



**Local Wisdom Of Sodong Village In Preventing Covid 19 Spread  
Comparing To Indonesian Government's Its Mitigation**

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**Abstract**

The purpose of this study is to describe and explain the local wisdom of the people living in Sodong village in regard to minimizing the effects of Covid-19. The study was carried out in Sodong village, Gelangkulon village, Sampung village, Ponorogo village, East Java, Indonesia over a period of one year using an ethnographic qualitative research strategy. The data were analyzed using a qualitative interactive model method. The findings showed that the community had carried out mitigation by engaging in a variety of activities both vertically (spirit powers) and horizontally (humans and nature), such as the personal philosophy values of life, memayu hayuning kulawarga, memayu hayuning sasama, and memayu hayuningbawana, among others; (1) carrying out the ritual of disaster disappearance known as Nyadran Danyang Gadung Melati and tapa

**Keywords**

Local Wisdom; Covid-19 Mitigation

**Introduction**

In December of 2019, the 2019 Corona Virus Disease was first observed in

Wuhan, which is located in China. At the time, there were 41 documented instances of Covid-19, which aroused fears that it might be a kind of pneumonia (Lu et al., 2020). The Covid-19 virus is extremely contagious and has a high rate of transmission from this area; this is especially true among those whose respiratory systems are weaker than average. The pandemic has spread to almost every country, including China and Indonesia, amongst others (Mona, 2020). On January 30, 2020, the World Health Organization (WHO) issued a worldwide emergency declaration due to the fact that it is so difficult to eliminate and that it poses such a threat to the stability of international relations. (According to the WHO's Forecasts for the Year 2020)

As was mentioned before, the good response that the WHO has declared as a means of its prevention is not directly as positive as the public response. Prior to March 2, 2020, people of Ponorogo, which is one of the regencies in East Java, Indonesia, had a nonchalant and contemptuous attitude about the epidemic; some of them had even made Covid-19 the target of jokes. The terms "komunitas rondo mempesona," "komunitas rondo merana," and so on are all shorter variants of the original expressions. These terms translate to "bewitching widow community" and "lazy rondo community," respectively. However, once President Joko Widodo announced on March 2, 2020 that two inhabitants of Indonesia had tested positive for Covid-19, the populace grew agitated, terrified, and some even panicked. Some people even called for the president's resignation. Recent events have brought to the attention of several people of the Ponorogo Regency the presence of Covid-19 in the immediate area around them. The fact that people have not adequately prepared for Covid-19 is the root cause of their fear, anxiety, and horror towards the event. In addition to this, it has made social interactions that were formerly simple, such as greeting one another, into something that is completely unpleasant, causing individuals to avoid one another and be afraid of one another.

Despite the fact that humanism is open to variations in emotional responses, deeds, and behavior, social ethics nonetheless need to be defended and preserved. As a consequence of this, their friendships aren't being put under an excessive amount of strain. A lack of control over negative emotions such as mistrust, fear, and overprotectiveness among members of the community can have a severe impact on the relationships between individuals. Furthermore, if a person lives and is actively engaged in a social interaction with the family, neighbors, community, and workplace, there are values that are ingrained in this relationship that can respond to the Covid-19 pandemic in an appropriate manner, serving as both a provision and an inspiration for other people. These values can help people respond appropriately to the pandemic.

People who reside in the village of Kampung Buddha Sodong, which is located in Ponorogo, have a social reality that is completely different from the one that was described earlier. At the time that this research was being conducted, there was not a single resident of Kampung Buddha Sodong who had been diagnosed with Covid-19. On their faces could not be seen any indication of anxiety

or concern. They carry on with the same kinds of social activities that they did before the outbreak occurred. It is still going strong, and the atmosphere between them is one that is nice and free of any mistrust. They band together and do whatever has to be done to support one another and further the cause of the common good. There are, without a doubt, established standards in this particular domain. These beliefs serve to stimulate and predispose citizens' actions and attitudes, which has a functionally encouraging effect. The inhabitants of this community look to these time-honored customs for direction in all facets of life, including the process of adopting preventative measures against the Covid-19 Pandemic. However, because so many people and organizations, particularly those who come from outside the village, are unaware of the values that are instilled in and driven by local knowledge, it is vital to conduct research on the subject.

In addition, these local legends have caught the attention of scholars and are currently the subject of investigation. Examples of such studies are (Abideen et al., 2020), (Bruin et al., 2020), (Rumilah et al., 2021), (Abd Hannan, 2020), (Hutagalung & Indrajat, 2020), and others. On the other hand, the wisdom values held by the Kampung Buddha Sodong community as a whole were not the primary focus of our analyses. On the other hand, the people who live in Kampung Budha Sodong have never been the subject of any research that was conducted especially on them. Therefore, it is of the utmost necessity to carry out research with the objective of describing and proving the significance of the indigenous knowledge that is embedded and predisposed among the people of the Sodong Buddhist hamlet in the fight against the Covid-19 pandemic. The results of this study, which we believe will add to the existing body of knowledge about the significance of the traditional knowledge held by the Indonesian people as a method for managing with Covid-19, are as follows.

## **Theoretical Frameworks**

### **Common Sense**

There are two aspects that make up local wisdom: the competence of the wise people who live in the area, as well as the limits of the immediate environment and the prevalent norms of value. Not only does this phrase apply to villages, sub-districts, districts, and other locations of a comparable size, but it also refers to the surrounding area in which social and cultural institutions are concentrated. Other geographic entities may also fall under the purview of this term. There is a preset set of rules for how people ought to relate to one another and how they ought to make use of the physical environment around them, and the region surrounding you is an interaction space that contains those rules. The "Setting" refers to the predetermined order in which interactions are to take place. Therefore, it is reasonable to presume that what people mean when they refer to "local wisdom" is the type of information that can only be found in a certain area (neighborhood).

