



Indigenous Village-Based Disaster Communication in COVID-19 Management

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Abstract

BACKGROUND: Communication should always take the role to connect the community to disaster risk reduction actions. Communication aspects that must be mainly prepared are the knowledge of disaster signs, elements involved in disasters, disaster communication media, resources, the sources of basic needs of affected communities, the means of aid distribution, and human resources. Communication activities should always be carried out between the community and various stakeholders to ensure their readiness in the face of possible disaster.

AIM: This study aimed to determine the indigenous village-based disaster communication strategy in Bali Province.

METHODS: This study used a qualitative descriptive method. The data analysis techniques used were data reduction, data presentation, and conclusion drawing at pre-research, during research, and post-research. Data collection was done by observing, interviewing, and documenting.

RESULTS: The results of this study found that the communication model carried out by Bali Province in handling COVID-19 was by utilizing the role of indigenous villages and service villages to communicate with the community. The uniqueness of the Bali Province, which still adheres to social, cultural, and religious aspects, becomes its strength in COVID-19 management.

CONCLUSION: The uniqueness of the Bali Province which still adheres to social, cultural and religious aspects becomes its strength in COVID-19 management. Local values, local knowledge and religious teachings can be collaborated and implemented in social life. COVID-19 management really requires the spirit of mutual assistance from various multi-helix elements, service villages and Indigenous Villages at the lowest level that are in direct contact with the community as a strategy to break the chain of COVID-19 spread in Bali Province.

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Introduction

Indonesia is a country that is prone to various types of disasters such as natural, non-natural, and social disasters. The various type of disaster is the impact of geographic, demographic, meteorological, and climatological dynamics. Humans cannot avoid disasters. After a disaster occurs, the community must survive the dangers of future disasters. One of the non-natural disasters, namely, outbreaks of infectious diseases, has often occurred in Indonesia according to historical records, such as the smallpox epidemic in 1492, the Marseille epidemic in 1720, the cholera epidemic in 1820, the beriberi epidemic in 1876, the bubonic plague in 1915, Spanish flu in 1920, SARS in 2002, swine flu in 2009, and coronavirus disease (COVID-19) in 2019 [1], [2], [3].

The international community has also experienced several health emergencies, for example, Avian Influenza (H5N1) between 1990 and 2000, SARS in 2003, H1N1 (swine flu) in 2009, and Ebola Virus in 2014 [4]. The world's experience in dealing with disease outbreaks should serve as lessons for dealing with

health emergencies. In 2019, COVID-19 was discovered in Wuhan, China [5]. The COVID-19 pandemic is a new type of disease that has never been previously identified in humans [5]. The virus that causes COVID-19 is called Sars-CoV-2. Coronavirus is a zoonosis transmitted between animals and humans [6].

The COVID-19 pandemic was officially designated as a global pandemic by the World Health Organization (WHO) on March 11, 2020 [7]. The pandemic was done after the spread of the COVID-19 virus in 114 countries, with a total death of 4,291 people [7]. The rapid transmission of COVID-19 has forced the government to issue policies to break the chain of transmission of this virus by implementing large-scale social restrictions [7]. This policy is regulated in Government Regulation Number 21 of 2020 [8]. Details regarding the technical implementation of large-scale social restrictions are regulated through the Regulation of the Minister of Health (Permenkes) of the Republic of Indonesia Number 9 of 2020 concerning guidelines for large-scale social restrictions in the context of accelerating the handling of COVID-19 [9]. The government of Indonesia enforced policies to stop the COVID-19 spread and conduct socialization to the

communities regarding maintaining distance, does not go out of the house, wearing mask, washing hands frequently, not traveling during the holiday, avoiding the crowd, and several other public communications that were done to the communities. The report released by Deep Knowledge Group shows that Indonesia is a country that has the highest risk of failing to deal with COVID-19 and has a low level of security from the threat of COVID-19 [8].

Human activities during a pandemic must adapt to the challenges and threats [9]. Human activities adaption can be interpreted as a change in human life caused by the COVID-19 pandemic. The spread of diseases such as COVID-19 is also a humanitarian crisis that causes a lot of losses and casualties. According to the Presidential Decree (Keppres) of the Republic of Indonesia, Number 12 of 2020 concerning the determination of non-natural disasters, the spread of COVID-19 has been declared a national disaster [10], [11], [12].

