: *Penelitian ini mengkaji wujud implementasi ideologi kearifan local Tri Hita Karana dalam mencegah dan menanggulangi penyebaran covid-19 di Bali. Pemerintah pusat melalui kebijkannya tel;ah menangani ~~epidemi epidemi~~ ini, baik di tingkat pusat maupun daerah termasuk Bali. ~~Selain kebijakannya telah~~ Selain kebijakan yang telah dikeluarkan oleh pemerintah pusat dalam rangka pencegahan dan penanggulangan wabah ini, di Bali sendiri terdapat ideologi lokal (local wisdom) yang pelaksanaannya sejalan dengan kebijakan pemerintah. Ideologi lokal ini dikenal dengan Tri Hita Karana. Permasalahan yang diangkat dalam penelitian ini adalah bagaimana implementasi ideologi kearifan lokal dalam pencegahan dan penanggulangan COVID-19 di Bali. Tujuan dari penelitian ini adalah untuk mengetahui bahwa salah satu implementasi kearifan lokal di Bali bermanfaat dalam pencegahan dan penanggulangan COVID-19. Metode yang digunakan adalah metode empiris, teknik pengumpulan data dengan wawancara, angket, dan studi pustaka. Teori yang digunakan adalah teori fungsional struktural, teori perubahan sosial didukung oleh konsep kearifan lokal. Hasil penelitian ini menunjukkan bahwa penerapan kearifan lokal di Bali dapat mencegah dan menanggulangi COVID-19 secara efektif dan efisien. Temuan menarik dari artikel ini justru ketika kearifan lokal Tri Hita Karana diterapkan sehari-hari untuk mengatasi Covid-19, tatanannya berubah. Awalnya standarnya adalah Prahyangan, Pawongan dan Palemahan namun dalam implementasinya berubah menjadi Pawongan, Palemahan kemudian Prahyangan.*

Kata kunci: *Implementasi, ideologi, covid-19*

INTRODUCTION

The COVID-19 pandemic in Indonesia is part of the coronavirus disease 2019 (COVID-19) that is currently taking place around the world. COVID-19Which is caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). The first positive cases of COVID-19 in Indonesia were discovered on March 2, 2020, as many as 2 people started from an eventwhere the suffer in Jakarta where the sufferer had contact with a Japanese citizens living in Malaysia. It was informed that the WHO data as of March 2, 2020, the has number of sufferers is 90,308 suffers and continues to increase, so the world health agency takes steps to deal with Covid-19 (Yuliana, 2020)

Since the outbreak of the government has taken preventive and overcoming steps, one of which is on March 13, 2020, where the President signed a Presidential Decree No.7 of 2020 concerning the Task Force for the Acceleration of Handling Covid-19. Other steps are also taken by the government, especially in the health sector, for example the addition of health facilities for handling Covid-19. On March 15, 2020, the President asked local governments throughout Indonesia to make a study from home policy for students and university students. In addition to the steps outlined above, the president hands over the determination of regional emergency status to the regional head. Since then, the government with all levels of society have campaigned for *social distancing* in order to prevent the transmission of covid-19. The President also issued Government Regulation (PP) Number 21 of 2020 concerning Large-Scale Social Restrictions (PSBB) for the Acceleration of Handling Covid-19. The mechanisms and indicators for implementing PSBB at the regional level are regulated in detail in the Minister of Health Regulation No. 9/2020 concerning Guidelines for Large-Scale Social Restrictions in the Context of Accelerating Handling of Covid-19.

In line with the Bali Governor Regulation Number 15 of 2020, the Hindu community in Bali actually has a local wisdom which can be said to be in line with the steps taken by the government in dealing with Covid-19. This is expressed by (Geriya, 1991) that the life of the Balinese people cannot be separated from the breath of Hinduism and local wisdom. Local wisdom in Bali does not only begin during the era of the ancient Balinese kingdom, but even from prehistoric times local wisdom at the level of institutions (values) that causes social relations to be harmonious in the context of Balinese culture. Generally an implementation of the teachings of Hinduism which is the breath of Balinese culture–. In the context of this value, the concept of social relations meant is not only in the relationship of Hindus, but is universally applicable, meaning that it applies across religions, ethnicities and even all mankind.