The local wisdom of a society or nation's citizens is what solidifies both the

physical and metaphysical orders of that society or nation (Kartika, 2016). The concept of a living creature originates from these components, often known as its elements. This concept is the result of a great deal of in-depth consideration; contained within its pages are guidelines that members of the community can use in their day-to-day activities (Maryanto & Khoiriyah, 2018). A similar concept was presented by (Adiarti, 2019), which defined the culture of a people as the aggregate of the cultural characteristics that the great majority of members of that people share in common as a direct outcome of the early life experiences they all had in common. Additional evidence that supports the explanation is (Purba et al., 2020). To restate what he had said, we may say that "local knowledge" refers to the collective intelligence of a certain region. Communities employ these worldviews, which they believe to represent local wisdom, as a basis for making decisions and establishing norms for how one should live in order to function well. These abstract concepts have been materialized into practices in the form of values and conventions. As a result, this indigenous knowledge not only maintains customs that have been passed down from one generation to the next, but it also provides numerous ways to manage one's life in order to live in harmony with one's fellow humans, the natural world, and with God (Ismail, N., Bakhtiar, B., 2020).

It is vital to investigate the culture of a community in order to provide an accurate picture of its indigenous knowledge. Something of such critical significance must have been acquired from the very first ancestors and communicated down through the generations (Casram & Dadah, 2019). According to Darmastuti (2012), in order to internalize, value and socialize, enculturate and produce behavior, culture and humans (society) have a close contact that is both productive and mutually beneficial. Doda (2005) previously emphasized the significance of a culture that possesses a value system in the form of a meaningful perspective on life and makes use of it to direct and orient the lives of the members of the culture.

Culture is becoming more of an interactive medium, and people are using it to build their social networks and their individual identities. Because culture evolves in tandem with the community that maintains it, it is impossible for there to be a culture that does not include humans, nor can there be humans who are uncultured. The words "use" and "follow" evolved over time to become "mores" and "custom" until finally becoming "culture" and "civilization." According to Doda (2005), the origin of this culture may be traced back to the accumulation of knowledge and experience through the process of education and training. The lens of one's knowledge and experience provides the context through which values are perceived, which in turn gives rise to one's attitudes, behaviors, and actions. The cultural values that are fostered by a person's encouraging community are directly responsible for an increase in that community member's capacity for self-reflection, protection from negative influences, growth into their full potential, and the taking of actionable activities. According to C. Kluckhohn and F. Kluckhohn, human nature, work, human location in space and time, and human relations with the environment are fundamental to the orientation of cultural values. This perspective is supported

by the evidence shown here (Kluckhohn, 1991).

If we are interested in learning how the community as a whole has responded to the Covid-19 epidemic, we need to investigate the constraints that have been established by the philosophy that has evolved as a result of the combined experiences of the people who live there. Understanding is intrinsically linked to conventional wisdom, and it develops organically as a byproduct of people's efforts to educate themselves and meet their various material and spiritual requirements (Darmastuti, 2012). On the other hand, local knowledge can also take the form of values, norms, ethics, beliefs, practices, customary law, and distinctive procedures.

The characteristics of the person as well as the abilities they possess will determine whether or not local information in the form of manifested doctrines may be used as a filter to take in and process cultural elements from other countries (Darmastuti, 2012). Because it can be used as a reference and a foothold for the supporting community to respond to any and all events that occur in life, local knowledge is important. (Hanif & Retno, 2019) highlighted the fact that the local wisdom of this community serves as a reference or reference, guideline, controller, and indications for behaving, behaving, and behaving in numerous aspects of life, including interactions with the almighty (God), with fellow people, and with nature. According to (Abd Hannan, 2020), local knowledge serves a variety of objectives, including the following: 1) the defense and maintenance of natural resources; 2) the cultivation and instruction of human resources; 3) the development of culture and science; and 4) the dissemination of philosophies, beliefs, and other worldviews. There are many different forms of local wisdom, some examples of which include teachings, values, norms, ethics, beliefs, practices, and customary law. At this operational level, the local wisdom of the community can be used to obtain insight into one's identity, the community in which one dwells, and the social realities of the situation in order to better prepare for and respond to the Covid-19 epidemic. [Case in point]

### **Covid-19 Mitigation in Indonesia**

Covid 19, the national program for disaster risk reduction and mitigation in Indonesia, was established in accordance with Indonesian Law No. 24/2007. The program's goals are to increase public awareness, educate people, and better prepare people to respond to and recover from natural and man-made disasters (the Indonesian Minister of Law and Human Rights, 2007). According to Carter, disaster mitigation refers to any effort that is taken to decrease the effects of a disaster, regardless of whether the event was caused by natural causes or by human actions. As a result, the objectives of these movements are as follows: (1) to lessen the number of potential "death" casualties, economic losses, and damage to natural resources; (2) to inform the government, policymakers, and related parties as they make development plans (both physical and non-physical) for a location; and (3) to increase public awareness and comprehension of how to deal

with the risks and effects of natural disasters.

