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# LOCAL AREA SOCIAL AND SOCIAL AREA ACTIVITIES AGAINST THE CORONA VIRUS PANDEMIC

**Slamet Mulyani**

Stispol Wira Bhakti, Denpasar, Indonesia

**Wahyudi Setiawan**

Universitas Pendidikan Nasional, Denpasar, Indonesia

**Abstract:** *The COVID-19 Pandemic Handling Community Social and Cultural Sector Stimulus Efforts in Tambawu Village, Denpasar, is the subject of this study. Up until June, 1,013 positive cases of the new corona virus (SARS-CoV-2) that caused the corona virus disease 2019 or COVID-19 outbreaks in Bali were reported. It is believed that controlling the spread of the COVID-19 infection requires residents to follow the COVID-19 prevention protocol, which includes adopting a clean and healthy lifestyle. Sixty-six patients who had positive cases of COVID-19 were reported to have recovered out of a total of 1,013 positive cases in Bali. The fundamental issue in such manner: How are efforts being made to prevent the COVID-19 pandemic from spreading throughout the community? In an effort to control the spread of disease, the Denpasar City Government has implemented a policy limiting village-based activities. Through the COVID-19 Task Force for the Acceleration of Health Management, the government also conducts mass rapid tests for health in a number of locations and communities that are thought to be susceptible to disease transmission locally, such as markets and the people who live in them.*

**Keywords:** *COVID-19; addressing a pandemic; market dwellers; rural residents; cultural and social stimulation.*

## INTRODUCTION

The word "corona virus" is used the most frequently today. Due to the virus's invisibility, its appearance in Wuhan, China, toward the end of 2019 has shocked the entire world. The spread of the corona virus has become increasingly concerning over the third and fourth weeks of March 2020. While China, the corona virus's home country, reported a decrease in corona infection cases, a number of countries in Asia, the United States, and Europe reported an extraordinary rise in patients. Indeed, even Corona virus casualties in the US and Italy turned into the most on the planet outperforming the case in China. On March 29, 2020, Kompas.com introduced ten nations with the highest number of COVID-19 cases: Spain (73,235 cases, 5,982 cases), Germany (57,695 cases, 433 deaths), France (37,575 cases, 2,314 deaths), Iran (35,408 cases, 2,517 deaths), the United Kingdom (17,089 cases, 1,019 deaths), Switzerland (14,076 cases, 264 deaths), the Netherlands (9,762 cases, 639 deaths), and the United States (123,271 cases, 2202 deaths). According to WHO's official website ([www.who.int](http://www.who.int), 3/30/2020), COVID-19 had spread to 203 countries by March 2020, resulting in 638,146 cases and 30,105 deaths. 1,285 people in Indonesia were

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infected with COVID-19 on March 29, 2020. Only 64 people recovered from their injuries. 114 people perished.

Through the Task Force for the Acceleration of Handling COVID-19, the Provincial Government of Bali announced the development of Corona Virus Disease Handling (COVID-19) in its region. There were 66 co-19-positive patients, according to the Chairperson of the Bali Province Co-19 Task Force for the Acceleration of Handling. In Bali in June 2020, 11 people were cured of COVID-19. A total of 895 people were affected by COVID-19, an increase of 66 people. 66 Indonesian residents were added, with subtleties of 2 PMIs and 64 neighborhood transmissions. In this instance, the primary issue can be formulated from the preceding description:

- 1) How does COVID-19 affect how the government treats residents of Tambawu Village?
- 2) How is the execution to break the chain of transmission of the Corona virus pandemic in the Tambawu Town, Denpasar, Bali?

## LITERATURE REVIEW

The following are a few relevant and useful findings from previous research that can be cited in this investigation. The following can be inferred about the COVID-19 pandemic from tracing studies: Susilo et al. conducted research (2020) under the heading "Against COVID-19." In mid 2020, the world was stunned by the flare-up of new peculiarities that started in Wuhan, Hubei Region which then, at that point, spread quickly to in excess of 190 nations and domains. Severe Acute Respiratory Syndrome Corona virus-2 (SARS-CoV-2) was the cause of this outbreak, which was dubbed corona virus disease 2019 (COVID-19). This disease's spread has had a significant social and economic impact. There are still a lot of disagreements about this disease, including how to diagnose it, treat it, and prevent it. As a result, we investigate COVID19-related studies that have been widely published since the beginning of 2020 and continued through the end of March 2020.