It is not certain who first coined the term "local wisdom", as well as when it was first used. In the contexts of conversation that have been developed to date, the term local wisdom is used to translate the term *local genius* originally coined by HG Quaritch Wales. The essence of *local ~~genius~~ wisdom* from a positive point of view implicitly involves: (1) being able to survive against outside cultures, (2) having the ability to accommodate external cultural elements into the original culture, (3) having the ability to integrate external cultural elements into the culture genuine, (4) has the ability to control, and (5) is able to provide direction to cultural development.

One of the local wisdoms that still exist in the life of Balinese Hindus is *Tri Hita Karana* (*Tri*: three, *Hita*: happiness, and *Karana*: cause), which concerns the human relationship with God called *Parahyangan*, the human-human relationship is called *Pawongan* and the human relationship with nature is called *Palemahan*. ~~Thus it can be~~This described the concept of harmony which is totality, namely a combination of vertical aspects (God) and horizontal aspects (humans with humans and nature). The philosophy of *Tri Hita Karana* in Pritjof Capra's (1997) term is a "relational concept" and the concept of deep ecology with its dialectic so that harmony will be realized in this universe. In this case, if the linkage has occurred, there will be a balance in sustainable development. Balinese cultural activities are ussually a series of dynamic, repetitive and continuous activities in order to maintain the harmony of human relations with God, humans and their environment, and humans with their peers. This cultural activity is oriented towards the conception of *Tri Hita Karana* (Geriya, 1991)

There are rules issued by the government that must be obeyed by all Indonesian citizens in relation to the prevention and handling of Covid-19 and local wisdom on the one hand to achieve health (read happiness), so the ideology of Balinese local wisdom can be said to be in line with the government's goal to achieve something. harmony in the universe will result in a balance in sustainable development for the welfare of all Indonesian people. This research determine to analyse about Implementation of Ideology "Tri Hita Karana" in Preventing the Spread of Covid-19 in Bali.

LITERATURE REVIEW

Some of the literature that has relevance as a reference for data include:

Articles by Nur Rohim Yunus and Annissa Rezki from the Syarif Hidayatullah State Islamic University Jakarta in the Syar-i FSH Social & Cultural Journal of UIN Syarif Hidayatullah Jakarta Vol. 7 No. 3 of 2020

concerning the Policy on Enforcement of a *Lockdown* in Anticipation of the Spread of the Corona Virus Covid-19. In their writings Nur Rohim Yunus and Annissa Rezki stated that initially the Indonesian government did not follow the methods used by several other countries regarding the information provided about the Covid-19 corona virus, namely by carrying out a quick reaction to preventive socialization. The reason is so that the Indonesian people do not worry about this issues, in addition to minimize *hoax* news from a handful of irresponsible people. Finally, the Covid-19 outbreak is also a matter of concern for the community, because many Indonesians are affected by this virus transmission. Therefore, the government took the initiative to take a lockdown policy for 14 days to anticipate the transmission of this corona outbreak. The results of the study state that Indonesia has experienced a condition where the public's concern about Covid-19 is quite large, so a government policy is needed to carry out a lockdown, as an effort to break the chain of spreading the Covid-19 corona virus.

In line with the research from (Agustino, 2020) with the title: Analysis of covid-19 outbreak handling policy : The Experience of Indonesia". (Agustino, 2020) analyses the narrative and arguments of the authorities to understand decision making and policy implementation. The important findings from Leo's writing are, first, the negative narrative and the slow response of the government to the spread of COVID-19. The narratives conveyed by the political elite before COVID-19 entered Indonesia show no *sense of crisis* that threatens to slow down decision making. Second, there is weak coordination among stakeholders, especially between the central government and regional governments. This asynchrony of coordination has resulted in unstable control of the corona virus. Third, citizens' indifference or non-compliance with the government's appeal. The impact is that efforts to deal with it have stalled because it is not supported by the wider community. The combination of these three factors complicates the government's efforts to control the spread of COVID-19 in Indonesia.

