

The Community Resilience of the Baduy Tribe in Preventing the Transmission of the Covid-19 Pandemic Disaster

Anwar Kurniadi

Disaster Management Study Program, Faculty of National Security, Indonesia of Republik Defense University, Komplek IPSC Sentul, Bogor 16810, anwarmoker@gmail.com

Samsul Maarif

Disaster Management Study Program, Faculty of National Security, Indonesia of Republik Defense University, Komplek IPSC Sentul, Bogor 16810

Christine Sri Marnani

International Relation Study Program, Faculty of Communication and Diplomacy, University of Pertamina, Jl. Teuku Nyak Arief, Simprug, Kebayoran Lama, Jakarta

Abstract

The role of local wisdom in disaster management in Indonesia is still far from being expected. This study aims to determine the Baduy culture that can prevent the transmission of Covid-19 disease. The focus of this research is the culture or customs carried out by the Baduy people. This study uses a qualitative method with an ethnographic approach. Data collection was carried out by interviewing 12 informants. Data analysis was carried out by identifying themes, selecting appropriate themes and sub-themes, and analyzing and synthesizing to get conclusions. The results are a) the approach by the community based on implementing a culture of the Baduy Tribe is more successful than the centralized program of the Lebak; b) The culture that supports the resilience of the Baduy community is the belief in tribal healers, the tradition of being exposed to the sun every day, the tradition of rarely going out of the Baduy's location, the tradition of walking long distances without shoes, the habit of eating and drinking in moderation, good personal hygiene habits, and habits rest and sleep well. The recommendations from the research are to all Regional Disaster Management Agencies in Indonesia should prioritize direct community involvement by utilizing cultural characteristics possessed by disaster management.

Keywords: *Community Resilience, Baduy Tribe, Transmission, Covid-19 Pandemic Disaster.*

INTRODUCTION

Each region in Indonesia has different disaster threats, thus requiring different disaster management. Disaster management can be carried out on a community-based basis that is adapted to cultural, social, economic, political, and developing issues in society¹⁹. Disaster management in different communities is understandable because each region has different ethnic cultures. The behavior of each

tribe shows the influence of knowledge that arises because of cultural rationality¹⁵. As a result, there are characteristics of each tribe in dealing with disasters based on their thinking base so that they take different actions. The Baduy tribe has a social and cultural basis for society, such as customs, traditions, beliefs, and customs that are passed down from generation to generation.

The Baduy Tribe community living in Lebak Regency, West Java Province, Indonesia faced with the Covid-19 pandemic, considers this disaster to result from evil spirits attacking unkind people, so we need action from a team of appointed experts tribe. This shows that this disaster is a new disaster but the Baduy people are still not aware of it. We can say the condition to be the unpreparedness of the Baduy people in anticipating disasters. For this reason, it is necessary to identify the psychological and physical responses resulting from the Covid-19 pandemic disaster. The lack of sensitivity of the Baduy community to the Covid-19 pandemic disaster will affect the resilience of the Baduy community. The concept of resilience is related to the vulnerability or sensitivity and adaptive capacity of the community⁴. In this study, the ability of the Baduy community in dealing with the Covid-19 pandemic disaster so that they can survive and return to normal by using their cultural adaptation.

Resilience or resilience is the ability of individuals or communities to adapt or overcome challenges when faced with disturbances, dangers, or adversity^{13, 25}. Community resilience can develop from the experiences and customs or traditions of a culture. The determination to continue the principle of the life of the ancestors of the Baduy Tribe who always preserves the environment and certain traditions or customs or living habits can be a good basis for disaster management. Their descendants will adopt the success of the ancestors in implementing customs or traditions or habits in everyday life as a life experience in the community in dealing with disasters⁴¹. The community called local wisdom¹⁸ will follow culture in the form of customs or traditions or habits that are good and wise and full of wisdom. The local wisdom of the Baduy Tribe is still being practiced until

now, including in dealing with the Covid-19 pandemic disaster.

The ability or capacity of the Baduy community to develop resilience will affect the ability to deal with the Covid-19 pandemic so that it can quickly recover as usual. Capacity building is aimed at improving the physical, social, environmental, and economic conditions that slumped during the Covid-19 pandemic. All of this will have implications during the rehabilitation and reconstruction phase after the Covid-19 pandemic disaster. There is the ability or capacity of the community to rebuild as before. Here, the Lebak Regency regional disaster management agency needs to institutionalize activities to overcome the Covid-19 pandemic²⁴. To strengthen the results of disaster management activities¹⁴, it is necessary to carry out 3 types of interventions, namely increasing the role of the community, increasing creative and transformative networks, and improving rebuilding better (build back better).

The government program that must be implemented is the Lebak Regency Regent Regulation No. 78 of 2020 to implement the adaptation of new habits to prevent the spread of the Covid-19 pandemic. The Covid-19 pandemic disease transmits due to direct contact, so the prevention is to avoid direct contact⁵. The concrete form of the government's program in preventing the transmission of the Covid-19 pandemic is a lockdown and large-scale social restrictions. Activities in the field include wearing masks, maintaining distance, washing hands with soap, tracing contacts, rapid tests, and self-isolation and hospital admission³¹.

Although the government's program to prevent the transmission of the Covid-19 pandemic has been carried out intensively, data on Covid-19

sufferers until September 2021 published by the Lebak Regency Health Office, there are still 533 people who are positively active for Covid-19³. This positive number of 533 people is still high for the Regency level compared to Pandeglang Regency's 345 people²⁶. The control program to prevent the transmission of the Covid-19 pandemic applies a centralized approach so that it is less in favor of the Baduy Tribe who prioritizes the community base as prioritizing local cultural wisdom. Centralization will make it easier for the government to control the program. However, this would be contrary to the principle of community-based disaster management¹.

These two approaches proved to show different results in the field from the centralized program carried out by the Lebak Regency government with the application of community resilience as local wisdom carried out by the Baduy Tribe community. The approach by using local wisdom as culture, traditions, or customs of the Baduy Tribe, it turns out that the findings show that the transmission rate of the Covid-19 pandemic in the Baduy Tribe community is zero percent²². With the news of this information, it becomes something interesting to research: What are the causes of the transmission rate of the Covid-19 pandemic disaster in the Baduy Tribe community? Which elements of the culture of the Baduy people are determined? Will the role of Baduy culture add to the role of tribes in Indonesia which only has a role of 20% of findings²³?