On December 31, 2019, according to the World Health Organization (WHO), it is almost certain that no one anticipated this scenario. The world didn't change when the World Health Organization (WHO) reported the first death from this virus on January 11, 2020. Some people might believe that this will only occur in Wuhan and not elsewhere. On January 30, the Director-General of the World Health Organization (WHO) announced the condition of world health emergencies (PHEIC) due to the urgency of the situation, the virus's growing spread, and data indicating that local transmission has occurred in many nations. This sends a clear message to the world that the outbreak, which began in one city, has spread to other locations and has the potential to have a significant impact on the population of the entire world. On the off chance that nations are not ready to confront it right away, the dangers confronted will be exceptionally enormous, with respect to all improvement areas. The significance of each nation's preparedness for a new epidemic has been highlighted in a variety of scientific reviews of epidemics. The World Health Organization (WHO) and all of its member nations have agreed to implement the International Health Regulation (2005) to improve the nation's capacity to deal with outbreaks through a

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preventative, detection, and response strategy. We are aware of the 1918 Spanish flu epidemic, polio, SARS, MERS-Cove, and Ebola. However, due to its widespread impact on people's lives, only the Spanish flu is considered a pandemic. Finally, on March 10, 2020, after 102 years, the disease's name was changed to COVID-19 and a pandemic was declared once more.

The world appeared to be forced into a situation similar to World War III as a result of SARS-CoV-2. In the 21st 100 years, the universal conflict conflicted with concealed adversaries, however left in excess of 30,000 individuals dead and 500,000 additional wiped out in 199 nations of the world. This foe causes him to feel invigorated in a comparative reality, albeit not totally equivalent to a sci-fi film plot. It is necessary to acknowledge that this circumstance puts mental strain on the high factor of ignorance and uncertainty regarding its resolution.

Tactical Steps of Local Governments in Preventing the Corona COVID-19 Virus Spread in Indonesia is the title of the most recent study, which was published in Zahrotunnimah (2020). Since the Corona COVID-19 virus was declared a pandemic by the World Health Organization, or WHO. Circling back to this, the Indonesian government likewise expressed that the COVID issue had turned into a non-normal public debacle. In an effort to stop the spread of the Corona COVID-19 Virus throughout the community, the President of the Republic of Indonesia and the Regional Government, as well as their respective staffs, worked together to implement some tactical measures. All the way up to the heads of provinces, regencies, and even the municipal government, include ministers. This examination utilizes a substance investigation technique, where content investigation is restricted to paper media which pass data related on to a few strategic advances taken by each head of government, both in a few districts and nations. This study aims to educate the general public about global disasters and how to avoid them. According to the study's findings, the local government employed a variety of communication strategies to educate, persuade, coerce, and redundancy techniques in packaging messages in the form of instructions and appeals to the community to stop the spread of COVID-19 in their respective regions. However, there is still no coercive method that reaches the stage where sanctions are imposed to deter criminals. A comprehensive communication strategy for all local governments has not yet been utilized to its full potential by the central government. This is because the central government does not have a national command, which is known to be slow at stopping the spread of COVID-19, which has become a global disaster.

## MATERIALS AND METHODS

Types and sources of data this study relies on the following data:

- 1) Primary data, or information and data obtained directly from sources or respondents This information was gotten by directing meetings with a few Town authorities and local area beneficiaries of Corona virus help with Tambawu Town, Denpasar. By utilizing a corresponding inspecting strategy with an example of 2 kelian banjar, 1 kelian adat, and 10 recipients because of Corona virus.

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2) Secondary data, such as information and supporting data obtained from the Denpasar Tambawu Village Office.

## RESEARCH MODEL SPECIFICATIONS

The Social Construction Theory of Peter Berger in Demartoto A theory of contemporary sociology known as social construction is based on the sociology of knowledge. According to this theory, knowledge and reality are two key terms for comprehending reality, which is understood to be socially constructed. Phenomena that are recognized as having their being and are not dependent on human will constitute reality. Knowledge, on the other hand, is the assurance that the phenomena are real and possess particular characteristics. The world we live in every day is a product of our thoughts and deeds and is maintained as real by our thoughts and deeds. The objectivities (or objectification) of subjective processes and meanings, through which the inter subjective world of common sense is formed, constitutes the fundamentals of knowledge in everyday life. Berger and Luckmann emphasize the existence of awareness in the objectification process, and that awareness is always intentional because it is always directed at objects. Because humans only have awareness of something (phenomena), the basis of consciousness—essence—can never be realized. both concerning outward actual reality and inward emotional reality. Like humans, who are aware of how the world around them appears to them.