The analysis by (Faiq Tobroni, 2020) with the title of the article: "Restriction of Religious Activities in Handling Covid-19", ~~wrote~~ found ~~the article~~ that freedom of religion is one of the human rights guaranteed in the Indonesian Constitution. But due to the Covid-19 pandemic, Indonesia was forced to make a policy to restrict religious activities to cut the spread of the virus. According to international human rights instruments, policies to restrict religious activities must pay attention to the category of limited freedom and interpretive provisions in using international human rights instruments to formulate policies to restrict religious activities. Restrictions are only allowed on religious activities in the external forum freedom category. Meanwhile, the

interpretive provisions that must be considered are the clarity of the formulation of the objectives of limitation, ~~it~~ which is not discriminatory, and does not have the implication of eliminating rights. Therefore, ~~,~~ there is a balance between the aims and mechanisms of limitation, and objective steps in the formulation of restrictions. In dealing with Covid-19, the Indonesian Government has chosen the option of Large-Scale Social Restrictions, one of which has implications for limiting religious activities. The formulation of the policy to limit religious activities is documented in a series of laws and regulations arranged hierarchically. All these policies to restrict religious activities have met several provisions in international human rights instruments.

(Parma, 2010) with an article entitled: "Practicing the Tri Hita Karana Concept in Hotels: A Case Study of Cultural-Viewing Hotel Development at Matahari Beach Resort And Spa" wrote about the pattern of implementing the concept *Tri Hita Karana* (*Parahyangan*, *Pawongan*, and *Palemahan*) at Hotel Matahari Beach Resort and Spa Bali, by focusing on the problems faced, as well as responses from the community and employees. The three concept of *Tri Hita Karana* ~~has been well~~were implemented by Matahari Beach Resort and Spa. The three concepts are *Tri Hita Karana* implemented as references in everyday life at the hotel. For the concept *pawongan*, the hotel always facilitates various arts from various ethnicities and religions from locations around the hotel area. This is done to maintain harmony between religious communities. Efforts to conserve coral reefs and turtles are a form of the application of the concept *palemah*. Hotel Matahari is also actively involved in building temples and maintaining the sanctity of pretenders around the hotel area. This effort was carried out spontaneously but directed in the day-to-day operations of the hotel.~~,~~ ~~Aa~~ttempts to apply the concept *Tri Hita Karana* Initially were rejected. However, with the efforts of a humanist approach, the program was finally understood and its benefits were felt by the community. Employees and the community have benefited from practicing the Tri Hita Karana concept.

From some of the articles above regarding Covid-19, there are some similarities in the ~~hat~~ that it is discussed in this article, namely about the handling of Covid-19 and the impact it causes. The significant difference between some of the articles above and this article, however lies in the implementation of the local wisdom ideology *Tri Hita Karana* owned by Hindus in Bali which turns out to be in line with the Indonesian government's efforts to deal with Covid-19 so that the implementation of government regulations does not conflict with the local culture in Bali.

Writing this article aims to understand the form of implementation of the local wisdom ideology of Bali *Tri Hita Karana* in dealing with Covid-19 so

that the handling of Covid-19 in Bali can run effectively and efficiently. Local wisdom is a term that should be interpreted as "wisdom in traditional culture", provided that what is meant in this case is the traditional culture of ethnic groups. In a broad sense, it means that "local wisdom" is translated into all cultural heritages, both tangible and intangible.

METHOD

Thise research entitled the implementation of the ideology of local wisdom in dealing with Covid-19 is a qualitative descriptive study explaining the forms of implementation of local wisdom in Bali in the face of the Covid-19 outbreak. The type of data used in this study is qualitative data. Qualitative data is in the form of information from informants regarding the implementation of local wisdom in dealing with *Tri Hita Karana's*. Qualitative data were obtained through: interviews, observations, literature studies, social media, document examination covering the reasons for implementing local wisdom ideology in the face of Covid-19.

The technique of determining the informants in this article was carried out by through *purposive sampling*. Samples of 44 respondents in several districts in Bali were taken randomly puposive and distributed via WhatsApp to informants who were deemed to meet several criteria, for example the informant concerned was a health worker, a traditional officer assigned to handle Covid-19, a member of the *pecalang* (a type of traditional police force), and the community according to the problems studied, the informant's age is mature, physically and mentally healthy. This is in accordance with Patton's idea (Satori Djamian, 2013) that the determination of the sample in qualitative research is very appropriate if it is based on research objectives or problems, which use considerations from the researcher himself, in order to obtain the accuracy and adequacy of the information needed in accordance with the objectives or problem being studied.

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RESULTS AND DISCUSSIONS

Local wisdom *Tri Hita Karana's* i~a~s one of Bali's local ideologies which ~is an~ orders ~of~ life to achieve balance (happiness), in this case how the ideology is implemented in relation to dealing with Covid-19 in Bali so that the local wisdom referred to in its implementation appears is~to be~ in line with the government programs and can even strengthen it. The implementation of Tri Hita Karana's local wisdom in dealing with Covid-19 can be described as follows below.