Therefore, this study aims to analyze the resilience of the Baduy community in facing the Covid-19 pandemic disaster from a cultural and social perspective, namely the application of customs, traditions, beliefs, and daily habits. We will see the culture in terms of its application during pre-disaster, during the disaster, and post-disaster. It is also necessary

to identify the influence of the application of Baduy culture in the transmission of the Covid-19 pandemic to support the concept of sustainable environmental insight

Literature Review

Local Wisdom of Suku Baduy

Local wisdom comes from the word wisdom, which means a person's ability to respond to events or objects using his mind. While the word local means the place where the work or object is. If Ruslan (2018) still considers that local wisdom contains local culture that is preserved and passed on to his descendants, such as the habit of deliberation, mutual cooperation, cooperation and the like. The broader meaning of local wisdom according to Heriadi et al (2019), that in order to meet the needs that will be challenged by the surrounding environment, such as disasters, it is necessary to be facilitated in order to add local culture with the ability to do prevention, preparedness, and respond to disasters by participating in the disaster. participate for sustainable development. In this study, the local culture studied included legal norms, customs, values, beliefs, traditions and habits that were practiced daily which were inherited from the ancestors of the Baduy Tribe in dealing with the COVID-19 pandemic.

However, it should be noted that the potential of local wisdom is not useful if the community does not know the characteristics of disasters in their area, has behavior that reduces sensitivity to disasters, does not know early warning signs, and does not have the ability to face disasters (Zamzani & Hendrawati, 2014). Therefore, we must be able to take advantage of the potential of community wisdom in terms of knowledge of disaster threats, useful cultural values, skills or actions used to sustain life during disasters, and decision-making mechanisms, local

resources, and solidarity between citizens when they occur. disaster.

Community Based Disaster Management

With local wisdom, like it or not, disaster management must be based on local communities carried out in the Baduy community (Maskrey, 1989). Community-based disaster management (MBBM) leads to disaster risk reduction (Heijmans & Victoria, 2001). MMBM includes various program and project activities to reduce disaster risk. We recommend that the design by local people who have a disaster risk, which is adjusted to the capacity they have. The objectives of MBBM are to: 1) reduce vulnerability and increase the capacity of vulnerable groups and communities, so as to prevent or minimize loss of life, property, and the environment, 2) minimize human suffering, and 3) accelerate recovery.

To increase the ability to prevent the spread of COVID-19, it is necessary to take advantage of the social capital owned by the Baduy Tribe. Although the Baduy are sometimes less quick to accept government or cultural programs from outside, but if the customary leader feels it is useful, it will be accepted. However, if a government program or foreign culture interferes with the customs or culture of the Baduy Tribe, it will be rejected. The social capital of the Baduy community that can be utilized includes natural capital, physical capital, financial capital and human capital, as well as social capital in preventing the COVID-19 pandemic disaster (Benson et, 2015). All of these social capitals, if used properly, will create resilience in the life of the Baduy people who are free from economic, social, political and environmental losses (Tanner et al, 2007).

Disaster Management

The stages of disaster management according to UNDP (2012) which uses a cyclical model, RI Law Number 23 of 2007, and Carter (2008), all have 3 stages, namely pre-disaster, during disaster and post-disaster. The research focuses on local wisdom, which leads to assessing disaster risk. The selection of the three theories that are appropriate for the Baduy Tribe is Carter's (2008) theory. This is due to: a) in the pre-disaster phase, Carter's (2008) theory emphasizes prevention, so it is appropriate if there is a Baduy culture that can be applied in the pre-disaster period to prevent the transmission of the COVID-19 pandemic disease; b) at the stage of a disaster, there are early warning activities in the form of symptoms of the COVID-19 pandemic (treasing), then rescue and search for assistance activities by detecting the truth of the disease with a swab test or PCR (Polymerase Chain Reaction) test, if the results are found An antigen swab test or a positive PCR test is immediately given assistance to enter the hospital for those who are in a critical stage, while positive victims with mild symptoms will be isolated in a hospital or at home. Considering that the Baduy tribe has a saung in the field, it is very likely that the saung can be used as a place of self-isolation for Baduy people who have mild symptoms of the COVID-19 pandemic; c) at the post-disaster stage, there are support and service activities as well as consolidation, which can be used for self-care at home after 1-3 months hospitalization and monitoring of COVID-19 victims until they recover, if necessary, donations are made to get a suitable livelihood. This supports the concept of a new paradigm shift in the disaster management process from responsive to disaster risk reduction (Maarif, 2012).

COVID-19 Pandemic Disaster Management Principles

According to the Presidential Regulation of the Republic of Indonesia Number 82 of 2020 concerning the Committee for Handling the Corona Virus Disease 2019 (COVID-19) and National Economic Recovery, the Central Government Planning through the Task Force for Handling COVID-19 has made four strategies that will be consistently carried out to strengthen the physical distancing policy as a basic strategy for Overcoming the COVID-19 Corona Virus pandemic include: 1) Mask movement for all who campaign for the obligation to wear masks when in public spaces or outside the home. 2) Contact tracing (tracing) of positive cases treated using the Rapid Test or rapid test. 3) Education and preparation of independent isolation on some tracing results that show positive test results from rapid tests or negative with symptoms to self-isolate. 4) Hospital isolation which is carried out when self-isolation is not possible, such as because there are clinical signs that require definitive services at the hospital.

At the time of implementation in the community, the program was simplified to 3 M, namely wearing masks, washing hands, and maintaining distance, and carrying out 3Ts namely Testing, Tracing, and Treatment (COVID-19 Hotline 119, 2020). This is done to make it easier for the public to recognize and follow it. In addition, to accelerate the results of preventing the transmission of the COVID-19 pandemic disease, the government applies the concept of pentahelix cooperation involving the government, the community, academia, the private sector, and the media (BNPB Hotline, 2020). In this study, for the first time researching the wisdom of the Baduy Tribe which includes culture, legal norms, beliefs, habits and traditions that have been

carried out for generations. From this local wisdom, it will be investigated which ones have a role in preventing the transmission of the COVID-19 pandemic disease. Is there good cooperation from government institutions, especially from the COVID-19 Task Force Team or other parties to help the Baduy Tribe community to prevent the transmission of the COVID-19 pandemic?

