

Using Local Wisdom to Foster Community Resilience During the Covid-19 Pandemic: A Study in the Sasak Community, Indonesia

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Abstract—Each tribe has local wisdom that is used in dealing with various problems and challenges that arise. This local wisdom is passed down from generation to generation. In the current pandemic era, local wisdom becomes social capital to deal with uncertain conditions as a result of COVID-19. The purpose of this research is to explore various local wisdoms possessed by the Sasak community that can be used to develop resilience in the face of the COVID-19 pandemic. This study used a naturalistic approach with ethnographic type. The informants of this study were traditional leaders and cultural actors in the Sasak community who were determined by using the snowball sampling technique. An ethnographic interview was used in collecting the data which was then analyzed by using interactive model analysis covering three stages: data condensation, data presentation, and drawing conclusions and verification. There is a lot of local wisdom in the Sasak community that can foster the study of the Sasak community in the face of the COVID-19 pandemic, they are; *besiru*, *begundem* & *awik-awik*, *sereat*, and *sembek*. Those local wisdoms constitute resilience in two aspects, namely; physical and psychological. *Besiru* and *begundem* & *awik-awik* constitutes physical endurance, while *sereat* and *sembek* constitutes psychological resilience. In addition, it was also found that Sasak local wisdom offers two approaches in overcoming the COVID-19 outbreak, namely; preventive and curative approaches. The preventive approach is represented through *awik-awik* while the curative approach is represented through *sembek*. Therefore, by returning to the values of local wisdom, the community would have a better resilience in facing the COVID-19 pandemic.

Keywords—Local wisdom, masyarakat Sasak, resiliency, COVID-19.

I. INTRODUCTION

The outbreak of COVID-19 has a negative and massive impact on all aspects of life in all countries in the world, including Indonesia. The sectors that have been deeply affected by the COVID-19 pandemic are the economy and the education sector. In Indonesia, economic growth has decreased to -5.32% in the second quarter [1]. This condition originated from the slowdown in global economic growth which has implications for slowing down domestic economic growth [2]. As for the education aspect, UNESCO data states that 39 countries have stopped the learning process in schools [3] including Indonesia. Since March 2020 the learning process at all levels of education in Indonesia has stopped. Through a circular of the Ministry of Education and Culture of the Republic of Indonesia No. 4 of 2020 concerning the

Implementation of Education Policies in an Emergency Period of the Spread of Coronavirus Disease (COVID-19) the implementation of learning was no longer carried out in schools, instead it was carried out virtually in their respective homes. The downturned economy and the stalled schooling process as explained above are clear evidence of how COVID-19 has an extraordinary destructive impact.

The government's efforts through the Committee for COVID-19 supervision and National Economic Elections to tackle the spread and impact of COVID-19 have been optimal, but the number of people exposed to COVID-19 continues to increase day by day. As of October 29, 2020, the number of Indonesian citizens who were confirmed positive for COVID-19 was 404,048 people, an increase of 3,565 people from the previous day [4]. This data shows that the transmission of COVID-19 in Indonesia is still very high. The large number of citizens who are exposed to COVID-19 was certainly a heavy burden for the state, not only a financial burden but also a social burden. The burden on the state would keep increasing along with the increasing number of citizens who were infected by the virus. Moreover, the COVID-19 outbreak has yet to show signs of ending. This means that the number of people infected with COVID-19 would increase from day to day, which certainly added to the burden on the country. If this condition continues, it would certainly worsen the living conditions of the nation and state, especially the economic and education sectors.

In order to reduce the burden of the state and to prevent the increasingly severe impact of COVID-19, the state needs to encourage public involvement in dealing with the spread and impact of the infectious virus. In fact, the state has been trying to involve the community in overcoming this problem, but it has not been carried out with the right approach so that the impact has not been maximized. To be able to maximize community involvement in stopping the spread and reducing the impact of COVID-19, an approach that can be taken is through a cultural approach, namely through local wisdom possessed by each ethnic group. From the results of the study conducted by Armawi [5], Nurdin [6], Rahmawati [7], Muryanti & Rohiman [8], and Zamzami, et al. [9] indicated that local wisdom is effective in overcoming social problems, and each community group has a culture in the form of values, beliefs, ways of life, and ways of behaving that can be used in overcoming any problems at hand [10].