1. Implementation of *Parhyangan*

Parhyangan comes from the word *hyang* which means God. *Parhyangan* means divinity or religious matters in the framework of worshiping God. In a narrow sense *parhyangan* means a holy place to worship God. According to his religious review, humans worship and serve God because of their qualities *parama* (noble). The *parhyangan* aspect for Balinese society raises forms of relationships related to the worship system (theological relationship). In relation to the cult system from the family level to the family temple (*Sanggah/Penjajan*) as a place of worship at the smallest level, then in a large family environment or clan, there is a *single objection* or a *big objection* (Panti) which is the worship of several families who are one blood (ancestors). At the village level there are *three kahyangan*, up to *Sad Kahyangan*.

The application of *parhyangan* can be aimed at the implementation of *Dewa Yadnya*. Because *parhyangan* is a relationship between humans and God, its application can be carried out with *Dewa Yadnya*. For example, by cleaning the temples, praying diligently and also by carrying out religious teachings and staying away from God's prohibitions. The application of *parhyangan* at the preacher level is in the form of Kahyangan Jagat (Padet & Krishna, 2018).

Even though in daily life the Balinese people always worship in family temples as a form of worship and devotion to God, on certain days at village temples or large temples in the Bali region, whose prayer days have been regular before the Covid-19 outbreak, the Balinese are also obliged make prayers. During an outbreak of Covid-19, not only the activities of worship to the temple are dispensed, but also several series of other religious activities such as the turn of the year *Caka* (Nyepi) in which there are activities parade *of Ogoh-Ogoh* also has dispensed since March 2020.

In connection with the implementation of *parhyangan* , the government has also issued regulations related to the prevention of Covid-19 so that there is an umbrella for Hindus in Bali, this is in line with the article written by

(Telaumbanua, 2020) that Covid-19 is an infectious disease that has the potential to cause public health emergencies. Therefore, preventive measures against these types of infectious diseases must be carried out as soon as possible. Indonesia as a rule of law, therefore the prevention of these types of infectious diseases must be established in a rule or regulation. The urgency for the formation of regulations related to the prevention of Covid-19 must be established in a Government Regulation and Regulation of the Minister of Health because these two regulations are implementing regulations of Law Number 6 of 2018 concerning Health Quarantine. There are 5 Government Regulations that must be formed in order to take measures to overcome and prevent the threat of contagious diseases such as Covid19 and there are 11 related Minister of Health Regulations that must be formed in order to anticipate the threat of Covid-19. These two types of regulations are very useful in terms of anticipating health emergencies which in turn lead to quarantine of Indonesian public health in order to provide legal certainty in preventing the widespread spread of Covid-19.

Several informants stated that in prayer at several temples, strict health protocols were implemented, such as: limiting the number of people, the implementation of 3M, and arrangements between those who entered the temple and those who had finished praying guarded by *pecalang* (a kind of traditional police in Bali), village officials, from Babinkamtibmas, and Babinsa. With this condition, it is hoped that it can reduce the spread of Covid-19. The results of interviews with several informants also stated that in prayers led by the *stakeholders* (ceremony leaders) or those who are authorized in the ceremony, they always invite people to pray that the *Grubug* Covid-19 outbreak (world epidemic) will quickly end and we humans can be avoided. From the description above with regard to the implementation of *Parhyangan* as a basis for dealing with Covid-19, it can be said that even in a state of Covid-19 outbreaks with awareness of surrendering to God, Hindus in Bali still carry out prayers following the rules issued by the government. The concept of *Parhyangan* as a form of devotion is not only done to God, but also to the government by obeying the rules. At every opportunity of his offering, he also prayed that this plague would end quickly.

Picture 1 : Implementation *Parhyangan* related to Covid-19 outbreaks

In relation to the implementation of *Parhyangan*, explicitly in the Bali Governor Regulation Number 15 of 2020 in Chapter III concerning Health Management related to Covid-19 in article 7 it states (1) Health care related to COVID-19 consists of: a. Traditional Village-based health management; and b. health care by the Provincial Task Force. (2) Traditional Village-based health treatment as referred to in paragraph (1) letter a consists of: a. activities in *Niskala* (non-physical); and b. activities in *Sakala* (physical). (3)activities *Niskala* as referred to in paragraph (2) letter a, are carried out with *Nunas Ica* (asking for safety / blessings) with *Pamangku* (religious ceremony leader) at *Kahyangan Tiga/TempleVillage Temple* by means of *Nyejer Daksina* (silencing a kind of ceremony facility with name *Daksina*) in the Traditional Village.