Methods

This study uses qualitative methods with ethnographic design, it is hoped that it will make it easier to understand what types of local wisdom culture of the Baduy Tribe support the prevention of transmission of the Covid-19 pandemic²⁹. In this study, the focus of research is the essence of the Baduy culture that is relevant to supporting sustainable environmental insights⁷. For this reason, data were collected through interviews and observations of 12 informants, namely 2 Section Heads of Kanekes Village officials from the Outer Baduy Tribe, 2 Outer Baduy residents, 2 members of the Covid-19 Task Force in Leuwidamar District, and 2 Cisiemut Health Center staff. Supporting informants are 3 staff from the Regional Disaster Management Agency (RDMA), and one staff from the Lebak Regency Health Office. Data analysis was carried out by identifying themes, selecting appropriate themes and sub-themes, and analyzing and synthesizing relationships between themes and sub-themes to draw conclusions²⁷.

Results and Discussion

The existence of zero percent information on the transmission of the Covid-19 pandemic in the Baduy Tribe had become public consumption for the pros and cons of the truth. Officials and the public in Lebak Regency agreed to conduct more in-depth research. The

Baduy tribe has a population of 11,117 people occupying a forest location of approximately 5.000 hectares. This was confirmed by issuing the Lebak Regency Regional Regulation No. 32 of 2001 concerning Ulayat Land Rights. Thus, the leader of the Baduy tribe has the authority to regulate their territory.

Puun as the highest customary leader in the Baduy tribe has a government representative in Kanekes Village as the Village Head or called Jaro. Jaro has the same stuff as the other Village Heads. There is a Pangiwa, which manage of 13 community group. Puun Baduy tribe takes care of 65 villages. The Baduy tribe has a complete village structure which can be called community-based³². With Puun, Jaro, and the Kanekes Village apparatus in charge of all government affairs for the Baduy tribe. Finally, the completeness of the organizational structure of the Baduy tribe allows for a sense of belonging, interest, attachment, and oneness between them¹².

As for strengthening the results, it is necessary to study the approach taken by the Lebak Regency Government to the Baduy Tribe and examine the culture that can prevent the transmission of the Covid-19 pandemic.

1. Government Approach Program.

The approaches taken by the Lebak Regency government represented by the Head of Leuwidamar Sub-district can be identified as follows:

"...I, besides accompanying me as the chairman of the Covid-19 Task Force, continued the vaccine program, at that time I still refused, I and the Danramil were rejected, yesterday when the PUB arrived from Banten, the chairman was Haji Pepet, there was a program from the ministry for vaccines that targeted ethnic groups. Baduy and his family at the foot

of the mountain, on the 17th of the implementation. Now we will collect data, firstly for Baduy, it requires a level of patience related to entering information because they always refuse because the tribe is thick with culture".

As for the interviews with the Head of Government and Finance and the Baduy people, their wishes when meeting with Puun are:

"They understand not to impose a program even though it is a national program. The sub-district head has to carry it out, but if there is a conflict with customary rules, they are very understanding."

The findings above, it shows that the sub-district has tried to implement a program to overcome the Covid-19 pandemic with a centralized approach to the Baduy Tribe, the result of which is a failure. The following ways characterized the failure of the centralized approach: a) it forced Puun to accept the whole health protocol and vaccinations, although the implementation could be done in stages; b) the attitude of wanting to dictate to Puun without respecting Puun's position is as the highest customary leader; c) the strategy of this approach is the same as using power and tends not to undermine the rights of a Puun's power; d) do not use it carefully so that it tends not to conform to customs as a Baduy outsider. If you want to learn from the success of the Public health staff with their experience in conquering Baduy residents, who previously did not want to go to public health, they want to go to the public health when they are sick; e) The factor of lack (self-efficacy) is sure from the sub-district that rejection will be difficult to change.

With a centralized approach, is the result that the Covid-19 task force program for health care and vaccination successful? Below result from

interviews with sub-district Covid-19 task force staff:

“But for village officials, it was from the beginning because they had direct contact with outsiders. For the vaccine for the Kanekes residents, there are already around 21 people who have been vaccinated (July 2021). In Kanekes Village (Outer Baduy) there are around 14 people who have been vaccinated (14 October 2021).”

It will implement the health program for the Outer Baduy Tribe from January to February 2021. Even the Inner Baduy and Outer Baduy residents feared vaccinations, but Outer Baduy residents could take part. There is a difference in the treatment of the Inner Baduy and Outer Baduy. Good treatment of the Outer Baduy Tribe by directly involving Kanekes Village officials as representatives of the Baduy Tribe. During the interview, the Head of Village Development, Kanekes proudly stated, “I, as a member of the task force, went directly to outreach to the Baduy people”. As a result, 21 people took part in the vaccination program in early pandemic vaccine program and 14 people took part in the vaccine on October 14 in the mass vaccination program in Ciboleger Village.

The approach taken by the Leuwidamar sub-district head, which uses power, turns out to cannot make the Baduy Inner community take part in the vaccination. This proves that the centralized approach is not appropriate for the Baduy Tribe. They proved that none of the Baduy Inner and Outer residents took part in the vaccination program.

2. Analyze Community Based of Baduy Culture.

Puun always involves Baduy officials and the community in solving any problems that occur

in their area. The approach taken follows the principle of decentralization by prioritizing community participation in preventing the transmission of the Covid-19 pandemic. Although Puun does not have an adequate educational background, Puun is chosen because he has intelligence, which means he can follow developments around him. With absolute power from Puun, he has the authority to use the power of the Baduy tribal community as the main actor who makes and implements important decisions concerning the implementation of natural disaster management and the Covid-19 pandemic³⁰.