The Theory of Evolution of Herbert Spencer and Augus Comte in Guma. According to Comte, society's development in the nineteenth century can reach a positive stage. This phase is influenced by how empirical knowledge is utilized to comprehend the social world and improve society. Every person, at any time, regardless of where they live or are, is subject to one or more changes. Arab historian Ibn Khaldun looked at how society developed. He said that the development of a community is related to its own rules, while social rules can only be known if the data that were collected are analyzed and looked for correlation. Changes can happen quickly or slowly; changes that happen quickly are known as the revolution, while changes that happen slowly or over a long period of time are known as evolution. As a result, the evolution of society frequently resembles the process of evolution. a change that takes a long time to happen. The findings of biology, which have indeed advanced rapidly, have had a significant impact on this way of thinking. Herbert Spencer and Augus Comte are two of the layers of the justification for social change as a form of "evolution." Both hold the view that societal transformations take the form of positive linear development. According to their perspective, social change progresses slowly toward societal "perfection".

### Research location

This study takes place in Denpasar's Tambawu Village. by tracking and observing measurable community events. From January to December in 2019, the observation period that was the subject of the analysis spanned 12 (twelve) months. In order to make it easier to record data on respondents—kelian banjar, kelian adat, and the COVID19 beneficiary community—it was decided to use 2019.

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## Research instruments

This study employs descriptive research methods such as in-depth interviews, literature surveys, and field surveys. There are open-ended and closed-ended questions used in interviews.

## DATA ANALYSIS METHOD

The objectives of this study are (1) The Theory of Berger and Luckmann's Social Construction in Demartoto (2013), and (2) The Theory of Berger and Luckmann's Social Construction in Demartoto (2013). an individual's internalization, externalization, and objectivation process of meaning that is carried out on the environment and external factors. Internalization is an individual identifying himself within social institutions where he or she is a member. Externalization is an adjustment to the sociocultural world as a human product, objectivation is social interaction in an institutionalized or undergoing a process of institutionalization, and externalization is an adjustment to the sociocultural world as a human product. According to Poloma (2004), social construction of reality is a social process in which individuals continuously create a reality that is shared and subjectively experienced together through actions and interactions. The philosophy of constructivism's social construction, which begins with cognitively constructive concepts. Von Glasersfeld claims that Mark Baldwin's writings contain constructive cognitive ideas that Jean Piaget extensively expands on and spreads. However, the main concepts of constructivism can be traced back to Giambattista Vico, an Italian epistemologist and founder of the movement.

(2) In Guma et al., Herbert Spencer and Augus Comte present the evolution theory 2014). According to Comte, society's development in the nineteenth century can reach a positive stage. This phase is influenced by how empirical knowledge is utilized to comprehend the social world and improve society. Every person, at any time, regardless of where they live or are, is subject to one or more changes. Arab historian Ibn Khaldun looked at how society developed. He said that the development of a community is related to its own rules, while social rules can only be known if the data that were collected are analyzed and looked for correlation. Changes can happen quickly or slowly; changes that happen quickly are known as the revolution, while changes that happen slowly or over a long period of time are known as evolution. As a result, the evolution of society frequently resembles the process of evolution. a change that takes a long time to happen. The findings of biology, which have indeed advanced rapidly, have had a significant impact on this way of thinking. Herbert Spencer and Augus Comte are two of the layers of the justification for social change as a form of "evolution." Both hold the view that societal transformations take the form of a linear progression in the right direction. According to their perspective, progress toward social "perfection" is slow but steady.

## RESULTS AND DISCUSSIONS

According to the constructivist paradigm, individuals construct social reality. People are free human beings who have relationships with other people. In the social world that is constructed by will, people become determinants. People are not survivors of social realities but rather as media of creation as well

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as imaginative multiplication in building their social world. Berger's efforts to restore the nature and function of the sociology of knowledge within the context of sociology's development. First, elaborate on the knowledge and reality of the Tambawu Village in Denpasar's social context. The humanism hypothesis should have the option to make sense of that the existence of the Tambawu Town in Denpasar is ceaselessly being developed. The community experience is made up of the everyday social symptoms that the community experiences. As a result, the Tambawu Village in Denpasar places a strong emphasis on the various forms of understanding (Erlebniss) of community life in all of its facets (cognitive, psychomotor, emotional, and intuitive).

