

## *Exploration Of Local Wisdom In Handling Covid 19 In Nagari Situjuh Batua*

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### ABSTRACT

The rise of news on the handling of Covid-19 in the Situjuh Batua Nagari Government, Situjuh Limo Nagari District, Limapuluh Kota Regency, West Sumatra in various electronic media has sparked the author's curiosity to take a deeper look at its culture and history. Nagari's efforts in dealing with COVID-19 are considered more responsive so that it is deemed successful in adapting to the current pandemic conditions. The Nagari's ability to optimize existing local resources and wisdom is thought to be the source of this success. This research aims to explore local wisdom that supports the social institutions of the Situjuh Batua community in dealing with COVID-19. Furthermore, this research seeks to identify local wisdom that affects the community and develop strategies to raise awareness about efforts to deal with and prevent COVID-19. This research uses a qualitative method with an observation and interview approach related to handling COVID-19. Local wisdom (togetherness; cooperation; deliberation; commitment to customs and tools) in Nagari Situjuh Batu mobilizes all components or elements in Nagari to make behavioral changes due to the COVID-19 pandemic. Therefore, behavior change is one of the determining factors for successfully handling the Covid-19 pandemic in Nagari Situjuh Batua.

### INTRODUCTION

The success of the Situjuh Batua Nagari Government, Situjuh Limo Nagari District, Limapuluh Kota Regency, West Sumatra in handling Covid-19. It becomes news by both local and national electronic media is an interesting phenomenon. Starting from the level II government through the district head of "Nagari Situjuh Batua pilot project, representing 79 other villages". (Pemkab Fifty Cities Adopt Covid-19 Control Nagari Situjuh

Batua - Minangkabaunews, nd) to national media detiknews (Kampai, nd) and (Nagari Situjuh Batua Way Against Covid-19: Quarantine Place to Paste BLT Recipients in Stalls | Langgam.Id, nd). after innovation based on local wisdom, successfully controlling Covid-19.

Finally (Doni Moenardo, 2020), Chairman of the National Covid-19 Handling Acceleration Task Force, appreciated "Good, greetings to the Walinagarinya. For the people there, great. It must be adopted, emulated by

Nagari, Village, and other regions ". The existing social institutions are considered to be very anticipatory of the current conditions—especially associated with social, cultural, and historical. For example, the government of the Nagari Situjuh Batua is known as a warrior village known as the "Si Tujuh" incident.

It is interesting to see and analyze the handling of the COVID-19 pandemic concerning local wisdom amidst the rampant research that links it to social media, digital platforms, and others.

Based on the above discussion, this research formulates the following problem formulations:

- a. What are the dominant forms of local wisdom in supporting the success of the Nagari Situjuh Batua Government, Situjuh Limo Nagari District, Limapuluh Kota Regency, West Sumatra in handling Covid-19?
- b. How do these local wisdom values support policies in Nagari related to people's behavior in handling Covid-19?

It is difficult to define and impose limits on local wisdom in cultural and social discourse, considering that this will be related to text and context. However, experts explain local knowledge or local wisdom (local culture) as a human effort by using their mind (cognition) to act and behave towards something, object, or event in a particular space. In the dictionary sense, local wisdom consists of wisdom (wisdom) and local (local) wisdom. In the Indonesian English Dictionary John M. Echols and Hassan Syadily (2000), local means local, while wisdom is the same as wisdom. In general, local wisdom can be understood as local ideas that are wise, full of wisdom, and good value, which are embedded and followed by community members.

Etymologically, the word wisdom is understood as the human ability to use his mind to act or behave as a result of an assessment of something, object, or event. As a term, wisdom

is often defined as 'wisdom/wisdom'. Local refers explicitly to the limited interaction space with a limited value system. An interaction space that is designed to involve a relationship pattern between humans with humans or humans with their physical environment. The interaction pattern that has been designed is called the setting. The setting is an interaction space where a person can arrange a face-to-face relationship in their environment. (Tiezzi & Marchettini, 2003) saying that the end of this sedimentation of local wisdom will manifest into tradition or religion. Local wisdom can be found in songs, proverbs, sasanti, advice, slogans, and ancient books inherent in daily behavior in our society. Local wisdom is usually reflected in the long-standing habits of the community. The prevailing values of community groups will be reflected in the sustainability of local wisdom. These values become the holdings of certain groups of people, which usually become an inseparable part of life that can be observed through their daily attitudes and behavior. This sedimentation process takes a very long time, from one generation to the next. Teezzi, Marchettini, and Rosini said that the emergence of local wisdom in society results from a trial and error process of various kinds of empirical and nonempirical knowledge or aesthetic or intuitive ones. Local wisdom describes a specific phenomenon that will usually characterize the group's community. Local wisdom has several characteristics, namely:

- It can control.
- A fortress to cope with the influence of outside culture.
- Has the ability to accommodate outside cultures.
- Has the ability to give direction to cultural development.
- Have the ability to integrate or unite external and indigenous cultures.

