

Role Of Indigenous Agencies In Prevention And Handling Covid 19 In Indonesia

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Abstract: This study aims to determine and analyze the role of traditional institutions in the prevention and handling of covid 19 in Indonesia. The research was conducted using a normative juridical approach which was a descriptive analysis of qualitative analysis. This study found the answer that the Indigenous Archipelago Institution has a significant and strategic role in the prevention and handling of covid 19 in Indonesia. Indigenous peoples with a variety of local wisdom have a variety of ways to deal with the Covid 19 epidemic. This can be found in Southeast Maluku kei communities with Hawear adat (SASI) applied to prevent Covid 19, but also can be found in the Banua Lemo indigenous people, who are in the Village Bonelemo, West Bajo District, Luwu Regency, South Sulawesi. Baso 'Gandangura, Head of the Bonelemo Village, stated that in the face of the Corona outbreak they had made various prevention efforts based on local local wisdom.

Keywords: Role of Customary Institutions, Prevention, Management, Covid 19

1. INTRODUCTION

Local wisdom is the legacy of the ancestors of the Indonesian people in a unified value system in the form of religion, culture and customs. In the development of the community to adapt through its environment by developing a wisdom in the form of knowledge or ideas combined with customary norms, cultural values and activities to manage the environment to meet their needs. If we look at the evolution of humans with nature in the past a harmonious relationship has been formed where humans try to coexist peacefully with nature, in the view of humans that nature is large and sacred, it is necessary to live peacefully with nature so that no damage to nature will result in losses in humans themselves, in supporting this relationship humans create ethical actions and behave towards nature, almost most of the tribes in our country have rules that are made which are referred to as local wisdom (Christeward Alus 2004: 1).

Local wisdom and Customary Institutions are something that human beings crave in this world. Wisdom starts from the ideas of individuals who then meet with other individual ideas, then in the form of collective ideas. This local wisdom is usually used and practiced for the good of the community that uses it. This local wisdom cannot be separated from the culture of the people who support it. Local wisdom, usually includes all elements of human culture, which includes: religious systems, language, economics, technology, education,

social organizations, and the arts. Local wisdom starts from ideas or ideas, which are then applied in the stages of practice, and the creation of cultural material. Through this thesis, the author will describe several examples of local wisdom in the context of forming the character of the Indonesian nation (Christeward Alus 2004: 1).

The local wisdom in question could have originated from ethnic culture, or the nationalistic thinking of the Indonesian people, from a period of time. The sahu tribe that inhabits an institution called ji'o Japung Malamo (an area with extensive institutions) in West Halmahera Regency, North Maluku Province consists of two indigenous groups namely Tala'I and Padusua (Ji'o Tala'I re Padusua). These two groups of people have similarities in culture in the form of objects of human work / folk architecture called sasadu (traditional houses) but there are differences in the dialectics of the language spoken of each group which is famous for the Sahu dialect of Tala'I and the Sahu dialect on all

Local wisdom is a local culture that is unique and only exists in the region. No one knows who started it and there is no historical record. Local people know it as a cultural hereditary and always adhered to today. Local wisdom is important because it is exclusive and down to earth. All local people believe it, if something is violated they believe something will happen to it. Likewise on Big Kei Island and Small Kei Island. The southeast Maluku district of the island has a local cultural tradition with the names "SASI" and Maren (mutual cooperation of citizens). Adat Sasi is the culture of the local community Kei Besar Island, Kei Kecil, and Dullah Island which are used by the community to protect the natural surroundings.

The term sasi is derived from hawear balwirin which is contained in Article 7 of the larwul ngabal customary law which is the highest customary law in the kei islands, this hawear balwirin regulates the ownership rights of a person made by his ancestors which must be followed in the daily life of this community which is famous for its people the term Hira Ini Natub Fo This, It Did Natub Fo It Did which means that someone's property remains his, and ours remain ours which contains recognition and respect, awareness, nobleness, border restrictions, human rights and the law not to steal, rob, rob, take away , manipulate, harass and deceive the property of others, and to protect private ownership and public ownership, it is realized in the form of sasi.