As a consequence of this, it is often carried out in a manner that is both structural and non-structural. The application of technology in the building of a variety of different kinds of physical infrastructure is an example of the practice of structural mitigation, which aims to lessen the impact of catastrophic events. Non-structural mitigation, on the other hand, refers to the efforts made to decrease the effects of disasters by methods other than by physically altering the environment. In order for the activities of the community to be effectively organized and carried out, it is necessary for them to take into account the cultural norms that are held in common by its participants. The idea that it is essential to sow it with local wisdom that can be extracted from each region is supported by the fact that local communities have inherited and customary catastrophe mitigation measures. The Head of the National Covid-19 Handling Task Force believes that it is vital to sow it with local wisdom (Syafri, 2020). The application of technology or response systems, the knowledge and skills necessary to deal with colonialism and disasters, practices and prohibitions, the attachment of spirituality-religious power, and post-disaster recovery and reconstruction are all areas in which local wisdom plays a particularly prominent role in Indonesia, according to (Hutagalung & Indrajat, 2020). The accumulation of first-hand experience and the consistent introduction of novel cultural norms and values are the two primary means by which local knowledge is obtained. As a result, the populace of Indonesia is in a position to make use of the value of indigenous knowledge as an alternative strategy for mitigating the consequences of the Covid-19 pandemic (Hanif, 2021).

During this time, the efforts of the Indonesian government to combat the epidemic will consist of five comprehensive and highly visible measures. Large-scale social restrictions, health measures (washing hands, wearing masks, not shaking hands, staying in hot weather, measuring body temperature at the entrance gate), and the RAPId testing system are all covered in the article (Djalante et al., 2020). The comparisons of activities that are found in traditional village knowledge are based on these protocols. More information on this subject will be provided in Chapter 2.

### **Research Method**

The approach to research known as ethnographic qualitative research was utilized in this particular study. It is a method that can be used to gain a better understanding of the norms that are prevalent in a particular culture or civilization (Creeswell, 2014). The location of this research was in the village of Sodong, which is located in the Sampung District of Ponorogo in East Java, Indonesia. In order to do the type of research that requires the researcher to spend a significant amount of time at the site of the participant, the researcher has been doing so for naturalistic reasons throughout the course of the past year (Naidoo, 2012). (From June 2020 through May 2021) Interviews with locals and observations made in the field are examples of primary sources, while books, articles, and reports on activities of a comparable kind are



examples of secondary sources (Suryani, 2008). The participants in this study were chosen using a method known as purposeful sampling. Triangulation was utilized in order to guarantee the reliability of the data, and a qualitative analysis strategy referred to as "interactive models" was utilized in order to investigate the data that was gathered (Milles et al., 2014). According to Hancock (2006), the process of conducting research consists of the following steps: (1) selecting research questions; (2) choosing on an appropriate technique; (3) determining a sample strategy; (4) agreeing on a data collection strategy; and (5) analyzing the outcomes of the research. For the purpose of data analysis, the Javanese that the villagers speak must first be translated from their mother tongue into another language, and then the resulting translation must be compared to the Inonesian covid 19 health guidelines. (Mullick et al., 2013)

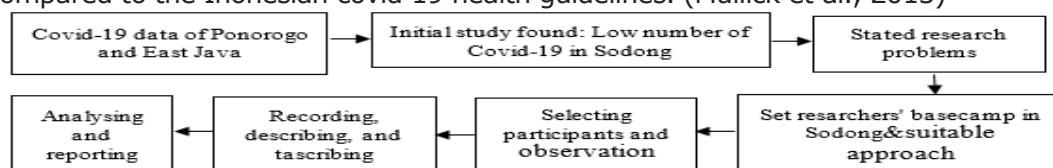


Figure 1, The Reseach Procedures

### Research Questions of first nine month living

The findings from the year 2020 (Virgantari and Faridhan, 2020) indicate that the level of covid 19 tranmition is high in East Java, whereas it is low in Ponorogo Residence. These findings have inspired the development of research topics in this area (Umam et al., 2022). The clinic reportedly has a high success rate in treating the situations it comes across, as evidenced by the fact that the number of patients who are successfully treated significantly outnumberes the number of patients who unfortunately pass away. In this particular instance, the researcher is taken aback by the evidence that has been independently confirmed, much as the Ponorogo village chiefs were when they were questioned about the reality of the situation in their own communities. One of them was Peni Peranika Lumbawati, who is both the chief and elders of Gelangkulon, which is where Sodong has emerged as the most contentious topic of discussion. They were able to determine that there were no incidents of covid in the area of Kampung Sodong, and they were able to determine that the reasons for this were due to the efforts of the locals themselves. In the present investigation, observation served as the jumping off point for guiding interviews and other actions aimed at data collection (Gibbons et al., 1986) The following are some questions for further research:

- What kinds of preventative measures have the people of Sodong taken in the past to ensure their safety in the event of a natural disaster?
- What are the villagers' motivations for engaging in these practices, and how are they similar to those used in Indonesia?

### Objectives of Interviews and Observations

The findings are used to inform the initial goals of the investigation. The following

topics were covered after three months of in-depth observation of daily life:

**Table 1.** results expected from conducting interviews and carrying out observations

<b>Regulations for Indonesian health care</b> (Falahuddin et al., 2020)	<b>Particular actions</b>	<b>Challenges and Necessary Associates</b>
Hand hygiene, masks, avoiding physical contact, and remaining indoors during hot spells.	reduce the potential for disastrous outcomes, such as human casualties, financial losses, and environmental harm.	Twenty-five residents of Sodong, China: Health protocol campaign announcement; Customary behaviors
Public and workplace health guidelines in the area	contribute information to aid authorities, policymakers, and associated parties in formulating development plans (including physical and non-physical) for a region.	Advice from elders and the Pendeta (religious chief) before performing rituals
Mutual Assistance in Society	aid in raising public understanding of the hazards they face and how to mitigate them	The actions of Sodong society before and after the pandemic

### People who took part in an ethnographic study

The selected individual for a number of goals, as described in Section 4.3.