### The function of Local Wisdom

- It serves for conservation and preservation of natural resources.
- It serves the development of human resources, for example relating to life cycle ceremonies.
- Serves for the development of culture and knowledge, for example, at saraswati ceremonies, beliefs, and worship at the Panji temple.
- It serves as advice, beliefs, literature, and taboos.

Horton and Hunt (1999) define social institutions as social institutions, namely, norms to achieve goals or activities that society deems important. In a social institution, a set of social values and norms will be found that functions to manage (organize) social activities and relationships among community members with a general procedure to carry out activities or fulfill their basic needs. Koentjaraningrat (1990) states that social institutions allow citizens to interact according to patterns or systems of behavior and relationships centered on activities to meet the complexes of special needs in people's lives.

The process of institutionalization is a process of replacing the actions of spontaneous and trial and error (experimental) actions with behaviors that are "expected," "patterned," "regulated," and "predictable." The stages in the process of achieving the goal are not something that is made suddenly, spontaneously, or experimentally. On the contrary, it is a process done for a long time, is known and accepted by many people, and binding on every member of society.

A set of social relations is considered institutionalized when:

1. An orderly system develops concerning the status and role that a person must carry out in carrying out activities or fulfilling certain life needs. The

2. system of expectations, status, and roles is generally accepted and accepted by most of the community.

Patterned behavior is inseparable from 3 cultural forms, namely: i) ideal form, ii) form of behavior, and iii) physical form of culture (Koentjaraningrat, 1974: 15). The total pattern of human behavior following its unique functions is a manifestation of the needs of human life in society. The typical activities of patterned behavior (the second form of culture) are the system of norms and their behavior (the first form of culture) and their equipment (the third form of culture) coupled with humans or personnel who carry out patterned behavior. That is an institution. The value system adopted by society is then manifested in an activity for both individual and collective interests.

Activities with a pattern are carried out continuously to institutionalized activities (Suwartapradja, 2005). Activities were originating from patterned ideas, ideas, and actions, both micro and macro, can support development (Koentjaraningrat, 1985). Local development knowledge creates different perceptions. It is thought that local knowledge does not support development. On the other hand, those who believe that local knowledge can support the development and not a few successful developments pay attention to local knowledge (Koentjaraningrat, 1974). Base on two different opinions, it is realized that not all local knowledge can support the development and on the contrary, modern technology is not always profitable.

## RESULTS AND DISCUSSION

### Nagari Government

Nagari Situjuah Batua is located in Situjuah District, Limo Nagari, Limapuluh Kota Regency, West Sumatra Province. This Nagari is bordered by Nagari Situjuah Banda Dalam,

Nagari Tungka and Nagari Situjuh Ladang Laweh (Figure 2). The area of Nagari Situjuh Batua: 15.49 square kilometers of the 20.88 square kilometers area of Situjuh Limo Nagari District. It is about 2 kilometers from the sub-district capital, 22 kilometers from the district capital of Sarilamak. Nagari Situjuh Batua has a population of 5,120 people (2018), consisting of 2,510 men and 2,610 women.

Tabel 1 Limbago Adat Nagari Situjuh Batua

Datuk Pucuak	Pasukan	Kapalo Suku	Kampung	Tuo Kampung	Bungo Setangkai
M. K.H. Dt. Marajo Kayo	Piliang	Dt. Indo Marajo	Koto	I.A Dt. Indo Marajo	M. Dt. Bandaro Sati
			Dalimo	M.Dt. Rajo Nan Panjang	Th. Dt. Majo Indo
			Piliang Laweh	J. Dt. Uak Cumano	Punah
			Piliang Sani	H. Dt. Marajo Nan Rambayan	Punah
			Tanjuang	D.V. Dt. Tan Marajo	Punah
Simabua	H. D. Dt. Paduko Sindo	Punah			
Sipisang	D. Dt. Katumanggungan	Punah			
Payobada	Dt. Pdk Rajo Nan PJK	Punah			
Skumbang	D. Dt. Paduko Simso	Punah			
	Melayu	Sy. Dt. Paduko Majo Indo	Melayu	Dt. Sri Marajo	Sy. Dt. Paduko Majo Indo
			Bendang	E. Dt. Rajo Simarajo	M. Dt. Majo Indo
			Kumpai	I. Dt. Tamarajo	Punah
			Mandaling	Dt. Sielo	Punah
	Pitopang	Y. Dt. Kali Bandaro	Sabo	Y. Dt. Kali Bandaro	E. Dt. Bandaro Hitam
			Kuti Anyiy	Z.E Dt. Marajo Bosa	Punah
			Pitopang	Punah	R. Dt. Bandaro Nan Ekok
			Jambak	Dt. Gindo Makno N.K	H. Dt. Bandaro Kuruang
	Chaniago	S. Dt. Pamuncak Nan Putih	Sipanjang	S. Dt. Pamuncak Nan Putih	E. Dt. Bandaro Panjang
			Dalam	Dt. Tunaro Panjang	A. Dt. Bandaro Kayo
			Bodi	Y. Dt. Paduko Rajo Lelo	S. Dt. Bandaro Bodi
			Chaniago	Punah	Punah
			Singkuang	Punah	Punah
			Sei Napa	Punah	Punah