The relationship between people's trust and understanding of the ecological conditions of their environment can be demonstrated through their knowledge that has been maintained for generations, Indonesia's environmental conditions produce ecosystem diversity and natural resources give birth to Indonesian people that are closely related to natural conditions in carrying out various activities to uphold their survival.

Based on the above background, the written writers are interested in studying how the Role of Indigenous Institutions in Covid Prevention and Management 19 in Indonesia?

2. RESEARCH METHODS

This type of research in the preparation of legal writing is normative legal research. Peter Mahmud Marzuki said that legal research is a process to find the rule of law, legal principles, and legal doctrines in order to address the legal issues encountered (Peter Mahmud Marzuki, 2008: 35).

In this study the authors used a statutory approach (Statue Approach) and a case approach (Case Approach), namely research on legal concepts such as legal sources, legal functions, legal institutions and so on (Baher Johan Nasution, 2008; 92).

3. RESULTS AND DISCUSSION

a. Large-scale Sosoial Restrictions (PSBB)

According to Utomo, the Large-Scale Sosoial Restrictions (PSBB) imposed by the regional government have not fully responded in breaking the 2019 covid distribution chain in the country. According to Laksanto, the formation of the Covid-19 task force (Satgas) team from the central level to the regions had not been able to stop and control the new 19-type virid pandemic, namely Sars CoV-2.

Seeing these conditions, Laksanto said, the government should imitate the local wisdom of indigenous peoples in the country so that the program or policy to handle the epidemic or the Covid-19 outbreak went as expected. "Because indigenous peoples' local wisdom should set an example and role model, so that what becomes a government program is effective," he said in a virtual discussion. Laksanto also said that the government should pay attention to indigenous peoples in all corners of the country affected by the PSBB. They must also feel the assistance program disaster management. (Laksanto Utomo, Imitate Local Wisdom of Indigenous Peoples <https://www.gatra.com/detail/news/478038/kencana/covid-19-akademisi-tiru-kearifan-lokal-masyarakat-adat#> accessed 9th May 2020).

Meanwhile, law lecturer from the University of North Sumatra (USU), Rosnidar Sembiring, said that the PSBB did not answer the problem, especially the matter of protecting the state to its citizens from Covid -19.. According to him, as in Article 4 Paragraph (1), Government Regulation 21 of 2020 contains PSBB coverage, it is exactly the same as Article 59 Paragraph (3) of Law Number 6 Year 2018 concerning Quarantine. Although there are additions, continued Rosnidar, but there is no further explanation of the article. The reason is only conveying the basic needs of the population, such as the need for health services, food, and daily life. "It should be explained in detail at a minimum who is assigned and responsible for the purchase, whether regional or central. What is the center of the ministry or which institution and how is the coordination mechanism.

b. The Role of Customary Institutions in Covid Prevention and Management 19 in Indonesia.

1) Indigenous people of Banua Lemo

Rosnidar said that indigenous peoples were also affected by the PSBB that was implemented by the government nationally. However, indigenous people are not too bothered about their food needs because there are still fields, fields, and various plants.

The Banua Lemo indigenous people in Bonelemono Village, West Bajo District, Luwu Regency, South Sulawesi have their own way of dealing with the Corona outbreak. They make various prevention efforts starting from

1. Quarantine Area, manufacturing natural disinfectants, traditional medicine and maintaining food stock.
2. The existence of traditional medicine has been very effective in protecting citizens without having to depend on health assistance and personal protective equipment (PPE) from the government which is very limited.

3. To ensure the availability of food for the village and the community, residents make a 10-hectare corn plantation. Besides corn, another type of food prepared is sago as one of the staple foods in Luwu.
4. Regarding Covid-19, Rukka Sombolinggi, Secretary General of the Archipelago Indigenous People's Alliance (AMAN) has issued instructions to community members throughout Indonesia on March 19, 2020.