The Bali Governor Regulation Number 15 of 2020 above clearly shows that in making a decision, the local government also considers input elements that come from local wisdom so that it can support and strengthen steps in implementing the decision, even though in the implementation of religious implementation in Bali it follows health protocol.

Changes in the rituals of praying were followed by Hindus in Bali without changing the meaning of the prayer. This is because there is a compelling situation (Covid-19) so that the patterns in social life change. This fact is in accordance with the opinion of (Sztompka, 2011) that society should not be imagined as a constant state, but as a process; not as a rigid pseudo-object but as a continuous stream of events. It is recognized that society (group, community, organization, nation, state) can only be said to exist as long as something happens in it, certain actions are taken, there are certain changes, and there are certain processes that are always working. Ontology it can be said

that society is not in a constant state. All social realities are constantly changing with different degrees of speed, intensity, rhythm and tempo. It's no coincidence that people talk about "social life." Since life is movement and change, stopping means that there is no longer life but is a completely different state - called nothingness or death.

For Balinese Hindus, in carrying out prayers during the Covid-19 period by adhering to health protocols is an option to achieve the goal of balancing local wisdom. This is in line with (Ritzer, 2004) that individuals act deliberately to achieve goals, where these goals (and their actions) are shaped by values and preferences. The social control that the government places on community activities in Bali includes prayer activities because the authorities unilaterally transfer control over their actions to other parties. This is emphasized by (Ritzer, 2004) that the authorities do this in their efforts to maximize their utility. Communities are willing to give up some controls over their own behaviour, but in the process, they gain some control (through norms) over the behaviour of other community members. Such norms become effective when a consensus arises that some members of society have the right to control (through norms) the actions of community members. Furthermore, the effectiveness of the norms depends on the ability to enforce the consensus. Consensus and enforcement are what prevent the kind of imbalance that characterizes collective behavior.

2. Implementation of *Pawongan*

Pawonan comes from the word *wong* (in Javanese) which means people. Pawongan is a matter relating to people in one community life, in a narrow sense pawongan is a group of people living in a community.

The context of *pawongan* in the daily lives of Hindus in Bali is social cohesion in the context of carrying out social obligations so that the goal of physical and mental balance (happiness) can be achieved. In addition to harmonizing the relationship between the soul (*atman*) and God (*paramatman*) or the relationship between humans and God, as a social being, they must also develop relationships with fellow humans and other creatures. What is meant by the relationship between humans and other creatures is the relationship between family members, the community, between children, husbands and wives and others. Human relations with other creatures should be able to create a harmonious, harmonious and peaceful atmosphere and help each other with a heart full of love, the Balinese term: *mutual development* (mutual development), *mutual compassion* (mutual love), *mutual care* (take care of each other), (Paramajaya, 2018)

With the awareness of the concept of *pawongan* as part of the Tri Hita Karana, there is awareness in the community to protect, respect, and prioritize public interests over personal interests, so that as individuals and groups respect the existence of others. Personal interests include the efforts of community members in relation to the economy during this pandemic, especially for vulnerable communities. In this case, the government must take action through strategic policies as a relationship between people so that the economic downturn does not get worse (Kurniawan et al., 2020). In general, the government has taken several policies in order to ward off global economic conditions caused by the Corona virus. Among them are providing an interest rate policy and discounting flight ticket prices so that people are still interested in making tourist visits to several tourist destination cities, (Burhanuddin & Abdi, 2020).

The implementation of the concept *pawongan* of Hindus in Bali in the face of Covid-19 is in accordance with excerpts from interviews with several informants including: implementing 3M in daily activities, following health protocols during meetings in *banjar*, during mutual cooperation, praying at village temples and other large temples in Bali , following a circular from the authorities regarding restrictions on religious activities, monitoring the entry and exit of the community and distributing masks through the *pecalang* and other activities relating to activities that interact with other individuals or groups in society.