Here are some of the ways in which their distances from the temple courtyard and other gathering spots differ:

**Table 2.** Participant Roster

<b>Names</b>	<b>Sex</b>	<b>Religion</b>	<b>Home-temple distance</b>	<b>Category</b>
DS	M	Buddhist	10 M	The Spiritual Head Of The "Buddha Theravada" Sect
Wy	M	Buddhist	56 M	Those Who Identify As Buddhist
Sr	M	Muslim	850 M	Those Who Identify As Buddhist
Wd	M	Buddhist	800 M	Those Who Identify As Buddhist
MI	M	Muslim	765 M	Kamituwo/Elders
DM	F	Muslim	760 M	Dwipa Vihara, Muslim Community Member, Buddhist Counselor, And Leader
SCP	M	Buddhist	10 M	Mosque Administrator Under Charge Of Shirotol Mustaqim
KS	M	Muslim	12 M	A Member Of The Muslim Community
Mt	F	Buddhist	11 M	Those Who Identify As Buddhist
Ws	M	Buddhist	25 M	A Member Of The Muslim Community
Srt	F	Muslim	12 M	Member Of The Muslim Community
Spm	F	Muslim	15 M	A Member Of The Muslim Community
Hn	F	Muslim	45 M	Follower Of Islam
Kt	F	Muslim	55 M	Those Who Identify As Buddhist
Mn	M	Buddhist	145 M	Sodong's Wise Men And Woen
Nr	M	Muslim	165 M	Sodong's Clerical Forefathers From Budhis Kejawen
Sy	M	Muslim	675 M	Member Of The Muslim Community
Jn	M	Muslim	540 M	Member Of The Muslim Community
Si	F	Muslim	823 M	Member Of The Muslim Community
Km	F	Muslim	755 M	Member Of The Muslim Community
My	F	Buddhist	78 M	Member Of The Muslim Community
Spr	F	Muslim	45 M	Those Who Identify As Buddhist
Mln	F	Muslim	60 M	Those Who Identify As Buddhist
Nrn	M	Buddhist	160 M	The Spiritual Head Of The "Buddha Theravada" Sect
Sm	M	Buddhist	445 M	Those Who Identify As Buddhist



## Involved Parties in Studies

Sodong Village is a small community that is a part of the greater Gelangkulon region. It can be found in the Ponorogo Regency's Sampung District. It is possible to find it between the mountains of Sangha Dieng and Bungkus. The hill regions can be found at a latitude of 70°50'36'' South and a longitude of 11°09'16'' East. This corresponds to a height of 368 meters. Access to this location can be gained via the road to the south of the settlement as well as by the road to the north of the hamlet. The southern path is rarely utilized by locals due to the challenging terrain it presents, despite the fact that it is situated in closer proximity to the center of the hamlet. Residents favor the northern path, despite the fact that it is longer (passing four surrounding villages).



Figure 2. Kampung Budha Sodong, in the Ponorogo district of Gelangkulon, East Java, Indonesia, on a map.

Sodong is home to roughly 482 people, the vast majority of whom have earned their junior high school diploma or higher. Agriculture and livestock production are the primary sources of income for the bulk of the population (goats and cows). This neighborhood is home to a primary school, in addition to a monastic organization and a mosque. In spite of the many different points of view and ways of doing things, the people who live in this community are able to coexist happily and together. Residents of Dukuh Sodong follow Buddhism with 143 followers and Islam with 339 adherents as their religious practices of choice. Things were different between the years 1800 and 1950, when the majority of the population adhered to the Buddhist religion. Even though they continue to practice what they call "Kampung Buddha," they do so less frequently now that Buddhism has become the prevalent religion in the area.

## Research Results and Discussion

### Research Result

Residents of Kampung Buddha Sodong believe that the present epidemic of Covid-19 is nothing more than a blot on the historical record, just like they felt the same way about previous pandemics. It is believed that cosmic disharmony, in addition to humans' lack of harmony with both the natural and social settings in

which they live, is a contributing factor to the Covid-19 pagebug. They subscribe to the age-old notion that all kinds of life, including human life, are intricately linked to the cosmos and to one another. This belief includes the idea that humans are not separate from other types of life (relationship with the universe and the creator). This relationship ought to be cultivated and maintained in such a way that furthers the cause of world peace and concord across the cosmos. If this is disrupted, other unfavorable things will occur as a result. In order for the people who live in Sodong to make the ideas of "memayu hayuning" their guiding principles, these ideals include "doing well for oneself," "doing well for one's family," "doing well for one's fellow humans," "doing well for all living things," and "doing well for the whole planet."

The community is now in a position to undertake a number of actions to battle the pandemic as a result of these beliefs and their view on life. The following are the forms that you will require:

### **Ritual Tolak Balak**

Residents of Sodong Village perform a rite in defiance of the Covid-19 troops (ward off dangers, disasters, diseases caused by Covid-19). The ritual takes the following forms:

### **Nyadran Danyang Gadung Melati**

Nyadran Danyang In Sodong Buddhist Village, the practice of Gadung Melati can be found. The meaning of the word nyadran, when applied to the context of rituals and traditions, can be traced back to the Sanskrit root *śraddha*, which literally translates to "belief." The Javanese term for a protective spirit is *danyang*, which can also be spelt *dhanyang*. A supernatural being known as Gadung Melati watches over the quaint community of Sodong. The punden region, which is also known as Sela Bale, is where it is believed that it makes its home (stone resting house). Essentially, it comprises performing rituals, either religious or cultural, in a stone house that is thought to be the dwelling place of the spirit guardians who watch over Sodong.