Thus, the approach for the Baduy Tribe to take part in the transmission's prevention of the Covid-19 pandemic is to respect the local wisdom of the Baduy Tribe¹. Applying a decentralized approach by involving village officials and villagers because it has proven effective with the participation of the Baduy people to carry out health promotions and vaccinations^{39, 41}. The involvement of village officials and residents of the Baduy Tribe Village in socializing with Baduy residents means that they have used social capital as human resources and facilities and infrastructure so that they can carry out health care and vaccination programs. This is under the findings that a decentralized approach that uses social capital will prevent the transmission of Covid-19 disease so that there is no deaths²⁰.

There are several traditions or customs of the Baduy Tribe that need to be appreciated regarding disaster management, including the Covid-19 pandemic. The steps taken by the Baduy Tribe in implementing traditions in helping to overcome the Covid-19 pandemic are:

a. Trust in tribal healers.

a. Trust in tribal healers.

The current Baduy belief is that the cause of the Covid-19 pandemic is evil spirits, not viruses. This was stated by the Head of Development and Head of Finance of Kanekes:

"The term for the plague that is believed here is more trusted not because of a virus, but spirits of spirits or prayer caused the plague so that the antidote is different"

Each village has a Kokolot appointed by each Pangiwa to help the sick. This was stated by the Head of Government and the Head of Finance:

"If someone here is sick, they don't go straight to the hospital. Usually, there is an antidote to, believe it or not, the name comes from a traditional figure called Sasalat, the name for the plague that is believed here is more trusted not because of a virus, but an outbreak caused by spirits of spirits so that the antidote is different. Here sasalat called jampe-jampe or king with Banglei or turmeric then sprayed on the sick. More believe in the plague there are disturbing evil creatures in a jampe way. It can be from water that is prayed for or with turmeric water being conjured up then Kokolot in every village some people are asked for prayers."

The current Baduy belief is that the cause of the Covid-19 pandemic is an evil spirit called Sasalat, not a virus. Understandably, their religion is animism which worships their ancestors as a Domas statue which is kept tight by the highest customary leader, Puun. According to them, the cause of the virus is an evil ancestral spirit, so the treatment is not part of the government program but must be treated by the kokolot, the person appointed by the traditional leader. The treatment is called jampe-jampe or king using Banglei or turmeric

mixed with water and then sprayed onto the sick. If there is no turmeric, you can use water that is prayed for and then sprayed on the sick.

The handling of the Covid-19 pandemic in the Baduy tribe begins with early detection of the disease, and the first treatment is carried out by Kokolot Kampung. Most of them recovered so they no longer need to go to public health for treatment. However, if after a few days he cannot expel his spirit, then he is welcome to go to public health for treatment. Kanekes village officials confidently stated that they did not find any records from the Cisiemut Public Health Center, a Baduy community member who was infected by Covid-19.

The results of a study published about a study of 159 patients conducted for one year, led by doctor David Rosmarin to investigate the relationship between the patient's level of trust in God, expectations for treatment, and actual treatment outcomes at Behavioral Health Partial Hospital in McLean hospital showed that belief in something better was found to significantly improve a person's treatment for people with mental illness²⁰. They associated confidence with psychological well-being but decreased depression and self-harm. Although among study participants over 30 percent of patients reported no particular religious affiliation they still saw the same benefit in treatment if we rated their belief in God moderate or very high.

With the results of the research above, it is understandable that there is a big influence on the Baduy tribe who believe in ancestral spirits to maintain their health. Belief in Kokolot's abilities and close relationships also influence healing and they have proven that no one has contracted the Covid-19 disease. This is under the findings that a good relationship between

those who give drugs and those who receive drugs has a positive effect³⁵.

The prayers or jampe-jampe performed by Kokolot use turmeric water. Turmeric contains the main active substances as carcinoids and essential oils⁶. The results of another research⁹, showed that turmeric water extract inhibited the increase in cAMP because of stimulation of dimaprite, which is a histamine receptor agonist, which has an anti-H₂ receptor effect can prevent gastric ulcers. Turmeric extract has potential protection because of its gastroprotective and antiulcer effects, with several mechanisms, including because turmeric extract can block histamine Turmeric (RH₂) receptors directly and inhibit gastrin receptors so that gastric acid secretion decreases. So diseases associated Someone has said gastric problems most likely can be cured. This is often experienced by Baduy people who recover after being given treatment by Kokolot.

b. The tradition of being exposed to sunlight every day.

The tradition of each person in the Baduy tribe to the fields has become an obligation or they call it "rukun" that cannot be abandoned. Being in the fields from 06.00 AM until the afternoon around 4.30 PM. It is as said S who does farming every day.

"Starting in the morning at 6 o'clock it is finished, if it's not finished, they stay in the garden until its finished or until the harvest by making a hut. He often takes off his male clothes."

The same thing was said by the Head of Development and Head of Finance of Kanekes Village, his wife and children also worked in the fields:

"Children are not allowed to go to school, children walk along to work in the fields, for farmers, all of them have learned to farm rice..."

A similar statement was also made by S and A when they went to the fields, they often took off their clothes while working, so we directly exposed them to the sun.

"Most Baduy people usually take off their clothes when working in the fields, because they are sweaty and exposed to the sun."

The tradition of each person in the Baduy tribe to the fields has become an obligation or they call it "rukun" that cannot be abandoned. Usually, they are in the fields from 06.00 AM until the afternoon around 4.30 PM. Their wives and children do the work in the fields, they walk to the fields and go home. For a man, they often take off their clothes while working on the landing. They carried habits out as a hereditary tradition.

In terms of health, exposure to the sun from the morning until noon increases the body's ability to form vitamin D. The benefits of sunlight are that it can provide vitamin D care and improve calcium absorption, and lower blood pressure⁴². Sunlight can stimulate the production of serotonin (a neurotransmitter in the brain that regulates mood. The higher the production of serotonin, the more positive the mood. Positive moods such as feeling relaxed and emotionally stable will increase a person's immunity to disease

c. Tradition rarely leaves the location of the Baduy

Activities outside the house are not allowed if there is no need. Permissible needs, such as selling farm produce. Even then, it is limited to the market in Kanekes Village as the village boundary with villages outside Baduy. As for the outside Baduy tribe, they may go out for

trade or promotion needs, or national invitations are allowed. As stated by S, who had gone to Bali to take part in the Lebak Regency Government program.