Source: Documents of Nagari

### Local Wisdom Situjuh Batua

Local wisdom is a set of views on life, knowledge, and life strategies that are manifested in activities carried out by local communities, which can answer various problems in fulfilling their needs (Cheng, 2002; Triyanto, 2017). From the above definition, several local pearls of wisdom that have been implemented in Situjuh Batua can be elaborated. Local wisdom is based on several things that the authors consider to be prominent, namely:

#### 1. Togetherness,

The value of togetherness can be seen from the active involvement of almost all elements of society in carrying out development in the village of Situjuh Batua. Nearly all policies, programs, and activities are discussed, planned, and implemented collectively. All elements participate in every process. Togetherness is also evident from the social actions and activities carried out, including patrolling, cleaning, and fundraising social activities. As stated by a resource person:

*“... Nagari Situjuh batu is a clean country towards zero waste. Sorry, the nagari is garbage-free towards being clean. And that, Alhamdulillah, it has become a culture for the situjuh Batua community thanks to the strength of this togetherness including village institutions, customary pucuak, tribal chiefs, tuo kampung, bungo setangkai, mamak, ulama, clever cadiak, PKK, bundo kanduang, traditional gubalo, all migrants. elements unite to support the village government program, ”*

#### 2. Cooperation,

Aspects of cooperation are reflected in good business networks, information, and coordination between elements in the village. In addition, not only cooperation between elements of government within the village and its citizens but also between the central government, in this case, the sub-district and the city government. Specifically, the impact of good cooperation with elements of the city government is an increase in the quota for BLT fund recipients from the district and even provincial governments. As conveyed by the resource person:

*"Because after the distribution of BLT, we got the distribution of BOT from the center of 160 families from the province of 260 families from the districts of 127 families, and what we allocated for 197 families was 350 million and was decided jointly by the Nagari institutions and related agencies. Whether it's a village, sub-district, assistant in the village, and experts from the district. "*

### 3. Deliberation, the

The value of deliberation is reflected in every decision aimed at the interests of the general public. Therefore, a decision is always carried out by involving and taking into account the interests of the related parties. It also reflects the political aspects of the Nagari Situjuah Batua government. The following resource persons explicitly conveyed this:

*"What is unique is that each village regulation, the guardian of the nagari, is brought first to the traditional village institution, to the ampek tribe. After being ratified by the density of the tribal kaampek attended by 180 mamak ninik including the traditional shoots, tuo kampong, tribal chiefs, dubalang adat and ulama. From there, if it's legal, we take the draft to the bamus, the legislature of the Nagari. And then the Bamus is socialized there are stages which are then legalized by the Head of Law of the Regional Government of 50 cities. "*

### 4. Commitment to adat and its instruments

Commitment to adat and its instruments is seen by recognition and adherence to agreements or decisions that all elements of government taken. Especially commitment to traditional institutions which are trusted and recognized by all villagers. This value makes Nagari Situjuah Batua more

responsive to the changes that occur. As expressed by the resource persons on two different occasions:

*"The power of adat, especially the adat power in the salingka nagari situjuah batua, is obeyed and obeyed by the children of the nagari. God willing, until now the capital "*

*and*

*" And that is the customary apparatus of the Nagari Situjuah Batua from a long time ago until now it is recognized and obeyed by the whole community. "*

## **Handling of the Covid 19 Pandemic in Situjuah Batua**

In general, crisis management in facing a pandemic includes risk, impact, and mitigation (Jamison et al, 2018). WHO provides several guidelines in handling the Covid 19 pandemic, which is divided into several components, namely:

1. Planning and coordination (the level of preparedness of a country can be seen based on good leadership and cross-sector coordination in responding to the pandemic. How can a country's policies be integrated with the framework of emergency preparedness) national)
2. Monitoring and assessment of the situation (closely related not only to the availability of data and information on the characteristics of the pandemic itself but also data and information can be used to formulate a more effective response).
3. Prevention of the spread of disease (policies that impact individuals/households, communities, to restrictions on activities that cross national borders).
4. Sustainability of health services (related to the readiness of health facilities and services, including the availability of medical personnel).