Bali Province is the area most severely affected by the pandemic in terms of the economy [13]. This situation can be seen from the data showing Bali's economic growth in the second quarter of 2020 or the period of April–June 2020, which has decreased up to 10.98% compared to the same period last year [13]. The decrease in the economy in Bali was caused by the decline in accommodation and food and drink business sectors [14]. The decrease in the economy is evidenced by the results of a survey on the impact of COVID-19 on business actors by the Central Statistics Agency (BPS), which states that there were three business sectors most affected, namely, accommodation and food and drink by 92.47%, other services by 90.90%, and transportation and warehousing by 90.34% [15]. If seen from the data on Monday, June 28, 2021, the cumulative cases of COVID-19 in Bali were 49,758 people confirmed, 46,735 people recovered (93.925%), and 1,559 people died (3.13%) [16].

The tourism industry, one of the largest income earners and is a labor-intensive sector that absorbs more than 13 million workers, has been experiencing a significant decline [17]. The decline in the tourism and travel business in Bali impacts MSME businesses and disrupts employment opportunities. The decline was due to the massive cancellation of foreign tourist orders and limited domestic travel, because Indonesians were reluctant to travel during the pandemic [2].

Bali Province established an indigenous village. The indigenous village can be built based on a Joint Decree of the Governor of Bali and the Bali Province Indigenous Village Council, which considered that indigenous villages had a very strategic role in breaking the chain of COVID-19 spread in Bali [18]. The obedience of the Indonesian people to their indigenous villages is an essential asset in anticipating the spread of the COVID-19 pandemic in Indonesia as a form of synergy between government policies and existing

policies in indigenous villages in predicting the spread of COVID-19 (Joint Decision of the Governor of Bali and the Bandera Agung Indigenous Village Council 2021) [19]. In Bali's social life, the indigenous village plays a vital role as a legal subject in the government system to balance order, welfare, peace, happiness, and harmony of customary manners. The Government of Bali also implements this in breaking the chain of the spread of COVID-19 [20].

Each indigenous village community understands the ins and outs of their territory. In protecting their environment as a local community, they can be used as a forum for information, socialization, and education, aiming to make the public understand the health protocols and the dangers of COVID-19 [21]. Indigenous villages can also be used as a place to accommodate the community's aspirations in dealing with the COVID-19 outbreak [22]. Furthermore, indigenous villages can also be a forum to connect people's aspirations to the government in dealing with the obstacles faced by the community in COVID-19 spread management or the quarantine period and even in the Lockdown period, the Large-Scale Social Restrictions as well as the new normal set by the government to the public [22]. The existence of indigenous villages can also be a place for guidance to synergize with relevant agencies in anticipating the spread of COVID-19 in Bali Province [22].

This study aimed to determine the disaster communication model in COVID-19 management by taking a case study in the Canggu Indigenous Village, Kuta Utara Sub-District, Badung Regency. Researchers chose the Canggu Indigenous Village as the research location for the following reasons: First, local wisdom in the Canggu Indigenous Village is still strong. Second, the Canggu Indigenous Village is one of the tourism destinations in Bali Province. Third, the Canggu Indigenous Village is included in the Badung Regency area, the location most visited by local and foreign tourists according to BPS data from the Bali Province, compared to other regencies/cities in Bali Province.

Methods

The current research was carried out using a descriptive qualitative method through case studies and field research design. Primary data were obtained directly through in-depth interviews and observation. In this case, the researchers chose the informant who understands the indigenous village-based communication management process in Bali Province. Meanwhile, the secondary data were obtained from publications and various government institutions and organizations issued. In addition, the secondary data were also obtained from the literature study, including documents or reports from the relevant parties, such as

the COVID-19 task unit, the government of Bali Province, toward the previous studies and relevant books.

Determination of informants

This research was carried out in August–November 2021. The informants in this research were the elements involved in the management of COVID-19 in Bali Province, particularly Canggu Indigenous Village, those are I Made Rentin, the Acting Head of Disaster Management Agency of Bali Province, and Secretary of the Mutual Assistance Task Force of Bali Province; I Gede Sudarta, the leader of Disaster Risk Reduction Forum of Bali Province, and I Wayan Suarsana, the head (Bendesa) of Canggu Indigenous Village.