"I once went to Bali to promote Baduy handicrafts, after that, I had to return to the village again."

The Head of Development and Head of Finance said the same thing about Jaro's departure following Mr. Jokowi's invitation last year, during an interview with researchers:

"Jaro leaves if he has anything to do with government affairs and has even entered the palace at the invitation of Mr. President Jokowi"

The statements from the two informants above were confirmed by the Head of Emergency and the staff of the Lebak Regency Regional Disaster Management Agency, the Head of Surveillance of the Lebak Regency Health Office, and the Head of Leuwidamar Sub-district that Baduy people are often in their location rather than going out, so they can automatically prevent the transmission of Covid-19 disease:

"The Baduy rarely go out also, the Inner Baduy rarely go out so it's the same as self-isolation, they can't go anywhere automatically, so they don't get infected."

"The pain can come from where they are not going anywhere".

"Starting from the beginning of the 2019 pandemic until March 2020 there were back to normal."

Activities outside the house are not allowed if there is no need. Permissible needs, such as selling farm produce. Even then, it is limited to the market in Kanekes Village as the village boundary with villages outside Baduy. As for

the outside Baduy tribe, they may go out for trade or promotion needs, or national invitations are allowed. A Jaro also limits himself, by reducing going out of the house. Leave the house when there are activities with the village and sub-district. But as long as Enforcement of Restrictions on Community Activities never leaves Kanekes Village, except shopping at Ciboleger market. Finally, Baduy people have never met non-Bedouin people who are known to have been exposed to Covid-19 so that they cannot spread to Baduy villages.

This infrequent action is one way out to avoid contact with people who are infected with Covid-19. This is according to Bariah's statement³⁸ that the current situation requires us to avoid shaking hands and must maintain a distance of approximately 2 meters if we want to talk to other people, especially people we don't know. The policy of the Baduy tribe that follows this program is following the policy made by the government to take a vacation or create a work from home (WFH) program in many government and private offices. Automatically, the habit of going out of the house by the Baduy tribe adapts to the acceleration measures for handling Covid-19 as regulated in Presidential Decree Number 7 of 2020 concerning the Task Force for the Acceleration of Handling Corona Virus Disease 2019 (Covid-19).

d. Tradition goes a long way barefoot.

Especially the Baduy Dalam when traveling to sell crops such as honey, they walk with 3 or 5 people. How far is it still walking barefoot? The Inner Baduy and Outer Baduy people have carried this tradition out. The Head of Surveillance of the Lebak Regency Health Office stated this:

"If the habit is not wearing sandals. When asked if they are not hot or afraid of nails," they can continue the teachings of their ancestors."

The Camat, their habit of being strong for a long time, even to the point of attacking: also asked the same thing

"From walking without wearing footwear for immunity, at work, there are those who don't wear clothes so that they are exposed to the sun to be healthy, that's their culture. So that for Baduy people rarely get sick, few and rarely die."

When the researchers came to the Outer Baduy location, almost 40% of the Outer Baduy people, especially women, wore flip-flops. So those 100% not wearing slippers are still firmly held by the Inner Baduy tribe. The main purpose of the Inner Baduy when traveling is to sell crops such as honey, where they walk with 3 or 5 people. How far is it still walking barefoot? This tradition has been carried out by the Inner Baduy and Outer Baduy people. When the researchers came to the Outer Baduy location, almost 50% of the Outer Baduy wore flip-flops. Meanwhile, 100% of those who do not wear slippers as a sign of upholding natural values are the Inner Baduy tribe people.

For researchers, the habit of walking is the same as exercise. Automatically will be healthy and maintain fitness continuously. The benefits of walking are³⁴: a) improving the effectiveness of the heart and lungs; b) burning fat in the body; c) increasing metabolism so that the body burns calories more quickly, even when resting; d) helps control appetite; e) help cure stress; f) slows down aging; g) lower cholesterol level; h) lowering high blood levels; i) helps control and prevent diabetes; j) reduce some risks of prostate and breast cancer.

The explanation above shows that the habit of walking will make Baduy people accept what is, live not to be greedy, control disease so that it does not appear, and increase and maintain immunity against the Covid-19 virus. They show how rarely Baduy people get sick

e. Eating and drinking habits in moderation

According to the Head of Surveillance of the Health Office. Agree that the tradition of living a healthy life of the Baduy tribe can be applied by their children and grandchildren, namely living naturally from nature.

"You can follow the example, drink from the water, choose mountain water. They consume water from springs not from rivers, and cases of diarrhea are tiny. Those who have other people cannot enter, meaning that there is no source of infection. Their walks and exercise are regular."

Eat in moderation and according to need. You don't have to eat 3 times a day, if you want to eat you will eat. As S said:

"Depending on our will, sometimes 3 times, sometimes once or twice. Yes, we want 3 times if we want ... the portion is not forced. If you want to eat, just eat, if you don't eat, it's up to you, there is no coercion."

As for the portion and type of food that has become a tradition of the Baduy people, they are rice and salted fish. You can also add other vegetables, such as bananas or jengkol. As said S and A as Baduy residents:

"To complete the meal, add chili sauce, you can add bananas and jengkol or nuts. I also like to eat with rice and grilled salted fish when I eat in the fields."

Food and drink come from nature. Food from rice and drinks and medicines from nature. As said by A outside Baduy people:

“Men plant rice, ginger, or others using spears, while women use machetes. We can't use fertilizer so it's natural. How to plant rice or ginger or something else, wait for the rainy season so that it grows quickly. They can use turmeric and ginger for medicine.”

These eating and drinking habits include eating the utensils must be clean, eating does not have to be three a day which is important if you just want to eat, the traditional menu is rice and salted fish and fresh chili sauce plus bananas, jengkol or nuts, none of the food contains pesticide fertilizers or other chemicals. This information, it shows that the Baduy tribe likes clean cutlery to avoid diarrhea. The main menu of Baduy food is rice and salted fish, which is a menu that contains enough carbohydrates, protein, and salt. If there are additional vegetables, it means there are additional vitamins and minerals. The need for rice is always sufficient as a contributor of carbohydrates to support their work which is visited every day.