Nyadran Danyang The Gadung Melati is a prayer that seeks protection and safety against all types of misfortune, but particularly from Covid-19. The ceremony known as nyadran is carried out anytime between 7:30 and 10:00 in the morning. *Sah-sahan*, also known as offerings, are brought to Gadung Melati by locals in the form of incense, seven-colored flower boreh, watery rice (rice, grilled chicken or *ingkung*, *urab*, *sronheng*, dry tempeh, and other traditional side dishes that are commonly consumed by the community, which are accommodated with bamboo chicken and banana stems), and *jenang sengkolo*), among other things) (rice porridge mixed with brown sugar and given coconut milk). Those in the community who wish to take part in nyadran must first bring their sacrifices to the *cungkup* courtyard (a rectangular building with a roof that is useful for sheltering residents

who carry out worship). First, fire the incense while facing the temple, and then sow the boreh flowers atop Sela Bale from the cupola.



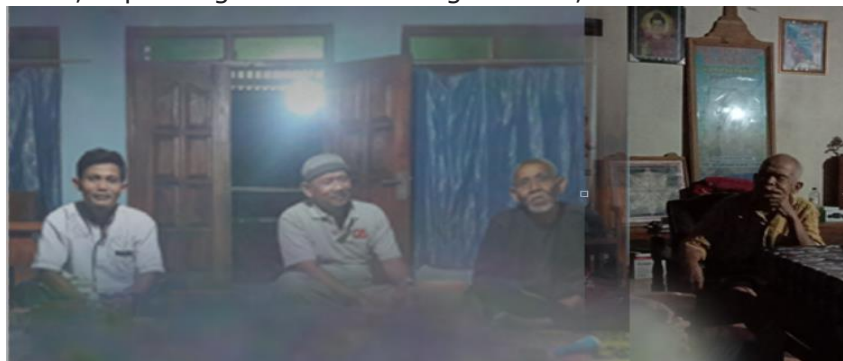
**Figure 3.** the citizens did *Nyadran Gadung Melatiin Danyang Sela Bale*

When the people of Sela Bale had finished their religious observances in the cupola of the building, they descended into the courtyard below to partake in a feast. They placed themselves in a circle around the bowls of rice water and jenang sengkolo and sat down in that position. Citizens who conduct nyadran are subsequently given some direction to follow by traditional elders, who are mostly Buddhist clerics (advice). People who work in the clergy try to persuade their fellow citizens to strengthen their relationship with God on a spiritual level. If people draw closer to God, it stands to reason that God will draw closer to them as well. God has made a guarantee that those who worship Him in the ways that He has outlined will be preserved and saved. The clergy also interpreted the offerings, which included flowers known as boreh and jenang sengkolo. Pitu flower boreh is made by combining seven different kinds of flowers and leaves, some of which include roses, jasmine, ylang, kantil, and pandan leaves (grated dlingo). Pitu is the Javanese word for the number seven, and it has spiritual significance for the Javanese people. While the 'red blood' of the mother and the 'white blood' of the father both symbolize the essence of the earth from which humans were produced, the jenang sengkolo symbolizes the craftsmanship of God in the creation of humanity. This is why it exists: to serve as a mediator in the process of human advancement around the globe. The act of submitting to God in this nyadran, as seen through Jenang Sengkolo's perspective, is an act of faith done in the expectation of receiving eternal life, protection from danger (especially from Covid-19), and other divine favors. Following the conclusion of the kiyai's or the guest speaker's sermon, the congregation will pray together (Islamic clergy). After the nyadran meeting was over, everyone mingled and shared a dinner together.

### **Tapa Melek Ngalong**

Elders and other leaders in the community of Dukuh Sodong believe that humans can earn the benefits of the spirits, nature, and God by always acting with behavior, a clean heart and mind, and the additional behavior of care and repentance. This is because they believe that humans can earn these benefits by being good to one another. The elders of Dukuh Sodong engaged in deeds of kindness and tirakat in order to avert the tragedy that would have been caused by the Covid-19 Pandemic. In most cases, the male form lasts for somewhere between

one and seven days. They sleep during the day, but at night they are alert and vigilant, preferring to avoid noisy public areas and keeping an atmosphere of calm and serenity. While they sleep during the day, they are alert and vigilant at night. According to the sources, "this is what happened," which translates to "telek dibuntal klaras, sopo song betah melek sugih waras," was mentioned.



**Figure 4.** Dhammarata Saimin (right) gave *pituturin Tapa Melek Ngalong*

The supopo elders are known to sing (humming) religious hymns, praising and rejecting exchanges late into the night in order to sustain the austere lifestyles that they have chosen for themselves (literate wengi). The elders will typically chant either the Song of Sarira Hayu or the Song of Rumeksa Ing Wengi and Sesinggah. Occasionally, they will repeat both songs. The following is a translation of the lyrics to "Kidung Sarira Hayu":

Ana kidung rumeksa ing wengi. Teguh hanyu luputa ing lara. Luputa bilahe kabeh. Jim setan dadan purun. Paneluhan tan ana wani. Miwah pangawe ala. Gunane wong luput. Geni atemahan tirta. Maling adoh tan ana ngarah mring mami. Guna duduk pan sirna.