5. Public communication (the government's ability to provide adequate information by adhering to the principles of openness, immediacy, and accuracy so that the public can get information and make the right decisions).

Referring to the strengthening of the health system (Health system resilience) (Kruk et al.), Health system indicators are said to be resilient if they have the following characteristics:

- a. Having a health information system and surveillance network that can accurately show the current status and health threats in real-time.
- b. Able to meet various health service needs evenly at the primary, secondary, and tertiary levels (health insurance).
- c. Able to limit and isolate various health threats while maintaining routine health services, as well as minimizing further disruption to system stability,
- d. Integrated, based on strong cross-sectoral networks at global, national, and local levels; and
- e. Adaptive to environmental dynamics, data-based, flexible and effective leadership, structure, and management.

Referring to the WHO policy guidelines and the above risk criteria, criteria are elaborated/grouped to assess the success of Nagari Situjuah Batua in handling Pandemic Covid 19. The first criterion is the ability to carry out early detection. This criterion is related to the ability of the village to detect and identify pandemic entry into the village. The second is the ability to prevent the spread of a pandemic. The third is the ability to cope with or meet the needs of a pandemic. The fourth is adaptive and communicative policies.

One of the indicators of the success of the Situjuah Batua village in handling Covid is the village's speed in responding to developing

issues regarding Covid appropriately. Apart from that, Nagari's synergy capabilities support and implement policies, programs, and activities that come from local, provincial, and central governments. In fact, in several activities before activities from the center were determined, the Situjuah Batua government had initiated activities that supported these activities. As before the implementation of the PSBB, there were socialization and appeals not to return home, to maintain cleanliness, to conduct data on the poor. So that once activities from the central or provincial government, the community is easier to follow, impactful community data, and others already exist.

From the field investigation, it was found the policies, programs, and activities of the village of Situjuah Batua were under these criteria, including:

:

Tabel 1 Nagari Programs and Activities

No	Kebijakan/Program/ Kegiatan	Waktu		
		<	PSBB	>
<b>A Pendeteksian dan Identifikasi</b>				
	Pembentukan tim relawan dan gugus penanggulangan Covid-19		V	
	Pembentukan tim pembunuh Covid-19		V	
	Pengawasan dan pengendalian masyarakat perantau yang berasal dari zona merah		V	
	Isolasi mandiri bagi penduduk/famili yang baru masuk ke Nagari selama 14 (empat belas) hari			V
<b>B Pencegahan</b>				
	Pendataan keluarga/kelompok yang terkena dampak ekonomi dan sosial akibat Covid		V	
	Mensosialisasikan untuk hidup bersih melalui pamflet, spanduk, media sosial dan media elektronik.		V	
	Penyediaan Fasilitas Cuci tangan di tempat-tempat umum.	V	V	V
	Penundaan Sementara Sholat Berjamaah, Sholat Jumat di Mesjid dan Mushola			V
	Penggunaan Masker dan sajadah sendiri selama beribadah di Mesjid dan Mushola.			V
	Sosialisasi hidup sehat (mengkonsumsi makanan yang sehat, menjaga kebersihan dan istirahat yang cukup)	V	V	V
	Pembukaan Pasar dengan protokol kesehatan			V
<b>C Penanggulangan</b>				
	Penyediaan Fasilitas Karantina di SD 01			
	Pembagian BLT kepada masyarakat berdampak	V	V	
	Tidak melakukan pembelian dan atau menimbun kebutuhan bahan pokok	V	V	V
	Pengalokasian 35 % Dana Desa Untuk Penanggulangan		V	
	Penambahan Kuota Dana BLT dari Nagari			V
<b>D Kebijakan Adaptif dan Komunikatif</b>				
	Pengalokasian Pendapatan Asli Nagari & Bagi Hasil PBB		V	V
	Mengoptimalkan peran perangkat desa dalam menggunakan media sosial dalam menyampaikan informasi			
	Membuat aturan dalam koordinasi yang cepat untuk mendukung pelaksanaan penanganan pandemik	V	V	V

Catt : PSBB = Pembatasan Sosial Berskala Besar

< = Sebelum PSBB

> = Pasca PSBB (New Normal)

## CONCLUSION

1. Some of the values of local wisdom that are considered to be a catalyst for increasing the community's ability to face a pandemic in Nagari Situjuh Batu are togetherness; Cooperation; Discussion; Commitment to customs and tools.
2. The similarity of views and values induces and directs the community and the village government to face the crisis. Local wisdom in Nagari Situjuh Batu moves all components or elements in the village to change behavior.
3. Changes in behavior are a determining factor in the successful handling of the Covid-19 pandemic in Nagari Situjuh Batu

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