The concept of *pawongan* that has been implemented by the community in Bali is in line with the Governor of Bali Regulation Number 15 of 2020 Chapter III article 7 point 4 concerning real activities (*Sekala*) carried out by: a. prevention of Covid-19 includes carrying out education and outreach to *Krama Traditional* Villages, limiting the movement of *Krama* (members) of Traditional Villages, directing *Krama Desa Adat /Krama Tamiu* (migrant residents) who are included in the ODP and PDP Covid-19 categories to carry out independent isolation, prepare masks, *hand sanitizers*, and hand washing; and b. developing mutual cooperation among *Krama* Traditional Villages, among others, collecting data on *Krama* Traditional Villages that require assistance with basic needs and collecting basic needs from Krama Traditional Villages who are economically capable, voluntarily and cooperatively.

In terms of international relations, the concept of *Pawongan* has also been implemented by the government in this case the use of public diplomacy by the government against other countries because this pandemic is global in nature. This fact is in accordance with (Martha, 2020) view that the emergence of a crisis due to the spread of Covid-19 has made each country determine

solution a fast and appropriate response. The limitations of each country have led to cooperation in various fields. *First-track diplomacy is* also increasing, even though it is done virtually. Public diplomacy can be used to support efforts to overcome the crisis caused by Covid-19 through making *sense of events*, *networking*, and *craft messages. and event.* Handling a crisis with public diplomacy can also produce several benefits, including promoting values that can increase the stability of the country, creating mutual understanding and correcting misunderstandings and building a reputation. Taiwan and Georgia are examples of countries that have successfully faced crises by utilizing public diplomacy. The Indonesian government can also take advantage of public diplomacy to support crisis management due to Covid-19.

Picture 2: The implementation of *Pawongan* related to Covid-19 outbreaks

The concept of *pawongan* also educates and familiarizes individuals with discipline so that when an incident such as Covid-19 occurs, individuals or social groups can obey and can be controlled. The government decision is a concrete step in implementing *pawongan*. The decision taken must consider all aspects and calculate the risks that arise. A policy is inseparable from the involvement of all existing *stakeholders* , both the community as a part of which is bound in the results of policy decisions up to the stage of the government as the policy-making body (Sulistiani & Kaslam, 2020).

Discipline becomes the general mechanism for exercising domination. Disciplines impose a series of work designed to exert strict control over the body. Discipline does not only occur in prisons but also in general education (such as schools, hospitals, workplaces and the military. Discipline distributes

individuals into the confinement and isolation space of individuals and the development of functions of places and levels. Discipline creates spaces. a complex space that is architectural, functional and hierarchical (Ritzer, 2004)

The attitudes described above are a reflection of the existence of traditional institutions that have the potential to strengthen the solidarity of Balinese people. This fact is in accordance with view (Geriya, 1991) that traditional institutions are institutions that have supported the life of a socio-cultural community and have developed over the centuries through a historical process. These institutions are functional villages, *banjar, subak* and *sekeha-sekeha*, all institutions it functions on the basis of the foundation, *Tri Hita Karana* Balinese life socially ma'am power is bound by seven aspects, namely (1) temple worship (2) local community *banjar* (customary village), (3) *subak* organization for farmers, (4) a number of groups or voluntary organizations, (5) family ties, both for basic blood and marital relations, (6) caste ties, (7) administrative unity.

However, the Covid-19 outbreak in Bali caused a shift in the social relations of Hindus in Bali with the existence of a regional quarantine policy (*lockdown*) to a large-scale social restriction (PSBB) that was local in nature according to the severity level in the province, district or city which caused the world economy and Indonesia is experiencing a slowdown, (Muhyiddin, 2020). Based on some results of an interview informants stated that the daily activities follow the rules promulgated by both national to village level mislead their activity changed. Some activities that have an impact, for example the meeting (*paruman*) of members *banjar* (at the hamlet level) are limited to the management, limited prayers and even some *piodalan* (feasts at temples) are not implemented, the teaching and learning process is *online*, shopping *online*, some public facilities are limited by hours operations, and other activities cannot be as free as before.