All in all, social the truth is suggested in friendly cooperation, which is communicated as socially appeared in real life. Intersubjective experiences in Tambawu Village reveal this kind of social reality. Through inter subjectivity; it tends to be made sense of how the existences of specific individuals are framed in keeping a sound life and keep away from Corona virus persistently. The dimension of the structure of general consciousness to individual consciousness in a particular group that is integrating and interacting with one another is referred to as inter subjectivity. Second, select the appropriate method for analyzing intersubjectivity's experience within the context of constructing reality. Because the community itself is made culturally from the community (in which there is an inter subjectivity relationship) and humans are both the creators of their world, there needs to be an awareness that the so-called community of Tambawu Village in Denpasar must be built from an objective as well as a subjective dimension in this instance. Thusly, in noticing social peculiarities that should be chosen, by focusing on parts of advancement, change, and social activity. The people of Tambawu Village in Denpasar can thus comprehend social order as breaking the COVID-19 chain and continuing to adhere to health protocols in everyday life. Thirdly, select the appropriate logic. figured out which logic needed to be followed in order to comprehend the plural, relative, and dynamic social reality of the Tambawu Village community.

The Berger problem is a logical problem that must be solved in order for sociological interpretation to be relevant to the structure of general awareness. According to Berger, the common sense world's structure should be the primary focus of the sociology of knowledge. In this instance, social reality is approached from a variety of angles, including irrational mythological angles, moralistic philosophical angles, functional practical angles, and any kind of knowledge that fosters common sense. The sociology of knowledge must be able to see knowledge in the structure of individual consciousness and be able to distinguish between knowledge (subject and object affairs) and consciousness (subject matter with him), as the Tambawu Village's complex, selective, and accepting knowledge forces it to select forms of knowledge that imply social reality.

Additionally, the application of logical and non-logical principles is required because the sociology of Berger's knowledge focuses on the world of common sense. dialectical and contradictory thinking (thesis, antithesis, synthesis) in a sense. Sociology is necessary to be able to combine social phenomena that appear to be at odds in a systematic, scientific, and convincing way. Berger's thinking exemplifies the ability of dialectical thinking that Karl Marx and other existential philosophers who acknowledge humans

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as paradoxical beings possess. According to Berger & Luckmann (1990), it should come as no surprise that the reality of everyday life also has both objective and subjective dimensions.

According to Berger and Luckmann, the sociology of knowledge must examine the process by which reality is constructed socially. The individual experience is inseparable from the community in the sense that it is what builds the community in Tambawu Village in Denpasar. "They started from the premise that human beings construct social reality in which the subject process can be objectified," according to Waters. They begin with the idea that humans construct social reality, in which the process of building relationships can serve a unified purpose). According to Sukidin (2002), this idea may have been the foundation of contemporary sociology theory. Humans are viewed as creating objective social realities through an externalization process in the sociology of knowledge or the social construction of Berger and Luckmann, just as objective realities affect humans through internalization (which reflects subjective reality). In the idea of rationalistic reasoning (proposition absolute opposite blend), Berger sees individuals of Tambawu Town Denpasar as human items and people as local area items. The dialectical processes of objectivation, internalization, and externalization and their various implications are the subject of Berger's research.

The hypothesis of social development Berger and Luckmann attempt to make a blend between friendly peculiarities that are suggested in three minutes and raise the development of social reality which is seen as far as its starting point is the consequence of human creation, counterfeit intersubjective communication.

Denpasar's Tambawu Village community is both a subjective and an objective reality. The residents of Denpasar's Tambawu Village appear to be in direct contact with them as a matter of objective reality. In the meantime, people are a part of that society as a subjective reality. As such, people are shaping society and society is framing people. The truth or social the truth is twofold and not single, that is the abstract and objective reality. While subjective reality is the reality that is within humans, objective reality is a reality that is outside of humans.

The various social institutions in this life are governed by a set of rules or laws. Even though the social structure's rules are restrictive, individuals may still engage in "violations," so the rule is a human invention to maintain social order. Rules that are broken because an individual's externalization is changing, or, to put it another way, because they can't get used to the rules that keep society in order. As a result, this externalization process is the source of the change issue. Therefore, individuals in a society that places a high value on "social order" try as hard as they can to adapt to social roles that have been established, whereas individuals who are content with "social chaos" will find it more difficult to adapt to social roles that have been established.