In terms of the menu, it is still incomplete if you have to follow the Regulation of the Minister of Health of the Republic of Indonesia No. 41 of 2014 concerning Guidelines for Balanced Nutrition, then the daily consumption of food must contain nutrients in the type and amount portion according to the needs of each person or age group. Even though the nutrition is not balanced, the Baduy people rarely get sick. It has become a habit for Baduy residents to eat portions and frequency according to their needs and desires to eat. You don't have to eat 3 times a day, sometimes twice, sometimes even once a day. They chose eating when you like and don't want to be forced. Want to eat when you feel hungry?

The habit of eating is not forced and according to this desire turned out to have a positive

influence on performing stomach acid. for the stomach to secrete stomach acid (HCl) is not excessive, so it will avoid stomach acid disease or ulcers. The habit of eating when you feel the need or hunger for the Baduy is a healthy lifestyle. This is following the findings: 1) people who have irregular eating patterns will be prone to gastritis²; 2) An empty stomach that is immediately filled will prevent an increase in gastric acid production which will digest the gastric mucosal lining itself which causes chronic gastritis³.

Fulfillment drinking water consumption of the Baduy tribe is quite hygienic because they choose the source of drinking water and cooking water from mountain water instead of rivers. They like to drink their coffee in warm conditions both for drinking at home and in the fields. Therefore, cases of diarrhea are rare in all Baduy villages. But the Baduy people have been able to follow the UN's advice not to consume a lot of sugary drinks and reduce the consumption of sodium salt from salted fish by burning it²⁸.

Overall, the eating and drinking patterns of the Baduy tribe include a healthy diet. The existing eating can prove this and their drinking patterns, they can work in the fields and do other activities, and none of them are overweight. Excessive body weight will facilitate the occurrence of various diseases (Health Minister Decree No. 41 of 2014). During the Covid-19 pandemic, many non-baduy people got sick and died, but no baduy people got sick or died from Covid-19.

f. Good personal hygiene habits

The habit of defecating usually, they defecate and bathe in the river. It provided the water from rivers and many of them drain water from water sources in the mountains, which are

connected to dried bamboo trees. According to S's bowel habits:

"Some people defecate in the river and make latrines outside the house, but we provide water for bathing and urination".

This is what the researchers saw for themselves where the bathrooms in several places were used to urinate. They provided the water both for their families and for guests who came. The condition of the bathroom is quite clean. It can take water from rivers or streams of bamboo connected by springs in the mountains.

The habit of defecating usually they defecate and bathe in the river. Some make latrines made of earthen holes with a depth of 5-10 meters which are covered with bamboo. The water is provided from rivers and many of them drain water from water sources in the mountains, which are connected to dried bamboo trees. The researchers saw for themselves that there were bathrooms in several places to be used to urinate both for their families and for guests who came. The condition of the bathroom is quite clean. We can take water from rivers or streams of bamboo connected by springs in the mountains.

One indicator of Clean and Healthy Living Behavior is defecation using healthy latrines³⁷. A latrine is a room that has facilities for the disposal of human waste which is equipped with a sewage collection unit and also water to clean it. Every household member must use the latrine to defecate or urinate. The importance of using the latrine is to keep the environment clean, healthy, and odorless, not pollute the surrounding water, and prevent the transmission of diseases such as diarrhea and typhoid fever. The transmission of typhoid fever is fecal-oral so the disposal of feces through latrines is important.

Thus, it is necessary to pay attention to the making of latrines for defecation in the village to be changed with a tight closing system. If you look at the shape of the toilet which is made like a non-Baduy person, then it can be done for closed latrines. Then defecating in the river while bathing and washing clothes, it is also difficult to stop because they still pay attention to nature. Until now there has never been an incident of diarrheal disease or typhoid fever that attacked the Baduy tribe.

g. Adequate sleep and rest

Sleep and rest habits are arranged so that they do not work too tired. Working in the fields, Baduy people must have Saung to rest and cook and eat and drink. According to S, sleeping wearing a headboard made of kapok tree is a legacy from his parents:

"We use mats and pillows to make our own from kapok tree, it's better."

As for when to rest and sleep according to circumstances, the important thing is not to force yourself to be exhausted. A state this:

"I rest in the fields when the sun is hot. Sitting in the hut while eating and drinking coffee with his wife and children. If it feels late or the ginger plant material has run out, just go home. But also bring firewood for the house."

Curiosity about the use of pillows made from kapok trees was also conveyed by the Head of the Leuwidamar Sub-district and the Head of Emergency and staff of:

"In the house on stilts, he sleeps at night and rarely takes a nap. Sleeping there are pillows from the kapok tree, while the body uses a mat. Now the unsuitable bearings will be burned."

Researchers made observations in Kanekes Village, it was seen that they worked; the men cooked together or traded, and the women or

their wives were weaving for clothes. But there is no impression of being lazy or having a target, they just take it easy. During the day they rarely sleep unless they are tired or sick. Sleep and rest habits are arranged so that they do not work too tired. Working in the fields, Baduy people must have a Saung to rest and cook and eat and drink. If you sleep wearing a headboard made of kapuk tree, it is a legacy from your parents. Researchers made observations in Kanekes Village, they saw that the day; the men cooked together or traded, and the women or their wives were weaving for clothes. But there is no impression of being lazy or having a target, they just take it easy. During the day, they rarely sleep unless they are tired or sick.

Sleep is a normal physiological process that is active, regular, repetitive, irreversible loss of behavior, and does not respond to the environment. The brain needs sleep to support physiological processes¹¹. During time of sleep, humans seem to rest and do nothing. While sleeping the body continues to carry out certain activities that are beneficial to the body, such as restoring energy, energy, and mind¹⁶. Sleep is a living phenomenon that takes place in a circadian cycle that affects the endocrine cycle and There patterns directly or indirectly. If sleep deprivation is chronic, it can interfere with concentration¹⁷.

There are several benefits for the body when getting enough sleep, namely¹⁶: 1) brain cell repair occurs; 2) there is a process of rearrangement of memory; 3) there is a process of energy saving; 4) rest of the cardiovascular or circulatory system; 5) there is an improvement in the enzymes and muscles of the body; 6) It produced hormones in the blood a; 7) there is a restoration of the condition of important cells in the body, and 8). strengthening the immune system in humans.