Changes in people's behaviour are also influenced by the level of education and knowledge. Knowledge about Covid-19 is very important for the community to have so people are able to make decisions in behaving appropriately in order to break the chain of transmission. However, no less important is monitoring from the government and the community is still needed to maintain a conducive situation in an effort to break the chain of transmission (Purnamasari and Anisa ELL Raharyani, 2020). The above reality is described by (Sztompka, 2011) that sometimes changes only happen in part, limited in scope, without causing major consequences to other elements of the system. The system as a whole remains intact, there is no complete change in its elements even though it changes gradually. However, on other occasions, the change may cover the whole (or at least cover the core) aspects of the

system, produce a complete change, and create a new system that is fundamentally different from the old system. In a social system there is often a gradual change in characteristics as a whole and leading to new "quantitative" and "qualitative" features.

An element that also plays an important role in dealing with Covid -19 in terms of the aspect of human relations (*pawongan*) is the media. The media coverage that is so intense regarding Covid-19 is currently raising anxiety for the public. Continuous coverage, confusing news and the emergence of thousands of articles about corona on the internet have added to the concern for some people about the correctness of information. Valid data and real information are needed to become a reliable source of knowledge. This is where the role of information institutions becomes a bridge between the need for knowledge and the distribution of countless information (Nurislaminingsih, 2020).

One form of government policy both central and regional in dealing with *hoax* news regarding Covid-19 is blocking problematic sites (sites that spread *hoaxes* or fake news can no longer be accessed, the formation of the National Cyber Agency, Cooperation with the Press Council, Collaboration with *Facebook*. Literacy is not just to read only but comprehensive. Some people who diligently read, think of it as a necessity. type this text can be print media such as newspapers, magazines and electronic media such as television, (Putri et al., 2020).

The views from Farahdila daughter, et al above were strengthened by(Syaipudin, 2020) who saw Covid-19 from the point of view of mass communication. stated that mass communication has a strategic role in responding to various existing problems. In fact, mass communication can be a form of early education that directly targets the wider community effectively and efficiently. With regard to Covid-19, mass communication has a central role in responding to this pandemic. The problems caused by the Covid-19 pandemic which has become a global problem have the potential to trigger a new social order or reconstruction, thus it is necessary to have close communication between *stakeholders* and the community in responding to this problem.

The media situation above is in line with the views of (Davis Howard, 2020) that the media practice of how a piece of text, more or less, directly covers the openness of other bits of news. Here, the preferred reading is developed from the presenter's own reading of the other item or point of view given, a case which is unusually literal.

3. The implementation of *Palemahan*

Palemahan comes from the word *weak* (Balinese) which means land. Palemahan also means *bhuwana* or nature. In a narrow sense, *Palemahan* means an area of settlement or residence. To achieve and mental well-being, humans cannot live without the *physical great bhuwana* (universe). Humans live in nature and from natural products. This is what underlies the harmonious relationship between humans and the universe. Some embodiments of the concept *palemahan* to keep the balance and harmony of nature, Hindus in Bali ceremony *tumpek uye*, which aims to preserve animal life and ceremony *tumpek Wariga* (tumpek bubuh)to preserve the plants regularly every once every six months.

The concept of *palemahan* has been integrated with Hindus in Bali, who from the beginning have mostly relied on nature. From a historical point of view this is in line with the opinion of (Ardika, 2013) that wet rice farming in Bali has led to the formation of residential communities that are permanent in nature and the formation of social organizations that are quite high leading to the formation of a division of labor, namely the emergence of farmer groups, craft, fishermen traders and so on. This development eventually led to the formation of assistance to neighbours such as assistance from the nuclear family which eventually led to the formation of Guild Councils which deal with matters of a communal nature. This arrangement also regulates the irrigation system, communal land and regulates social works. Therefore, there are democratic characteristics in the formed community. This certainly cannot be separated from the emergence of belief in the existence of good spirits and evil spirits as people think of spirits in a land, mountain, river and so on. The introduction of mythology reflects the experience of human life. This extends to the relationship between humans and nature in terms of maintaining a harmonious relationship between the lowland and the mountains and other dualisms. Belief in the soul / spirit of the world, belief in the existence of objects that have a spirit such as large stones, mountains, the sea determine the existence of magical powers as in the banyan tree. That is why, in almost every village in Bali, there is a banyan tree, which people arrange offerings so that the community is protected.

The implementation of the concept of *palemahan* in the face of the Covid-19 pandemic in relation to natural balance in the real form of Hindus in Bali according to the opinion of the informants, including in a small scale keeping the environment clean with mutual cooperation to avoid disease, spraying disinfectants in each *banjar* which is supervised by banjar andapparatus *pecalang* (a type of traditional police). The opinion of this informant is in line with the opinion of (Putrayasa et al., 2014) as a form of

implementation of the weaknesses among them provide a place for washing hands and spraying disinfectants in the customary village environment.