As an objective reality of legitimacy, this includes the Denpasar residents of Tambawu Village. To make institutionalized objectivity make sense objectively is the function of legitimacy. E.g., etiology makes sense when mythology is understood and applied, in addition to providing legitimacy to behavior and actions. To keep up with the universe social associations are required. This is entirely due to the fact that, as a

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historical result of human activity, all universally built societies will undergo changes, necessitating the maintenance of social organizations (Kim & Su, 2020; Tian and co., 2020; Sohrabi and other, 2020). The status quo prevails when full-scale maintenance is implemented.

Tambawu Town Denpasar people group is likewise an emotional reality or an inner reality. To turn into an emotional reality, we want socialization that serves to keep up with and change the abstract reality. Socialization always occurs within particular social structure concepts, both in terms of content and success. Therefore, a socio-macro understanding of the internalization phenomenon's structural aspects must always serve as the foundation for any micro-social or psychological social analysis. Social capital is necessary for the development of a strong sense of solidarity.

The formation of social capital is the result of the interaction of a variety of factors, each of which necessitates the existence of social relations that influence agents' responses. A network, norms, and beliefs that encourage cooperation and coordination are known as social capital. As a result, it is thought that social capital is the "spearhead" for curing social diseases. In its 2014 social capital statistics, the Central Statistics Agency (BPS) explains how social capital is measured. Estimation instruments alluding to World Bank instruments are still useful for mobilizing social support in the wake of corona disasters. The application of social capital to overcoming the Corona disaster is the next step.

It is clear from the preceding description that the COVID-19 pandemic must be overcome with a trusting mindset. Both communities and policymakers require mutual trust. While remaining critical, the public must have faith in the government's COVID-19 disaster management policy plan. Believe when asked to stay at home, work from home, and avoid crowds, etc., in order to stop the virus from spreading widely. The government's efforts to recover from the Corona disaster will be fruitless without the trust of the public. In reverse, the government must be of the opinion that people also speak up. The people group is helping, either by essentially heeding the public authority's guidance or assisting with defeating the absence of gear and needs that the public authority has not had the option to meet. Examples include the requirement for medical personnel, masks, hand sanitizer, and food ingredients. Health professionals and other industry associations collaborate with teams like the government to create meaningful action plans that maximize recovery efforts across all sectors and achieve an efficient recovery protocol. The wellbeing convention gives experiences and apparatuses to the general population and confidential areas for collaboration and execution to guarantee that individuals have a solid sense of security from the spread of Corona virus (Xie and Zhu, 2020; Li and other, 2020; Moazzami and other, 2020).

Friendship, selflessness, the development of specialization, respect for accomplishment, and voluntary cooperation among highly disciplined individuals are the foundations of industrial society (Durham & Douglas, 2006; John, 2003; 2012 (Durham & Kellner). The voluntary relationship contracts and, more importantly, the same moral quality unite the residents of Denpasar's Tembawu Village. Spencer utilized "industry" in the feeling of unconstrained free participation for quiet purposes. Spencer uses the term "social organism" to describe both positivistic and deterministic types of people in Tambawu Village Denpasar. He says that the two types of people there are at odds with one another. The Tambawu Village

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Denpasar community is an organism, and natural law provides an explanation for all social phenomena. In the process of combining materials, Spencer identified four stages.

- (1) The phase of augmentation or expansion
- (2) The phase of complexification
- (3) The phase of division or separation
- (4) The phase of combination.

By demonstrating that social change is also a process of selection, the biologist Charles Darwin, who introduced the concept of evolution as a process of natural selection, strongly influenced Spencer's thought. The Tambawu Town Denpasar people group creates with the Darwinian worldview: The individuals in the Tambawu Denpasar Village community are selected through a process. Spencer compared the development of society to that of living things. The culture and people of Denpasar's Tambawu Village have evolved over time. From the beginning, it comes from a basic structure and afterward creates in a more perplexing structure towards the ideal last stage. Comte's thinking was strongly influenced by natural science thinking, just like Spencer's.