Some opinions informants who are not from the Baduy, admit that Baduy people rarely get sick, no one is fat or obese, and even a lot of old people who are over 70 are still alive. This shows that the traditions and living habits of the Baduy people guide them to become human beings who are always healthy and fit. Finally, it is understandable that their body resistance is also high, so they are not easily infected by the Covid-19 pandemic disease. So that the initial assumption, the morbidity rate at the Cisimeut Health Center for the Baduy Tribe because of Covid-19 transmission is zero percent (0%). This tradition of rarely leaving the house, according to the findings of the World Health Organization (WHO) ensures that measures as keeping a distance by not seeing many other people are proven as the best prevention efforts to reduce the risk of transmission of the Corona covid-19 virus¹⁰.

When viewed from the perspective of disaster management, they can apply the seven traditions of the Baduy Tribe both at the pre-disaster, disaster, and post-disaster stages. From this tradition, it is very supportive to maintain body fitness to increase the body's immunity to defend the body against the transmission of the Covid-19 disease. This finding will add to the development of the role of local wisdom in supporting disaster management programs by the Baduy Tribe, which has had the impression of being a tribe that is very close to the cultural influences of the outside world, including the Sundanese people who live around it. The Baduy tribe, whose goal is to continue the mission of their ancestors to protect nature, has become an example for other tribes in Indonesia. It means that it is not wrong if Lebak Regency issued a Regent's regulation to make the location of the Baduy Tribe 5,000 hectares as ulayat land or a special area belonging to the Baduy Tribe.

The results of the six Baduy cultures above, it shows that local wisdom derived from the life experiences of the ancestors could support the cultural resilience of the Baduy people in facing the Covid-19 pandemic disaster^{1,18,13,25, 32}. This is under the statement that the cultural conditions that exist in the Baduy Tribe can adapt to disturbances as disasters. The resilience of the Baduy community is collective under the leadership of a Puun who seems to have more authority, but the reality on the ground is that a Puun always involves Baduy officials before taking measures to prevent the transmission of the Covid-19 pandemic.

Thus, based on community-based prevention of transmission of the Covid-19 pandemic, a Puun and Baduy Tribe officials can carry out their roles well, creatively, and transformatively in choosing actions, so that they can withstand threats and disaster disturbances and can rebuild the cultural joints of the community his ancestors. The local wisdom of the Baduy Tribe has a convincing influence in increasing its role in real disaster management.

Conclusion and Recommendations

The conclusions of this study are

1. The approach of involving the community by implementing a culture of traditional beliefs and habits of the Baduy Tribe is more Recommendations than the centralized program of the regency government in preventing the transmission of the Covid-19 pandemic disaster.

2. Regency or local wisdom of the Baduy Tribe is proven to support community resilience to prevent the transmission of the Covid-19 pandemic at a value of 0% and can apply to the stages of disaster management, pre-disaster, during the disaster, and post-disaster. The culture that supports the resilience of the Baduy

community is the belief in tribal we can use the application of Baduy culture, the tradition of being exposed to the sun every day, the tradition of rarely going out of the Baduy's location, the tradition of walking long distances without shoes, the habit of eating and drinking in moderation, good personal hygiene habits, and habits rest and sleep well.

The results show we can use the application of Baduy culture as a model that local culture can fill new gaps in implementing non-natural disaster management of the Covid-19 pandemic type. Therefore, recommendations from research to the government in this case all Regional Disaster Management Agencies in Indonesia should prioritize direct community involvement by utilizing cultural characteristics possessed disaster management.

Reference

- Allen, K. (2006). Community-based disaster preparedness and climate adaptation: Local capacity building in the Philippines. *Disasters* 30(1), 81–101. <https://doi.org/10.1111/j.1467-9523.2006.00308.x>
- Angkow, J., et al. (2014). Factors Associated with the Occurrence of Gastritis . Manado: Nursing Science Study Program, Faculty of Medicine
- Antaranews.com. (2021). Positive cases of COVID-19 in Lebak increased by 26 people. <https://banten.antaranews.com/berita/10393/case-positive-covid-19-di-lebak-berikut-26-orang>.
- Bakkour, D., Enjolras, G., Thouret, J.-C., Kast, R., Mei, E. T., & Prihatminingtyas, B. (2015). The Adaptive Governance of Natural Disaster System: Insights from the 2010 Mount Merapi Eruption in Indonesia. *International Journal of Disaster Risk Reduction* 13, 167-188.

