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7th INTERNATIONAL CONFERENCE OF INTERRELIGIOUS
AND INTERCULTURAL STUDIES (ICIIS)



**“LIVING THE NEW NORMAL:
ACHIEVING RESILIENCE AND
ENSURING SUSTAINABLE
FUTURE”**

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Living the New Normal:
Achieving Resilience & Ensuring Sustainable Future
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7th ICIIS
Virtual International Conference of Interreligious and Intercultural Studies
30 September 2021
Living the New Normal:
Achieving Resilience & Ensuring Sustainable Future**

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Preface

Om Swastyastu

It gives me great pleasure to extend to you all a proceeding book of the 7th International Conference of Interreligious and Intercultural Studies. Universitas Hindu Indonesia would like to say how grateful we are to the scientist, scholar, and researcher who have contributed in the 7 th ICIIS with an insightful theme: Living The New Normal: Achieving Resilience And Ensuring Sustainable Future on 30 September, 2021.

On this proceeding book, there are 10 papers presented organized by Universitas Hindu Indonesia in collaboration with International Consortium for Religious Studies-Universitas Gadjah Mada (ICRS UGM Yogyakarta), Research Center for Area Studies-The Indonesian Institute of Sciences (PSW-LIPI Jakarta), and International Federation of the Social Sciences Organisation (IFSSO). The greatest academic issues that discussed are the general and specifics issues in Achieving Resilience And Ensuring Sustainable Future during the pandemic. How faith, religion, tourism, economic, political aspects and also culture in the broaden sense could be functioned as support systems in dealing with the new challenges after the experience of hardship with the pandemic that has ravaged religious practices, and has disturbed economic as well as political and cultural aspects of life. Reformulation of worthy elements from cultural values rooted in the society could be practiced or repracticed to deal with a new normal life or even a normal life again. Lessons learned from different countries in dealing with the pandemic could be shared in this conference so that any weeknesses of previous life with pandemic, shall not be repeated by others

In this precious moment, I would like to express our gratitude Hilmar Farid, Ph. D.(the General Director of Culture-the Ministry of Education and Culture-the Republic of Indonesia who gave a valuable speech at this conference. I would like also to convey my appreciation to all invited speakers, both local and broad scholars. We consider that the papers contribution of participants and speakers is exactly the main thing. Through these articles, we explore and develop smart ideas to deal with the threat to the social and culture resiliencies. There are many strategies could be applied by lessons learned from the bad impacts of the pandemic in reviving to the new normal life or even a normal life.

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

Om santih, santih, santih, Om

Denpasar, September 2021

Prof. Dr. drh. I Made Damriyasa, M.S
Rector Of Universitas Hindu Indonesia

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ADAPTATION OF NEW HABITS AT INDIGENOUS EVENTS IN THE FACE OF COVID-19

by:

Ida Ayu Komang Arniati,
Ida Ayu Surya Wahyuni,
I Gst Ayu Sri Yudari,

I. INTRODUCTION

President Joko Widodo, announced the first case of Covid-19 in Indonesia in March 2020. The Covid-19 case originated in Wuhan, China at the end of December 2019. Corona virus transmission initially occurs between animals and humans, but after many have contracted the corona virus that corona virus transmission occurs between humans and humans people around the world feel a bit anxious. The year 2020 is a very significant transmission of coronavirus in Indonesia, America, France, China, Japan, Latin America and other countries. American, French and other countries announced lock *down* (only stay at home and not allowed outside the house), from two weeks to a month.

To mitigate the Covid-19 pandemic, the Indonesian government continues to take mitigation and handling measures to the maximum extent possible so that the virus does not spread and bring fatalities that exceed the limits. Various policy options are issued to limit the rate of spread, ranging from the application of physical *distancing* (keep distance), Large-Scale Social Restrictions (PSBB) to adaptation of new habits in various areas that are mapped as the epicenter of the spread.

Despite the various options achieved, the Indonesian government, as in other countries, has not been able to accurately predict when this pandemic will end. One of the hopes that this biggest pandemic can be addressed soon is with vaccines. Various countries are trying to research about coronavirus in order to produce a vaccine for prevention instead of eliminating the virus. Finally, the World Health Organization (WHO), announced that the Government of Indonesia is trying to buy or with the help of the Indonesian people to be vaccinated. Starting in March 2021, Indonesians have received vaccines for the elderly, workers in tourism, trade and offices to rt / rw, banjar, and village. But not all of them venture to be in vaccines, because every citizen has the right to refuse in vaccines. Although it has been in the vaccine the central and local governments still urge citizens to stick to and carry out health protocols, namely wearing masks, washing hands with running water, and keeping a distance.