Results and Discussion

Disasters always cause serious consequences such as property damages, economic crises, environmental impacts, health impacts, and loss of life. In the present health disaster, namely, the COVID-19 pandemic, the government can play an important role in handling and breaking the transmission of the spread of the virus [23], [24], [25]. Therefore, more efforts are needed to reduce the impacts of disasters using training and awareness on disaster readiness. Disaster management plays a central role in minimizing and managing the impacts of disasters, and many government agencies have recognized that collaboration with the community is the most effective approach to dealing with disasters [26], [27], [28].

Disaster management efforts to deal with COVID-19 are carried out through a culture of mutual cooperation, which have become a hereditary culture in Bali Province in social life. The disaster management in accordance with the explanation of informant 1 (the Acting Head of BPBD Bali Province):

“In the development, due to the hustle and bustle of our activities in Bali, we are more dominant in socio-cultural activities, Hindu religion-based customs are inspired by Hinduism. The Governor thought, why not optimize the role of indigenous villages since Bali has quite a lot of resources from the traditional side. One thousand and four hundred ninety-three indigenous villages are enough for us to position them in their actual position, namely, by involving them to participate in COVID-19 management in Bali Province. Thus, the indigenous village-based Mutual Assistance Task Force was formed at that time. When the first case appeared in March, the Mutual Assistance Task Force was formed in mid-April 2020 by the Governor – and it is important to optimize it.”

The culture of mutual assistance implemented

by the Balinese people is reflected from the provincial level to indigenous villages and service villages that form the communication model for COVID-19 management. Collaboration between indigenous villages and service villages and their various instruments make Bali Province unique and strong. This is in line with the explanation of informant 2 (Bendesa Adat Canggu/Head of Canggu Indigenous Village) and informant 3 (Mutual Assistance Task Force in Tibubeneng Village).

“Yes, it is equivalent. In Bali, it is such as husband and wife. The husband is the Head of service villages and the wife is the Head of Indigenous Villages. At a lower level, we have *kelian* of service villages (members of service villages) as the husband and *kelian* of the indigenous villages (members of indigenous villages) as the wife, (for) each of the *banjar*. That is what makes us (Bali) unique, our collaboration. With the issuance of Regional Regulation Number 4 of 2019, indigenous villages are strengthened so that good collaboration occurs. There is no overlap, so we still coordinate with each other. Indeed, there are also those who worry that there will be little “kings” later, but no. It is clear that Bali will remain tolerant of collaboration.”

“Yes, because custom and service are such as husband and wife in Bali, we must go hand in hand. Even though there are problems, we will continue to discuss so that there is a common ground, especially for general activities. moreover, our obligation is to collaborate and consult with customs and services. In Bali, from the lowest level to the *banjar* level, we have to collaborate, because our principle is mutual assistance, we should not burden one party only.”

In handling disasters, both natural and non-natural disasters, communication is a very important aspect [29], [30], [31]. The principle of collaboration must be based on good communication and coordination between stakeholders. Communication should always take the role to connect the community to disaster risk reduction actions and various disaster management cycles such as pre-disaster, emergency response, and post-disaster. The good communication in disaster management was also explained by informant 4 (Chair of the Bali Province Disaster Risk Reduction Forum):

“All disaster management cycles are necessary, why? Again, I point out how we can achieve maximum results through the Penta helix elements; communication plays an important role. We have to build communication models in disaster risk management. The good communication is very important, whether in the first stage, which includes prevention, mitigation, and preparedness; – in the second stage, which includes disaster impacts,