The Corona virus outbreak, also known as Covid-19, has become a global epidemic. Almost all countries have been exposed to this virus. Whether you live in urban or rural areas. No exception indigenous peoples in the archipelago which number thousands of communities. Indigenous peoples with a variety of wisdom have a variety of ways to deal with this plague. One of them can be found in the Banua Lemo indigenous people, who are in Bonelemo Village, West Bajo District, Luwu Regency, South Sulawesi.

Baso 'Gandangura, Head of the Bonelemo Village, stated that in the face of the Corona outbreak they had made various prevention efforts based on local local wisdom. One of them is by conducting regional quarantine by temporarily closing access to the village and forming Covid-19 Alert Village which consists of young men and women PKK Bonelemo Village (Wahyu Cadhra, Facing Covid-19, Banua Lemo Karantina Territory to Keep Stock Stock) Food <https://www.mongabay.co.id/2020/04/13/hadap-covid-19-masyarakat-adat-banua-lemo-karantina-w-wilayah-fit-jaga-stok-pangan/> accessed on 9 May 2020).

With the covid-19 pandemic virus, indigenous communities in Indonesia are encouraged to comply with all calls to prevent its spread. Their role is important to prevent the spread of Covid-19 from becoming more widespread. The Principal Expert Researcher in the Culture of the Indonesian Institute of Sciences (LIPI), Alie Humaedi, acknowledged the appeal made by the government was somewhat contrary to the culture of the indigenous peoples of Indonesia in general.

The appeal includes social distancing or keeping a distance between one another and avoiding crowds. Also read: (Walda Marison, Indigenous Communities Encouraged to Comply with Appeals for Preventing the Spread of Covid-19 <https://megapolitan.kompas.com/read/2020/03/19/14374271/community-adat-encouraged-patuh-appeal-prevention-spread-dissemination-covid-19>. accessed on May 9, 2020).

The problem that arises in indigenous peoples is that one of the Batak Marriage Indigenous Party in the Middle of the Spreading of the Virus-19 He considered, in almost every day we always intersect with others, especially in traditional events. "Well in general in the cycle of life and ritual, the life cycle ceremony of birth, death, marriage almost demands collectivity or communality.

But in this situation, it requires the availability of each individual to look for strategies to run a culture of collectivity, but does not interfere with the desire of others to stay healthy. Also read: The Complaints of Citizens Who Postponed Marriage and Rugby Catering Entrepreneurs due to Corona Alie stressing this effort does not mean changing the cultural substance completely. "What do you do? Yes, maybe the way to stay with the custom of life cycle ceremonies is still done such as weddings, births and other traditional events but then there is public civilization. One, wearing a mask. Two, using a hand sanitizer. Three, taking distance first. So keep the event take place, "he explained. Health must be the main.

The Regent of Landak, West Kalimantan, Karolin Margret Natasa supported the decision of the local Dayak Customary Council (DAD) to enforce customary law for people under surveillance (ODP) related to Covid-19 who was found to be still hanging around in the community. DAD Hedgehog's actions are in line with efforts to prevent the spread of Covid-19 (Karolin Margret Natasa, Fight Covid-19, Regent of Hedgehog Agree to Karolin Margret Natasa Customary Law Applies, <https://republika.co.id/berita/q81mok409/perangi-covid19-regent-hedgehog-agree-law-custom-applicable> accessed 9 May 2020).

"I ask for cooperation from all parties to limit the spread of this epidemic, so we welcome the steps of DAD Landak, for the sake of mutual safety," Karolin said in Ngabang. Karolin appealed to people who returned home to isolate themselves 14 days in advance as a form of prevention. According to him, the steps taken by DAD Landak are already in line with prevention efforts undertaken by the current government in minimizing the spread of Covid-19 in Landak Regency. "For that, I ask all people to be able to jointly take preventive measures, by staying at home if they do not have urgent needs," he said.