The COVID-19 pandemic that hit Indonesia has impacted the economic sector. The implementation of PSBB directly or not, has an impact on the industrial sector that must reduce production costs by closing factories, housing employees, to layoffs

(terminations of employment), which decreases the amount of demand and income. This brings domino effects such as the number and decrease in people's quality of life. The government must also spend not a small amount of funds from the state budget to provide stimulus in order to support the various sectors offered, to help citizens who lost their jobs or citizens who are considered unable to be given assistance in the form of objects or money, because until now pandemic has not ended.

Such conditions finally the Indonesian government implements a *new normal* policy or adaptation of new habits in response to the existence of COVID-19. Adaptation of new habits policy emerged as a rational calculation of the forecast of national economic conditions, a compromise against a long enough time span until all Indonesians can be vaccinated. It is highly likely that COVID-19 will never disappear, so people try to live to reconcile their hearts.

The COVID-19 pandemic is believed to be over in the near future. For people with concomitant and elderly diseases, COVID-19 has a devastating impact. In addition to health, economic, social, and cultural aspects, especially indigenous events are also very impactful. The customary event in question *medelokan* means to visit a place of citizens who have a customary event by bringing goods according to ability) (a-pradhana. Blogspot.com/ accessed, 23/7/21) while the ceremony of Panca Yadnya is called religious ceremony. The religious ceremony in question is the ceremony of death (Ngaben, marriage (Pewikahan), Three Months (*Telu Bulanin / Tigang Sasih*), Potong Gigi (*Mapandes*), Piodalan (birthday) in the family and in the

Traditional Village in Bali. In the traditional event, many *people* come to the house that has a religious ceremony. In carrying out a customary event requires a lot of energy to complete the event. Residents who come there who *metulungan (ngayah/)* are recommended to comply with health protocols but residents there are those who ignore or tend to violate health protocols, this is what is reviewed in this paper.

The method used in this paper is descriptive method, with the theory of Adaptation of Helson and Wohlmill (in Veitch and Arkkelin, 1995). Adaptation Theory is the process of adjusting to the changing situation in the face of covid-19. Adjustment means that an environment is again in a balanced state for the circumstances and behavior of citizens in a new habitual life to deal with covid-19. So the theory of adaptation in writing, adjustment to the situation in the traditional event means in *medelokan* still done but still use a mask, keep a distance, and wash hands with water.

II. RESULTS AND DISCUSSION

Acceleration of Handling COVID-19 according to Wiku Adisasmita, spokesperson for Covid-19 Prevention from the Government of the Republic of Indonesia, *New normal* is interpreted as a change in people's behavior to continue to carry out activities normally. A New Habits (ABK) is also interpreted as a scenario for consideration of handling COVID-19 in health, social, and economic aspects. In the Indonesian context, the government announced a *new normal* implementation plan taking into account the analysis of epidemiological studies and the readiness of each region. The main principle of the *New normal* applied is

Adaptation habit Baru (ABK) with a lifestyle that will lead to the creation of new lives and behaviors of the community to prevent the COVID-19 pandemic.

The government has prepared some guidelines towards *a new normal* or new normal life system or also called Adaptation of New Habits (ABK). Adaptation of New Habits means adjustment to the new order Adjustment means through the rules, the natural environment in the family and citizens. Anyone actively adjusting whether the customary event or elsewhere that we visit has implemented health protocols for the common good to prevent Covid-19.

The Government of Indonesia through Permenkes (Regulation of the Minister of Health) describes the regulation of corona virus control "No: Hk.01.07/Menkes/328/2020 on Guidelines for Prevention and Control of Corona Virus *Disease* 2019 (Covid-19) in the Office and Industrial Workplace sector in Supporting Business Continuity in Pandemic Situations. Here are some rules on the prevention and control of Covid-19 with Adaptation of New Habits (AKB)" namely: (1) At the entrance of the workplace perform temperature measurements using *thermogun*. Before entering work, a *self assessment of* COVID-19 risk is implemented to ensure that workers who will enter work in conditions not infected with COVID-19; (2) Working time arrangements are not too long or overtime, which will result in workers lacking time for rest which can lead to a decrease in the immune system or immunity; (3) For *shift* work system, it is requested to eliminate *shift* 3, which is the working time that starts at night until the morning, if possible; (4) If shift 3 is still applied, then the working workers are

mainly less than 50 yearsold; (5) Require workers to wear masks from the time of travel to or from home, and safely at work. ; (6) and the intake of food nutrients provided by the workplace, choose fruits that contain a lot of vitamin C such as oranges, guava, and so on to help maintain endurance. If supported, workers can be given vitamin C supplements (<https://www.covid-19.go.id/> accessed 21/72021).