Picture 3 : The implementation of Palemahan related to Covid-19 outbreaks

One example of disinfectant spraying was published in the daily Denpasar City Government on June 14, 2020, that effort to prevent the spread of Covid-19, Dauh Puri Kaja Village simultaneously sprayed disinfectants three times a week in all hamlets in its area. Spraying simultaneously was carried out by each hamlet assisted by the Task Force, *Pecalang*, Linmas and youth (*Sekaa Teruna*). For simultaneously spraying the village has provided equipment and medicine to each hamlet. So that each hamlet immediately sprayed. Thus spraying can be carried out simultaneously and independently in all hamlets in Dauh Puri Kaja Village. With the involvement of all parties, the village head hopes to accelerate the termination of the Covid-19 chain, so that community members can do activities as before but still apply health protocols without fear.

The daily description of the Denpasar City Government above is an implementation of *palemahan* to prevent the spread of Covid-19. But internally, prevention returns to each individual. Prevention methods for not contracting Covid-19 include: performing hand hygiene using a *hand sanitizer* if your hands are not visibly dirty or washing your hands with soap if your hands look dirty; avoiding touching the eyes, nose and mouth; practice the etiquette of coughing or sneezing by covering the nose and mouth with the inner upper arm or tissue, then throwing the tissue into the trash; wear a medical mask and

perform hand hygiene after removing the mask; keep a distance from other people (Zendrato, 2020).

The implementation of the concept *Palemahan* is in line with view (Ritzer, 2004) that culture is the main force that binds various elements of the social world and mediates interactions among actors and combines personalities and social systems. Culture has the unique ability to become, at least, in part, a component of other systems. Therefore, in the social system, culture is manifested in norms and values, and in the personality system, culture is internalized by the actor.

There is a shift in daily activities, especially theelement *Palemahan* in local wisdom in Bali, further (Ritzer, 2004) that behavior focuses on the relationship between the influence of an actor's behavior on the environment and its influence on the subsequent behavior of the perpetrator. This relationship forms the basis for *operant conditioning,* or a learning process in which "behavior is modified by its consequences." Some people might almost think that this behavior, at least in early infancy, is random behavior. The environment in which the behavior occurs, whether social or physical, is influenced by the behavior and then "reacts" back (reacts) in various ways. This reaction - whether it is positive, negative, or neutral - will influence the next behavior of the principal. If the reaction is positive towards the offender, the same behavior will tend to reappear in the future in similar situations.

CONCLUSION

The direction and target of local wisdom *Tri Hita Karana's is* to achieve *mokrastham jagad hita ya ca iti dharma*, which is to achieve physical and spiritual happiness so that with harmony, happiness is achieved which is the ultimate goal of Hinduism, namely the union of the soul with God (*atman with paramatman*). With this reference, the connection with local wisdom *Tri Hita Karana's* in dealing with Covid-19 is the implementation of these values by Balinese Hindus in their daily lives which is also in line with government policy so that it is hoped that the spread of Covid-19 can be suppressed and can end.

An interesting finding of this article is precisely whenlocal wisdom is Tri Hita Karana's implemented on a daily basis to deal with Covid-19, the order changes. So far, the standards are: 1. *Parhyangan* (human relationship with God) in relation to praying to God, 2. *Pawongan* (relationship between human beings), and 3. *Palemahan* (human relationship with nature). When the Tri Hita Karana concept was implemented in the face of Covid-19, the sequence changed to: First *Pawongan* (human relations) is implemented in

adhering to health protocols, second *Palemahan* (human relations with the natural environment), for example cleaning the environment and spraying disinfectant, and third is *Parhyangan* (human relationship with God) which is implemented in praying for safety and the plague to end soon. It can be said that the sequence tries to implement health protocols, obey government regulations, keep the environment clean, eat healthy food, exercise regularly and then pray to God.

Through this article, the author can also state that the local wisdom of Tri Hita Karana in its implementation is flexible and dynamic without neglecting the meaning contained in it. The author invites all people in Indonesia who have thousands of local wisdom to preserve it as part of the national cultural treasures. Through this article, it is also possible to study several problems related to local wisdom as a basis for dealing with social, cultural and environmental problems that exist around the community.

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