As is known, DAD Landak which is chaired by Heri Saman issued instructions by letter and asked the DAD officials who existed up to the hamlet level to enforce customary law for ODP who were still roaming around the community. "Responding to the situation of an outbreak of Covid-19 transmission that is increasingly dangerous, the Landak District DAAD gives instructions as follows; DAD Sub-district / Timanggong Binua / Pasirah and Pangaraga throughout the Landak District so that they are actively assisting the local government in efforts to prevent Covid-19 transmission," said Heri Saman .

He said he asked all DAD to monitor people who came from outside the Landak Regency to the District / Village / Binua. If the person is from the COVID-19 virus red zone area, then the person must report at the local health center / Covid-19 post to find out whether that person is listed as ODP / PDP. If the examination results show symptoms of pneumonia, then the person must independently isolate themselves for 14 days, "he said. If there are people who are declared ODP / PDP then at the stage of self-isolation 14 days and are still walking / wandering out of the house going to public places so potential to spread Covid-19, then those concerned will be subject to customary law sanctions, in accordance with customary law in force in their respective territories.

2) Hawear Customary Law (SASI)

According to researchers, the Hawear Customary Law in Southeast Maluku Regency can be applied in preventing pollution and environmental damage on the sea coast in the Regency.

Southeast Maluku by conducting customary deliberations (which are followed by customary leaders (customary elders). The customary leaders (customary elders) hold meetings and formulate customary legal norms such as what will be applied to the prevention of pollution and environmental destruction in seashore, so that the seashore along with its marine biota is commonly enjoyed by the Indigenous people of Hawear in Southeast Maluku Regency of the present generation and future generations, so that the problems faced by the Indigenous Hawear people in the field of the Environment on the Coastal Sea especially the coastal, marine and island regions small islands of Southeast Maluku Regency no more damage to coral reef ecosystems in Ohoi Ngurbloat Kei Kecil Subdistrict, Southeast Maluku Regency, such as on Ngurbloat beach based on criteria of abundance index values, and

diversity indexes are stated to be in a damaged condition to the point where this is due to anthropogenic (man's activities age) and non-anthropogenic (ecological changes, natural factors), among others: fishing using fish bombs, arrow nets and traps. Intake of coral for building materials and aquarium decoration and wall decoration.

To reinforce researchers' assumptions that hawear can be applied for Covid-19 prevention in Southeast Maluku District, the researcher conducted an interview with the Southeast Maluku Customary shop (Mr Adau), Lau Rahantoknam, said: "Hawear sign prohibition to protect people's property like sasi can also be used as a sign of prohibition that is used by other people by force, hawear is also to protect the environment. Like sasi meti, sasi hamlet plants for a certain period of time to get a lot of results. The place that was seated was given the name Yot. The name of the village that was covered was marked with hawear, the hewear was to protect our goods from the disturbance of people. While in the prevention of Covid-19, Hawear (sasi) can be applied to prevent Covid-19 in Southeast Maluku Regency".

4. CLOSING

This study aims to determine and analyze the role of traditional institutions in the prevention and handling of covid 19 in Indonesia. The research was conducted using a normative juridical approach which was a descriptive analysis of qualitative analysis. This study found the answer that the Indigenous Archipelago Institution has a significant and strategic role in the prevention and handling of covid 19 in Indonesia. Indigenous peoples with a variety of local wisdom have a variety of ways to deal with the Covid 19 epidemic. This can be found in Southeast Maluku kei communities with Hawear adat (SASI) applied to prevent Covid 19, but also can be found in the Banua Lemo indigenous people, who are in the Village Bonelemo, West Bajo District, Luwu Regency, South Sulawesi. Baso 'Gandangura, Head of the Bonelemo Village, stated that in the face of the Corona outbreak they had made various prevention efforts based on local local wisdom.

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