In addition to these rules, the government also recommends that at work be maintained safely and healthily, by: paying attention to workplace hygiene, providing more means of hand washing with soap and water, provide instructions on the location of handwashing facilities, support educational posters how to wash hands properly, provide handsanitizer with a minimum alcohol concentration of 70% in the necessary places, such as entrances, meeting rooms, elevator doors, and others. Application of *physical* distancing in all work activities with a minimum distance of 1 meter between workers on each work activity, with the arrangement of work desks or *workstations*, seating arrangements while in the cafeteria, and others.

The rules issued by the government are good but the implementation on the field is not in accordance with the rules because there are some people who ignore the rule, finally until now the additional case of covid-19 soared in June 2021, for example it has been prohibited to go home for Eid al-Fitr, this is in accordance with the theory of adaptation used that the problem of adjustment depends on the individual itself can and does not adjust to the circumstances to regulate behavior.

Some regulations and guidelines that have been issued by the local government of Bali Province that refers to the Government of the Republic of Indonesia Regulation and stipulated CIRCULAR LETTER NO. 3355 OF 2020 CONCERNING THE PROTOCOL OF LIFE ORDER OF THE NEW ERA OF INDIGENOUS AND RELIGIOUS SECTOR OF THE BALI PROVINCIAL GOVERNMENT IN 2020, covering a number of sectors, among others: the sector of Indigenous Meetings, and the religious events sector (Hindu, Islamic, Protestant, Catholic, Buddhist, and Confucian).

The rules of the Governor of Bali on the meeting of the indigenous sector and religious sector are set forth in the circular of the Bali Provincial Indigenous Village Assembly Number: 006/SE/MDA-Prov Bali/VII/2020 about the *Ngadegang Bandesa* Adat Process or Other Designations in the New Era Life Order during the Covid-19 Pandemic, dated July 20, 2020, contents: (a) Instructing Indigenous Villages to always comply with all policies of the central government, local government, and Indigenous Village Assembly of Bali Province related to the implementation of the New Era Of Life Order of Productive and Safe Balinese People from COVID-19 which is implemented gradually starting July 9, 2020; (b) Revoke the Circular Letter of MDA of Bali Province, Number 002/SE/MDA-Prov Bali/IV/2020 dated April 4, 2020 about Circular Letter about Delay of *Ngadegang Bandesa* Process or Other Designations, and declared invalid, so that *ngadegang Bandesa* or Other Designation process can be continued while paying attention to health protocols, New Era Life Order Protocol, and

Pararem Desa Adat: (a). Stating that against Indigenous Villages that do not comply with this Circular Letter, the Indigenous Village Assembly (MDA) of Bali Province **will not issue** a Decree on the Inauguration of *Bandesa* Adat and *Prajuru* Desa Adat for the Relevant Indigenous Villages; (b) 1,493 Indigenous Villages in Bali Memiliki *Pararem* Prevention of *Gering Agung*; (c) The total number of indigenous villages in Bali amounted to 1,493, on Thursday July 9, all of which have had *pararem* on The Prevention and Control Arrangement of *Gering Agung*; (d) Governor I Wayan Koster added, to start with the first stage of the Implementation of a New Era Order based on indigenous villages, he and MDA Bali and also *Bendesa Madya* of MDA of Regency / City in Bali agreed to encourage indigenous villages throughout Bali to make *Pararem* In order to Prevent and Control *Gering Agung* Covid-19 in Bali Province.

The Regulation on Adaptation of New Customs from the Indigenous and Religious sectors was issued by the Bali Provincial Government in collaboration with the Bali Provincial Indigenous Village Assembly, but presented here is about adaptas new customs from the Indigenous sector only. In relation to customary events, it reads: General standards: For *Prajuru* and *Krama* must:

- (a) . use a mask and/or face protector, and when using a cloth mask, it is recommended to use a 3 (three) layer cloth mask;
- (b) . wash hands with soap on flowing water or use a hand sanitizer;
- (c) . meet the requirements of maintaining a distance of at least 1 meter when interacting and sitting;

- (d). implement Clean and Healthy Living Behavior (PHBS);
- (e). cover the nose and mouth with a tissue or handkerchief when sneezing and coughing;
- (f). avoid using hands directly to touch areas of the face such as the eyes, nose, and mouth;
- g. immediately take a shower and change clothes after arriving home;
- h. willing to be examined by health officials in order to prevent the spread of COVID-19; and
- (i) avoid physical contact when delivering greetings.