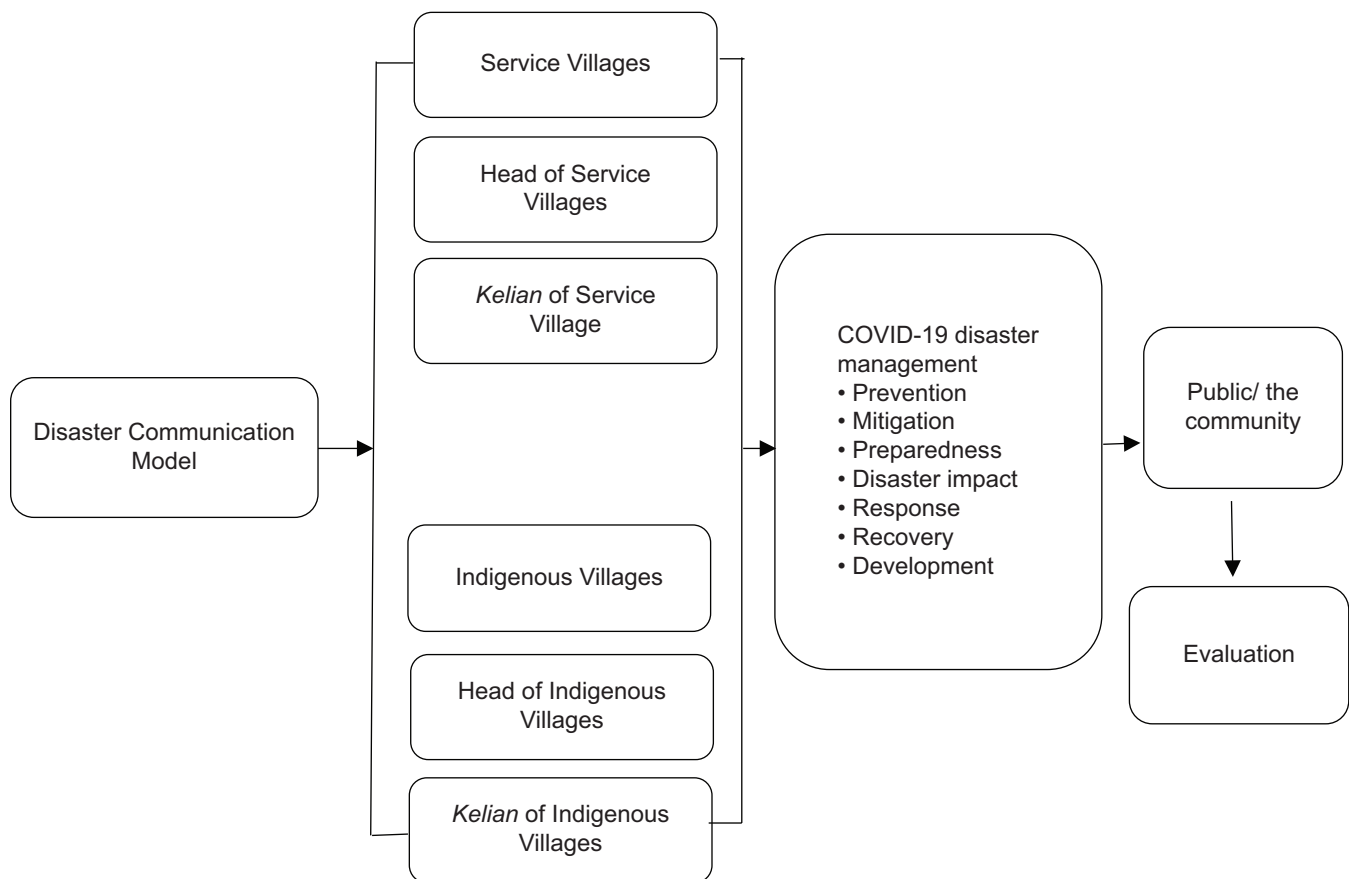


Figure 1. Disaster Communication Model

responses; – and in the third stage, which includes recovery and development.”

COVID-19 management in Bali Province, in its communication model, utilizes service villages and indigenous villages’ officials to work together to deal with problems that arise due to the COVID-19 pandemic (Figure 1).

Conclusion

Disaster communication plays an important role in the disaster management cycles starting from pre-disaster, emergency response, and post-disaster. Success in implementing disaster communication models can help the community and various stakeholders handle natural and non-natural disasters. Essentially, all activities in disaster management require good communication and coordination.

The uniqueness of the Bali Province, which still adheres to social, cultural, and religious aspects, becomes its strength in COVID-19 management. Local values, local knowledge, and religious teachings can be collaborated and implemented in social life. COVID-19 management requires the spirit of mutual assistance from various multi-helix elements, service villages, and indigenous villages at the lowest level that is in direct

contact with the community as a strategy to break the chain of COVID-19 spread in Bali Province.

The dualism of leadership in indigenous villages and service villages has involved many human resources in COVID-19 management in the field. The service villages are led by the *Perbekel* (heads of service villages) and assisted by *kelian* (members of service villages), while the indigenous village is led by the *Bendesa* (heads of indigenous villages) and assisted by *kelian* (members of indigenous villages). Each of them has devices used to communicate with the public during the COVID-19 pandemic.

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