- Balog-Way, D. H. P., & McComas, K. A. (2020). COVID-19: Reflections on trust, tradeoffs, and preparedness. *Journal of Risk Research*. <https://doi.org/10.1080/13669877.2020.1758192>.
- Budianto, Nugroho E.W. (2014). Ethanol Extract Turmeric (*Curcuma Domestica* Val) in Preventung and Increased Grastic Acidity on *Rattus Norvegicus* Which Induced by Histamine. *Journal of Scientific Medicine*. Volume 3, No. 1.
- Creswell, J.W. dan Creswell, J.D.. (2017). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. London: Sage Publications.
- detikHealth, (2021). Study: High Belief Promotes Healing . <https://health.detik.com/news-detikhealth/d-2233630/studies-high-belief-improves-healing>.
- Dong Chan, Sun Hee. (2005). *Curcuma Longa* extract protects against gastric ulcer by blocking H2 histamine receptor . *Biol Pharm Bull* Vol 28 .
- Dream.co.id. (2021). Researchers Find 3 Proven Ways to Reduce the Risk of Covid-19 Transmission Accessed on October 1, 2021. <https://www.dream.co.id/news/peneliti-tekan-3-cara-yang-telah-terunjuk-kurangi-risiko-penularan-covid-19-200604m.html> .
- El Rais, H.. (2012). *Popular Scientific Dictionary* . Yogyakarta: Student Library.
- Frazer, E. (1999). *The Problem of Communitarian Politics: Unity and Conflict* . Oxford: Oxford University Press.
- Gaillard, J.-C. (2007). *Resilience of Traditional Societies in Facing Natural Hazard. Disaster Prevention and Management* Vol. 16 No.4, 522-544.
- Goulding, C. M. (2018). Community-Based Response to the Japanese Tsunami: A Bottom-Up Approach. *European Journal of Operational Research* 268, 887-903.
- Gultom, D. I. (2016). Community-Based Disaster Communication: How Does it Become Trustworthy? *Disaster Prevention and Management* Vol. 25, No. 4, 478-491.
- Hakim, Arief. (2013). *Don't Sleep Afternoon!!!*. Yogyakarta: DIVA Press.
- Hashman Ade. (2012). *Health Secrets of the Prophet; Follow the Healthy Lifestyle of the Prophet Muhammad SAW* . Jakarta: Noura.
- Heriadi, U., Suratman, Gunawan, T., Armawi, A. (2019). Community Local Wisdom as Social Capital in Natural Disaster Management. *Indonesian Geography Magazine*, 33 (2), 1-8.
- Jahangiri, K., Izadkhah, Y. O., & Tabibi, S. J. (2011). A Comparative Study on Community-Based Disaster Management in Selected Countries and Designing a Model for Iran. *Disaster Prevention and Management*, Vol. 20, No.1, 82-94.
- Kahn, M.E. (2012). The death toll from natural disasters: The role of income, geography, and institutions', *Economics Bulletin* 32(2), 1545–1554. <https://doi.org/10.1162/0034653053970339>
- Lebak Regency Regent Regulation No. 78 of 2020 to implement the adaptation of new habits to prevent the spread of the Covid 19 pandemic.
- Liputan6.com. (2021). *Rahasia Masyarakat Adat Baduy Lebak Nol Kasus Covid-19*. Retrieved from <https://www.liputan6.com/regional/read/4>

- 465659/rahasia-masyarakat-adat-baduy-lebak-nol-kasus-covid-19.
- Maarif, Syamsul. (2013). Penanggulangan Bencana Ditinjau dari Perspektif Sosiologi. Jurnal Sains dan Teknologi Indonesia, BPPT, Edition Januari 2013.
- Mannakkara, S., & Wilkinson, S. (2013). Building Back Better Principles for Post-Disaster Structural Improvements. Structural Survey Vol 31 No 4, 314-327.
- Mattheis, A. (2017). Community-Based Disaster Risk Management in the Philippines: Achievement and Challenges of the Purok System. Australian Journal of South-East Asian Studies 10 (1),101-108.
- Merdeka.com. (2021). The Covid-19 Case in Pandeglang Soared, Coming from the Celebration Cluster. Retrieved January, 12, 2022 from <http://https://www.merdeka.com/peristiwa/kasus-covid-19-di-pandeglang-melonjak-berasal-dari-klaster-hajatan.html>.
- Miles, M., AM Huberman, and Saldana. (2014). Qualitative Data Analysis: A Methods Sourcebook. Third Edition. USA: Sage Publications Inc.
- Ministry of Health (2021). Researcher: Poor diet/unhealthy menu causes one in five deaths. Directorate of Prevention and Control of Non-Communicable Diseases. Director General of Disease Prevention and Control. <http://p2ptm.kemkes.go.id/activities-p2ptm/peneliti-pola-makan-badmenu-not-healthy-cause-one-dari-lima-kematian>
- Moleong, Lexy J. (2017). Metodologi Penelitian Kualitatif. Bandung: Remaja Rosdakarya
- MPBI. (2014). Guidelines for Community-Based Disaster Risk Management (CBDRM). Jakarta: MPBI
- National Board for Disaster Management (NBDM). (2020). Guidelines for the Quick Handling of Covid-19 Medical and Public Health in Indonesia. Jakarta: NBDM 23 Maret 2020.
- Putnam, R. (2000). Bowling Alone: The Collapse and Revival of American Community . New York: Simon & Shuster Paperbacks.
- Rahmawati. (2011). The Relationship between Characteristics of Respondents, Psychological Stress, Eating and Drinking Behavior with Recurrence of Gastritis at the Lamongan District Health Center in 2010. Surabaya: Faculty of Public Health of Airlangga University.
- Rasidi, Agus. (2005). Benefits of Walking for Health . Accessed on August 17, 2021, from <https://benefitswalk.com/benefits-jalan-kaki-without-alas-bagi-kesehatan/>
- Read, John., Claire, Cartwright., Kerry, Gibson., Christopher, Shiels., Lorenza, Magliano. (2015). Beliefs of people taking antidepressants about the causes of their own depression. Journal of Affective Disorders . Volume 174 , 15 March 2015, Pages 150-156.
- Regulation of the Minister of Health of the Republic of Indonesia Number 41 of 2014 concerning Guidelines for Balanced Nutrition
- Risa, Melvi I., Ismawati, Budiman., Hana, Sofia., Herry, Garna. (2019). The Influence of Defecation Habits (BAB) on the Incidence of Typhoid Fever in Al-Ihsan Hospital Bandung Period March–May 2018. Journal of Health and Science Integration (JIKS) .
- SerambiNews.com . (2020). Corona's Influence on People's Social Life. <https://aceh.tribunnews.com/2020/03/21/e>

lektron-corona-terhadap-life-social-society.

- Scott, Z. & Tarazona, M., (2011). Study on disaster risk reduction, decentralization and political economy. Geneva:United Nations Development Programme (UNDP).
- Tasic, J., & Amir, S. (2016). Informational Capital and Disaster Resilience: The Case of Jalin Merapi. *Disaster Prevention and Management*, Vol. 25, No. 3, 395-411.
- Williams, G. (2011). The political economy of disaster risk reduction, in Study on disaster risk reduction, decentralization, and political economy: Analysis prepared as UNDP's contribution to the global assessment report on disaster risk reduction 2011. The Policy Practice Ltd., Brighton, viewed nd https://www.preventionweb.net/english/hyogo/gar/2011/en/bgdocs/Williams_2011.pdf.
- Yosephin et al, 2014). The Role of Ultraviolet Sunlight on Vitamin D Status and Blood Pressure in Women of Childbearing Age. *National Journal of Public Health*. 8, No. 6,