While the special standard for Prajuru at customary meetings must be:

- (a) provide COVID-19 prevention facilities, including: (1) hand washing facilities with soap on running water and/or hand sanitizer in the traditional meeting area at minimal entrances and exits; (2) sign pointer location where washing hands and hand sanitizer in places that are easy to see; and (3) body temperature measurement (thermo gun / *thermoscanner*) that is adjusted to the number of participants in the customary meeting;
- (b) provide information media advice health protocol;
- (c) carry out spraying and cleaning with disinfectant at the meeting place at the end of each activity according to the needs;
- (d) ensure the presence of a sign on the floor with a distance of at least 1 meter, at the location where the queue is queued before entering the customary meeting area;
- (e) adjust the seat to meet the conditions of keeping the distance, with a distance of at least 1 meter;

- f) ensure the presence of a sign on the floor at the location of the customary meeting place to maintain a distance of at least 1 meter;
- (g) provide sanctions in accordance with applicable provisions to *manners* that violate health protocols;
- (h) facilitate training of *prejuru* members to follow the New Era Life Order Protocol.

While the standard is specific to *Krama*, it is mandatory to:

- (a) in good health and do not experience symptoms such as fever/cough/cold/sore throat before attending customary meetings;
- (b) follow the body temperature check at the entrance and do not enter the traditional meeting place if the body temperature $>37,30$ C (2 times the examination with a distance of 5 minutes), to further conduct a health check to the health care facility;
- (c) use masks and/or face protectors while at customary meeting places;
- (d) wash hands with soap on running water or hand sanitizer in the provided place, at least before entering the traditional meeting place;
- (e) do not use disposable plastic materials while at customary meeting places.

Based on the above exposure in accordance with the method used in the writing, namely descriptive method means to explain or elaborate that although the Provincial Government of Bali poured the rules of the Government of the Republic of Indonesia as stated by the Bali Provincial Customary Village Assembly, in order to be obeyed by the citizens but residents still some ignore the rules. Because in Bali know to work collectively especially in traditional events such as *medelokan* (visiting the

place of citizens who are holding customary events by carrying goods according to ability) (a-pradhana. Blogspot.com/ accessed, 23/6/21).

Medelokan means to visit a place where people who have a customary event that has a kinship or acquaintance relationship by bringing something according to ability. According to Ngurah Indra Pradhana (Master of Linguistics Universitas Padjadjaran, 2011), the term *medelokan* means to come to the house of people who have an event by carrying goods according to their abilities. In addition, *Medelokan* also means coming at the time of the event, at the beginning of the event until completion, at the time of helping the work in the process of the implementation of the event until the completion of the event. So *Medelokan* can be interpreted to come to the house of residents who have a customary event to work together to do a large need, which usually can not be done by only one person. Cooperation to do work together according to Notonegoro (1971) is called *gotong royong* which is given the understanding of helping, helping help between people who know each other and need each other.

In essence *Medelokan* has a reciprocal obligation among all people who know each other and need each other. This reciprocal nature is pure. They do not recognize any differences in social or economics level. In the implementation of *Medelokan* all tasks are done together even as informal leaders are among those who are most diligent, strong and smart. *Medelokan* worked together among many people who got along well to employ something of great need that one person could not normally do.

The number of religious ceremonies and traditional events in Bali is one of the reasons *Medelokan* culture grows in the community or citizens. Social activities such as, *medelokan* to traditional events have been entrenched in the lives of Balinese since ancient times. Because *Medelokan* is an ideal form of culture (Koetjaraningrat, 1974) and is the concept of life, the values of life are so high it can be used to meet the needs of human life. But *Medelokan* needs to be worked on or manifested in the form of behavior. If *Medelokan* has manifested affairs, it can be seen as a tool to achieve further major goals.