Sagung panca baya samya bali. Sakeh ama pan sami miruda. Welas asih pandulune. Sakehing praja luput. Kadi kapuk tibaning wesi. Sakehing wisa tawa. Sato galak lulut. Kayu aeng lemah sangar. Songing landhak guwaning wong lemah miring. Myang pakiponing merak.

Pakupakaning warak sakalir. Nadyang arga meyang segara alas. Temahan rahayu kabeh

Sarwa sarira hayu. Ing ngideran pra widadari. Rinekseng malaikat. Sakatahing rasul. Pan dadi sarira tunggal. Ati adem utekku bagendha esis. Pangucapku ya musa

Napas ing sun Nabi Isa luwih. Nabi Yakub pawiansaningwang. Yusup ing rupaku mangke. Nabi Dawun swaraku. Njeng Sulaiman kasekten mami. Ibrahim nyawaningwang. Idris ing rambutku. Bagendhali kulitingwang. Abu Bakar getih daging Umar singgih. Balung Bagendha Usman Sungsumingsun Fatimah linuwih. Siti Amining hayuning angga. Ayub minangka ususe. Sakehing wulu tuwuh. Ing sarira tunggal lan nabi. Cahyaku ya Muhammad. Panduluku rasul. Pinayungan Adam syara'. Sampun pepak sakathahing para nabi. Dadi sarira tunggal. Di sungsumku ada Fatimah yang hebat. Siti Aminah berada di stamina tubuhku. Ayub berada di ususku. (Kawi / Old Javanese Original Language)

### **Literal translation**

The hymn of the night watchman is being sung. to enjoy good health and safety from potential danger. Avoid getting hurt at any costs. Even the jinn of evil have a healthy respect for personal space. Even black magic avoids endangering its existence. Even horrible deeds. Any attempt to cast spells or employ witchcraft on me will be unsuccessful. The fire is starting to go out, and the water is beginning to pour in. Please back off, thugs, because taka da is on my trail right now. There is no way that wicked magic could ever endure. It is inconceivable.

Every issue has a fundamental reason behind it, and at some point, it will be resolved. There is a complete and utter fall of pressure that takes place. sympathetic glance

There is not a single sharp weapon that is reliable. It's like attempting to sew cotton onto a nail. It just won't work. Poison has no identifiable flavor. It was possible to tame and domesticate the animals. Both the ground and the smell of wood are unpleasant. A tiger's lair can be discovered in the burrow of the hedgehog. Descending terrain. puddles such as the Peacock puddle, the Rhino puddle, and others like them. The same may be said for mountains, oceans, and forests. Nobody got wounded. There is not a single organ in my body that is in any kind of jeopardy. Considering that he is guarded by a multitude of divine entities at all times. The vigilant defense provided by angels. and each individual member of the twelve apostles. We are all equal when considered as a single unit. King Esis reigns supreme in my chest and in my head, just as he does in Adam's and just as he does in mine. Within the cloud of my breath, Moses is dissipating into thin air.

When I take a full breath, I can almost physically feel the great Prophet Isa standing next to me. In this moment, I can make out the Prophet Yakup's words as they are spoken in my ear. Yusuf is slamming my face against the ground repeatedly. I can make out the voice of the prophet Dhawud, and the Prophet Sulaiman is the source of my power. Abraham is deeply ingrained in my mental make-up. I have a lot of idris in my hair. His Majesty Ali, my very own personal His Majesty. My ancestry can be traced back to Abu Bakr. Omar, I saw you in person. I bow down to His Majesty Usman with all of my being.

The abundance of newly grown hair. My body and the prophet have merged into a single entity. My energy field has Muhammad as a component. Right this moment, I can make out the Apostle. The law established by Adam. The work of every single one of the prophets is now complete. Combine your efforts to create a single living entity.

### **Preduli Sasomo dan Gotong Royong**

The people who live in Kampung Sodong do not live in segregation from one another, despite the fact that they adhere to a wide diversity of religious traditions. Religion, it is said by those who are knowledgeable and experienced, is nothing more than a different set of clothes for two people who share the same physical



creation and similar lineage. Due to the fact that they are connected in this manner, they see one another as brothers. The culture of the Sodong people is an example of the kind of communal principles that are being discussed here. In the event that a member of the community is having difficulty or if a calamity occurs, the rest of the community will pitch in and assist in whatever way they can. This is based on a philosophy of life that is firmly engrained in our culture and is known as *urip iku urup* (life is lightening). This perspective inspires people in the community to make positive contributions to the lives of those around them. Because of this, not a single person in this hamlet has ever been exposed to Covid-19 before to this moment.

In order to break the cycle of the spread of Covid-19 and deal with the philosophies of "*Guyub agawe santoso, crah agawe bubrah*," which translates to "Harmony will bring good, quarrel will cause chaos," and "*sepi ing pamrih, rame ing gawe*," which means doing work with no strings attached, leaders from all walks of life in a community come together. Everyone should be able to contribute in ways that are significant to the conversation, which should be the goal. One of the activities consists of performing community work in order to clean the environment; other activities, such as social limitations, are also included. Covid-19 Task Force (Satgas) was formed without receiving salary compensation in order to maintain discipline and implement public health protocols; residents who had relatives living outside of our district had their knowledge of our district banned during the celebrations of Eid and Vesak; community members worked together to collect funds for the spraying of Covid-19 disinfectants.

### **Padasan**

The tradition is upheld by those who are a part of the Padasan community. The padasan is a shower consisting of a jar or barrel made of clay that is filled with water and has a dipper fashioned out of a coconut shell. Before entering the house, guests will have the opportunity to wipe their hands, feet, and faces using the barrel that is located next to the entrance door. Before going inside from the outside, residents of the Sodong Buddhist Village frequently wash their hands and arms. As such, it complies with the "Health protocol / Covid-19 protocol," which is approved by the World Health Organization and is advocated by the government of the Republic of Indonesia.