The flow of positivism, Comte's philosophy, holds that the people of Denpasar's Tambawu Village had to go through various stages of evolution, each of which was associated with particular thought patterns. Comte further made sense of that every development of another stage would start with the contention between conventional idea and moderate reasoning. Comte asserts that the people of Tambawu Village in Denpasar will become increasingly complex, de-affiliated, and specialized as a result of the division of labor, similarly to Spencer's use of the analogy of the development of living things. As per Comte, human turn of events and thought, started at the philosophical stage where contextual analyses in crude social orders whose resides are as yet had a problem with nature, don't yet have the craving or mindset to control (directors) of nature or can be said to have not been oppressed. Humans' first beliefs are feminism and animism, followed by polytheism, in which they believe that there are spirits in every object that controls life and that the gods control human will in all of their daily activities.

Dewi Sri, a fertility goddess who stays in each field, is a more concrete illustration. The final stage of human thought and its development is known as the positive stage. At this point, natural phenomena are explained by reason based on their laws, which can be looked at, tested, and proven by evidence. This illumination produces instrumental knowledge, such as the fact that looking at the graves of people who have passed away at night always produces smoke (fog), which is caused by the combination of the night's cold, the nitrogen in the soil, and insects that carry out chemical activities to decipher sulfur in human bones, eventually producing heat and then smoke. Similar to what was mentioned earlier, the development that takes place in the Denpasar community of Tembawu Village will undoubtedly result in a shift within the community itself, also known as an event of social change. The Tambawu Village

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community in Denpasar has a strong connection between evolution and social change, so the theory of evolution in a social context was born.

First, the theory of evolution considers that social change is a direct movement like a straight line. This is how the theory of evolution illustrates the development of society in social contexts. The society progressed from primitive to develop over time. Second, the subjective view of values and the ultimate objective of social change are misunderstood by the theory of evolution. The change to the type of current culture is something that can't be kept away from. Because of this, modern society is an ideal form of society. Mechanically, small farmers in Denpasar's Tambawu Village live in a self-sustaining community that is intertwined by a common heritage and work. Workers in modern "organic" societies are paid and have to rely on others who are experts in particular products (clothing, food) to meet their needs.

That individual consciousness develops differently from collective consciousness due to this increasingly complex division of labor, frequently clashing with collective consciousness. In addition to attempting to modernize a variety of aspects of life, including economics, bureaucracy, defense and security, and science and technology, it is not uncommon for a society to Denpasar's Tambawu Village community, on the other hand, was not deterred from looking into it in an effort to discover elements or values of personality or identity as a dignified nation. The movement toward change is strengthened by a number of factors, including

(1) an attitude that is able to appreciate the work of other parties on both an individual and a group scale, regardless of how large or small the scale of work productivity itself is;

(2) the capacity to tolerate some deviations from the forms or elements of the routine, as the existence of individuals who deviate from routine things is in essence one of the drivers of change. In point of fact, a creature known as homo deviant, a creature that enjoys deviating from the elements of routine,

(3) affirming a habit or mental attitude that can give rewards to others parties (individuals, groups) who excel in innovation, both in the social, economic, and science and technology fields, and

(4) the presence or availability of education and training facilities and services that have progressive, democratic specifications and qualifications, and are open to all parties who need them, is one of the essential characteristics of a creature In order for humanity to avoid this deadly plague, the implications of the theory of evolution necessitate a comprehensive cognitive approach, particularly when dealing with COVID-19.

A socio-cultural approach must be used to deal with disease outbreaks. Information from various efforts to control epidemics in Bali demonstrates that outbreaks cannot be controlled solely through medical means. This is because social and cultural factors and outbreaks of disease are inseparable. On the one hand, the disease is frequently brought on by human culture (ways of life), or at the very least, it spreads quickly because of certain social cultures. The disease, on the other hand, has a profound effect on aspects of human culture. Poor sanitation practices, for instance, are known to be the source of cholera. An

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unclean lifestyle can lead to the spread of cholera. In contrast, people have adopted a new way of life since the cholera outbreak, such as using a septic tank latrine. The current co-19 outbreak is similar. Because this disease is spread by close contact between people, community customs like parties and celebrations may be disrupted for a while. It isn't incomprehensible after this scourge closes; people have a better approach for life.

The handling of outbreaks must also take into account sociocultural factors because of their connection to culture and society. In the ongoing Corona virus countermeasure, the public authority has focused on the socio-social viewpoints. For instance, the government, in this instance the Directorate General of Culture, creates a socialization video on co-19 prevention using traditional content like songs regions, traditional plays, and so on. Additionally, lockdown options are not even chosen by the central government as a form of attention to social aspects. Other examples include the appeal to create a task force as high as the Neighborhood Association.