In addition to achieving the main objectives, *Medelokan* also has a close relationship with the problem of social values because *Medelokan* can help regulate the system of livelihood and acting for all citizens. Whereas social values itself can in essence be said to be both positive and negative. Social values can be said to be of positive value if the values of life can be developed properly so that it can be a very important driver and stimulant of its role in the process of achieving life goals for citizens. Social values can be said to be negative if the values of life are left by the citizens without being maintained and developed then those values will hinder even become a barrier to the achievement of the goals of the citizens. Therefore, the spirit of *medelokan* can give rise to and develop positive values (Bakker, nd).

The implementation of *Medelokan* in an effort to achieve the goals of citizens can raise social awareness. This social awareness is driven by the accuracy of the heart, willingness and awareness to make sacrifices in all efforts to improve their own destiny. With social awareness of all the skills of all citizens will be devoted to

justice, populism, welfare of living together and will be a moral guideline for the lives of citizens. With this social awareness is also what can lead to the success of all plans and goals that want to be achieved in living together by working together continuously (Drjarkara, 1981).

Residents who run customary events are not easy to run the rules as issued by the Bali Provincial Government as stated by the Bali Provincial Indigenous Village Assembly because the collective culture has become a binder for the social life of the citizens. In the midst of this pandemic becomes a challenge for the behavior of citizens who are used to doing activities together. Although there have been many ways taken by the central and local governments, but residents still do activities together en masse such as traditional events with *medelokan* without heeding the rules of Adaptation of New Habits (ABK), meaning that not all seats can be arranged with a distance of 1 meter or two meters, because the traditional event venue is usually a bit small because it contains ceremonial facilities.

In the customary event on *medelokan* even though there is a seating arrangement, residents will ignore because at the traditional event if it comes together at the time of day or right at the peak of the event. Similarly, in the customary event there is no body temperature measurement (*thermogun/thermo scanner*) that is adjusted to the number of participants in the customary meeting, because those who have a customary event can not provide the tool because the person who *medelokan* come together at the summit event, finally the seat is less and there is an unwanted distance. It should be a metre or two metres away and reality can't be met. If using a mask Balinese people are disciplined to use

masks. But washing hands as often as possible is somewhat overlooked because not all residents in the family have sinks or provide them with plastic buckets using faucets.

Similarly, using sanitizer not all citizens can buy because of the unfavorable economic circumstances in this pandemic, Masks are not possible to be used as disposable because it spends money to buy, such as the example in Banjar Tobongkang Singakerta Village, Gianyar Bali exposed to covid-19 after customary events. A total of 28 people were confirmed positive for COVID-19 stemming from weddings and deaths. Initially after finishing the traditional event that had a wedding event experienced cough and fever after the Swab test turned out positive Covid-19. Finally, all of them were tested and 28 people positive for Covid-19 (New Bali.id, accessed 24/72021).

Similarly, the city of Denpasar provincial city, the amount of mobility of citizens in the daily activities that is still done despite using health prokes have experienced red zones (afecity.denpasarkota.go.id, accessed 24/6/2021) Because religious ceremonies (*piodalan* / birthday) are still carried out as usual in the family sphere unlike other districts, if there is a religious ceremony such as *piodalan* (birthday ceremony) is abolished only represented by *Kelian Dadya* or Clan, *Pinandita* and secretary, *krama dadya* is not allowed to follow. However not all *Dadya* or Clan obey the rules of the Indigenous Village Assembly there are some *Dadya* or Klan still perform religious ceremonies, Such as the theory of adaptation that adjustment depends on the self of the citizen itself or the leader in adjusting to new habits without heeding the rules.

Conclusion.

The situation of the Covid-19 Pandemic has brought many changes to the community almost all over the world, changes that occur one of which citizens increasingly care about health and also personal hygiene, family, and the environment. The habit of using masks, washing hands, and keeping a distance with others is now attached to every customary event activity, *medelokan*. It is will-be the new norm or culture of citizens. *Medelokan*, activities carried out by residents in traditional events in the family, neighbors and the environment.

The Central Government and the Provincial Government of Bali, which are set out in the Bali Provincial Customary Village Assembly, implemented New Habit Adaptations during the Covid-19 pandemic not because of compulsion, but done with awareness, a sense of responsibility. The Provincial Government collaborated with the Indigenous Village Assembly, Prajuru, and Krama in Bali to keep the traditional *medelokan* event but with the adaptation of new habits, meaning that the activities carried out as usual but still use masks, wash hands, and keep a distance. But not all citizens do this rule, because the traditional event *medelokan conducted* at the peak of the ceremony.

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