**Figure 5.** The citizens washed hands in Padasan in front of the houses

In Sodong Village, agriculture, cattle husbandry, and gardening are all



essential components of daily life. Prior to participating in any of these tasks, it is customary for residents to wash their hands thoroughly. Because of this, their physical bodies will become increasingly dirty. Therefore, after a day of enjoying the great outdoors, a common activity for individuals is to return home and strike a match in the front yard. In addition, pads are sometimes left by the side of the road so that anyone who is thirsty can take as much water as they require. The water supply in the field is available for use by anyone who is passing through, including pedestrians. Padasan is also used as a method of ritual cleaning prior to worship rituals in the Buddhist tradition and the Muslim religion.

Many of the Padasans found in Sodong Village have undergone transformations as a consequence of the effects of modernization and the passage of time. For instance, clay barrels have been replaced with plastic ones, and paralon- or hose-connected faucets now provide access to the village's water supply. It has been handed down from one generation to the next, and although its outward appearance may have evolved with time, the essence of what it is has remained the same.

### Diang

The act of warming oneself by sitting in close proximity to a fire, which is called diang, is practiced by some people. Many individuals who continue to uphold the pawon can be seen residing in Sodong Buddhist Village (kitchen). Diang is best practiced during the day's cooler periods, such as the morning and the evening. It is normal for members of the community to enter their homes via the kitchen (pawon) rather than the front entrance after completing wisuh (washing and washing) at the padasan. Wisuh refers to the act of washing oneself thoroughly. to get his fingers, toes, and other parts of his body toasty in the oven. Some people even go so far as to warm their feet by placing them in a furnace or a bucket of luweeng ash. This is a choice that is made by some.



**Figure 6.** Two society members did Diang in their traditional

Diang, which can be translated as "paying homage to residents who are rejoicing," is a tradition that is observed during a variety of events, including naming ceremonies for newborn babies, weddings, circumcisions, and other similar celebrations. Those who plan to burn wood in the yard do so with the intention of allowing people to warm up before entering the house where the champion lives.

The diang ritual, which was just detailed for you, is performed not only to forestall the start of a cold but also to eliminate any disease-causing viruses that may already be adhered to the body. Many of the people who take part in these processions believe that their rituals have the ability to protect them from any disaster that may have been brought inside on their shoes. The diang technique has emerged as one of the community's available options for warding off the effects of the Comid-19 virus, which has become widespread as a consequence of its proliferation.

### **Research Discussion**

The residents of the Sodong Buddhist Village have relied on the wisdom and experience that has been handed down from generation to generation in an effort to mitigate the devastating effects of the Covid-19 Pandemic. The community's efforts to mitigate tell eloquently about the strengths, inventiveness, and attitude on life of the inhabitants of the community. A profound comprehension of life philosophy is required in order to recognize, explain, and make sense of the Covid-19 pandemic. This is in line with the idea that the people who live in Kampung Buddha Sodong have, which states that interference is required in order to achieve one's own hayuning, as well as memayu hayuning kulawarga, memayu hayuning sasama, and memayu hayuningbawana. The Javanese way of life is governed by philosophy in a manner comparable to how it has governed them over the course of several centuries (Mulyani, 2010).

The ritual of rejecting balance that community members execute as a response to the Covid-19 outbreak is a representation of the need for cosmic completeness and harmony in life. When members of a community are looking for a way to relieve their anxiety and stress, they frequently look to something that is greater than themselves. According to cosmology that is still strongly established in Indonesian society, humans (the microcosm) need to maintain in balance and harmony with the broader cosmos (the macrocosm) by their attitudes, acts, and behaviors. This is because humans are part of the bigger cosmos (the creator and the universe he created).

Because God created humans to be a unique kind of entity, it is only logical for the best animals in the cosmos to act as the fulcrum of this arrangement. People have resorted to a broad array of rituals in order to create communication with the supernatural as a result of the fact that both the Covid-19 pandemic and its aftermath are the product of human acts. This corroborates the assertion made by (Syafri, 2020), which states that people are prompted to take action in order to seek or create a relationship with God or supernatural powers through rituals in order to feel protected, happy, and healthy. The rituals in question include prayer, fasting, and libations. One of the purposes of doing rituals is to draw closer to God and to give oneself over to him in order to acquire peace of mind, blessings, and protection (Willander, 2014; Wattimena, 2019). The prayer-mantra, tirakat, sacrifice-sacrifice, and other ceremonial activities are performed during each and

every one of the aforementioned events. They are under the impression that if they carry out the ceremony known as the rejection of balance, they would be able to ward off the Covid-19 pandemic and safeguard both themselves and their community. As a consequence of this, locals claim to have lower levels of anxiety, tranquility, and terror. It would indicate that the immune system of the town, much like the citizens' hope, is getting stronger.

The residents of Kampung Buang have developed a culture of mutual aid known as *preduli sasamo*. This culture is activated and driven by the community, hamlet elders, and community leaders in order to assist neighbors who are in need and residents who are affected by disasters, break the chain of spread, ward off Covid-19, and motivate helping to overcome the effects of Covid-19. This practice has been adopted by the community in many various situations, but it is most prominently seen in rural communities. Despite the fact that many of the terms and titles used to describe *gotong royong* are interchangeable, the tradition is still practiced in many villages throughout Indonesia. As a consequence of this, the ideology of community solidarity, which maintains that peace and harmony ultimately win out, is strengthened. When people look out for one another and help one another grow, when they complement, hone, love, and nourish one another, and when they create an environment where everyone can thrive, then life is in harmony. Life is in harmony when people look out for one another and help one another grow (Rumilah et al., 2021).