However, the actions taken have not yet fully utilized the cultural potential. On the one hand, the government is urging people to cooperate with it in dealing with co-19, but on the other, it is urging people to keep their distance and avoid interacting with others. This can possibly confound the local area. In addition, the information about how to spread the virus by interacting with other people and the call to isolate oneself may, at least temporarily, cause people to develop antisocial tendencies. Community members may not be aware of their neighbors' health, eating habits, or condition because they isolate themselves, even at home. Particularly assuming the circumstance deteriorates, human instinct to endure will empower the fortifying of childishness. According to Herbert Spencer, a British sociologist, humans need to be selfish in order to survive in harsh or cruel environments. "The survival of the fittest" is made possible by selfishness.

The current government is afraid of this attitude. If this is the case, it will result in looting, social unrest, and a focus on one's own interests instead of caring about the difficulties or suffering of others. Spencer's viewpoint is more likely to occur in today's conditions of a very capitalistic society, where the right to private ownership is very large, despite the fact that other philosophers who argue that humans survive on the principle of altruism (prioritizing shared interests) are widely opposed to it. The government can make some policies by putting culture at the center of them to prevent this from happening.

Campaign materials based on local culture, but not just traditional art content, as is currently the policy. The social material utilized ought to be a nearby memory of the plague, which might be put away in fables, tunes, etc so the local area promptly comprehends the effect that will happen. Humans can be mobilized more easily if they have a similar collective memory, which is why collective memory is important. Additionally, humans act in accordance with their knowledge base, which consists of the following components: observation, perception, apperception, concept, and fantasies Therefore, without the need for coercion, appeals to social or physical distance will be more heeded by the community if the government can encourage the development of appropriate perception and fantasy. Involving leaders of adapt or other local agencies in COVID-19 campaigns. Because the appeals originate within themselves,

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their participation will have a significant impact because they will be heard more. The Denpasar City Government is also able to establish or activate health posts even in the tiniest of settings. Wellbeing organizations can choose local area wellbeing diplomats and give brief training about forestalling the spread of the COVID.

(3) The government can, if necessary, encourage the development of village regulations or customary rules aimed at successfully managing and preventing COVID-19. Customary rules or village regulations are frequently followed more often than government appeals in many communities. This is due to the perception that village and customary rules are "closer" than government regulations.

In light of the depiction above, it tends to be made sense of that the course of advancement in the public arena is firmly associated with the event of social changes in the public eye. The Denpasar community of Tambawu Village, who, in addition to attempting to modernize various aspects of life, including economic, bureaucratic, security, and science and technology; Denpasar's Tambawu Village community, on the other hand, paid close attention to the issue in an effort to discover personality or identity elements or values as a dignified society and nation.

The Tambawu Village in Denpasar's economic sector was paralyzed by the COVID-19 pandemic, so a food safety system needs to be thought about. Some plans, at the very least, guarantee that the poor will have enough food during the pandemic. Redistribution is an economic guarantee plan that can be used to combat the current epidemic for those who still live in the tribal system. When an outbreak of food shortages occurs, the Denpasar City Government may direct each Dusun to establish a Food Barn Team, which will be responsible for collecting food donations and returning them to the residents of Tambawu Village. Food security will be maintained throughout the pandemic if the plan is well managed, and this will directly correlate with the prevention of looting and social unrest.

## CONCLUSION

First, the government of Denpasar City and Tambawu Village is still focused on enforcing community activity limits and social distancing in order to break the chain of COVID19 distribution, despite criticism from a variety of groups. extremely awful for Denpasar Bali's economy. Because the majority of people living in Tambawu Village are employed in the informal sector, the lockdown plan for Denpasar Bali has a much worse impact. Second, small children's comments about the quarantine policy were disseminated throughout a variety of online social networking platforms like Facebook, Instagram, and WhatsApp. The policy may limit the sources of income for those who typically earn a living wage. Their family's needs continue to be met, but due to their mediocre income, they do not have enough savings to meet their needs during lockdown. Middle-class Tambawu villagers may also be unable to pay their bills because they live a frugal lifestyle and owe money to advance in social status. Denpasar's Tambawu Village residents must implement a strategy to combat the COVID-19 outbreak that prioritizes the social and cultural aspects.

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