The phrase *gotong royong* is a Javanese expression that is composed of the words *gotong* and *royong*. The meanings of "lift" and "together" can be derived from the combination of the two terms "gotong" and "royong." Therefore, the phrase "getting something done together" can also be translated as "getting something lifted together." *Gotong royong* is a form of community group collaboration that typically takes place after the results of consensus-building and deliberation-based decision-making processes have been established. People are more likely to have the awareness, awareness, and excitement to work on and bear the repercussions of a work when they work together. This is especially true if they are working on it together, simultaneously, in groups, and not for their own personal gain but rather for the happiness of everyone. When people work together, they are more likely to have the awareness, awareness, and excitement to work on and bear the repercussions of a work. In accordance with their findings, (Parera & Marzuki, 2020) draw the conclusion that local wisdom in the form of mutual collaboration is a source of strength in the process of establishing a community life that is conducive. This is true in the context of human life as individuals with persons as well as individuals with communities.

On the basis of sincerity, willingness, unity, tolerance, and trust, *teparoladder care*, mutual collaboration, and *padasan* can be established and grow. This is in agreement with the viewpoint expressed by Syafril (2020), according to which *gotong-royong* refers to an initiative that is carried out in collaboration with others or for philanthropic purposes, as well as a joint effort or fight to support a cause.

One way to think of gotong royong is as a sort of collective benevolence in which every participant contributes to the achievement of a common goal. The gotong royong tenet states that one's occupation should serve as both an improvement and a decoration for their life, and that they should maintain both a spiritual and a bodily awareness of the results of their labor. According to Syafril (2020), the principle of mutual cooperation, also known as Gotong Royong, is the fundamental belief or foundation of Indonesian community philosophy. This principle contains the values of wisdom that are inherent in the substance of divine values, such as deliberation and consensus, kinship, justice, and tolerance (humanity).

Not only is Padasan illustrative of the excellent quality of communal life in the Sodong Buddhist Village, but also of the local ethics of generosity and altruism that form that existence. Teachings and philosophies of life are included in Padasan, and they stress the importance of controlling one's appetites, making effective use of water, and always taking care of oneself by purifying before entering the house in order to prevent bringing any filth, viruses, or other such things inside. In addition to this, it instills moral principles such as charity and honesty. The owner of the padasan generously refills the container on a regular basis out of the kindness of their heart to ensure that anyone who is in need of drinkable water can obtain it, regardless of whether or not the owner is familiar with the person in question. They realized that the water from the padasan may assist more people than just themselves, so they made the decision to provide it to others who were in need. You should be aware that there are no limits regarding the usage of water; nevertheless, there are also no hard and fast regulations about water use. However, this is the knowledge that the Sodong people have preserved and passed down from one generation to the next.

Despite the fact that diang, which is connected with fire, there have been no research that have demonstrated that the Covid-19 virus may be killed by heating. Despite this, the people of Sodong continue to rely on the Diang tradition as a secondary means of warding off illness and regaining their health. To be more specific, this is the method that the Gayo community uses to administer care (Nazaruddin et al., 2020). Diang instills in his students the value of compassion and non-selfishness as well. Others have the impression that he can make terrible events go away simply by touching them. The current generation is instructed, through the many different methods of implementing the cultivated diang, to at the very least make an effort to prevent the spread of disease within their own families and communities. As a result, it is very important to have records of the various different steps that were attempted to combat the Covid-19 Pandemic, as was mentioned above, because these records can serve as templates for how to respond to future crises.

### **Conclusion**

Kampung Buddha Sodong's residents are employing traditional wisdom to memayu hayuning personal, memayu hayuning kulawarga, memayu hayuning same, and memayu hayuningbawana the Covid-19 pandemic (cosmic harmony).

Evidence of the existence of this indigenous knowledge may be seen in a variety of rituals, one of which is the performance of the Nyadran Danyang Gadung Melati and Tapa Melek Ngalong ceremonies. The ritual stands for the transcendental comfort that the group experiences when they triumph over their terror. The application of Sasomo care raises public awareness of the plight of others who are in need of assistance. It also teaches and transforms self-wisdom to not be fearful and apprehensive, strengthening it with "spiritual energy" that leads to enthusiasm and boosts bodily immunity. Sasomo care also helps the public become more compassionate toward those in need. Working together on the basis of the awareness to position and appreciate work as a complement and enrichment to life and as something that can unite community members to sharpen, love, and care for each other makes an already powerful mutual collaboration more effective in dealing with the threat posed by Covid-19. (3) Restoring Padasan as an example of indigenous knowledge regarding the custom of washing one's hands and feet before entering one's home after having been outside. (4) Having a parade in the kitchen after washing at the Padasan and in the yard of the residents who are celebrating, teaching them about honesty, wanting to contribute, and self-control through the process of having the parade. Some individuals have the misconception that by taking part in this procession, one can protect themselves from being sick, get rid of unlucky circumstances, and even eradicate germs and viruses.

When confronted with the Covid-19 Pandemic, the residents of Kampung Buddha Sodong have drawn strength and direction from the community's local wisdom in order to help them cope with the situation. When you are presented with Covid-19, it is not incorrect to analyze the significance of conventional thinking in your community for the simple reason that it is not inappropriate to do so.

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