In the context of the Sasak community, they have local wisdom that can be used a solution in dealing with various

problems including COVID-19. Local wisdom is in the form of values, norms, and behavior patterns [11]. Based on previous research, it is known that the local wisdom of the *Sasak* community is indicated to be effective in overcoming the problems faced by its users. This is known from the research findings conducted by Fadli & Masnun [12] which states that local *Sasak* wisdom such as house construction and behavior patterns can reduce the number of victims during earthquake disaster. In addition, previous research has also proven that local *Sasak* wisdom has been effective in improving the quality of learning. The research findings conducted by Fadli & Irwanto [13] showed that learning using *Sasak* local wisdom has also been effective in improving students' ability to solve problems and communicate. In addition, research conducted by Sutrisno, Wahyudiati & Louise [14] found that learning using the *Sasak* local wisdom approach made it easier for students to understand the material being studied. Based on the findings of these studies, the state can activate and use *Sasak's* local wisdom in dealing with the COVID-19 outbreak. In this way, the state can mobilize public participation in order to prevent and overcome the impact of COVID-19. This method can also ease the burden of the state financially and socially because the burden would be distributed among all groups of society. In addition, this method can better prevent and cope with the transmission of COVID-19 because it is carried out in a holistic and comprehensive manner.

Because of the importance of community involvement and local wisdom as social capital in tackling the spread and overcoming the negative impact of COVID-19, this research was aimed to explore local wisdom of the *Sasak* people that can be used to tackle the spread and overcome the impact of COVID-19 in the *Sasak* community. From the findings of this study, the government, especially local governments, has a theoretical and practical basis in mobilizing the involvement of the *Sasak* community in order to tackle the spread and overcome the impact of COVID-19 which is based on local wisdom.

II. METHODS

This research is qualitative research with ethnographic type. Ethnographic research is a study that aims to understand the culture of a society [15]. The culture of culture revealed through this research is the culture of the *Sasak* people who can strengthen the resilience of the *Sasak* people in the face of the COVID-19 pandemic. The form of culture that is expressed is in the form of values and ways of life of the *Sasak* people in their community.

A. Respondents

As stated by Spradley [15], the informant is a native speaker who becomes the source of information in the research. In this research, the research informants were *Sasak* community leaders and cultural actors who knew well and carried out *Sasak* cultural ritual activities. The way to determine the informants was carried out by using snowball techniques, that is determining informants in a rolling manner, starting from finding key information and then selecting the next informant through key informants [16]. The number of research informants was determined on the basis

of data saturation. If the data collected is considered saturated, the data collection process is stopped.

B. Data Collection

The technique of collecting the data used in this study was the ethnographic interview. The ethnographic interview stages were carried out in accordance with the interview stages proposed by Spradley [15], namely starting by asking the grand tour question, which is asking about the cultures that exist in society. After that, the interview was continued by asking mini-tour questions, namely more specific questions, questions related to the cultures of the *Sasak* community to solve problems faced in the community. The next question asked was an example question, which was asking the informant to show examples of activities carried out in accordance with these cultures. The next question posed was a question of experience, which was asking the informants to explain the experience they felt at each cultural activity that was carried out. The last question asked was a question in the original language, where the researcher asked the informant to explain important terms from each culture in the original language, the *Sasak* language, and asked the informant to explain the meaning of these terms.

C. Data Analysis

The data were analyzed by using the data analysis technique proposed by Miles, Huberman & Saldana [17] with three stages of analysis, namely; data condensation, data display, and formulate conclusions. In the data condensation stage, the activities carried out were selecting data, focusing data, simplifying data, abstracting data, and transforming data. Data condensation was being carried out from the time the data were collected and displayed. The next stage of the analysis was to organize the data into subs data that were systematically arranged so that it was easier to understand and to draw conclusions. The final stage of data analysis was to make conclusions and verify them so that the conclusions taken were accurate.

III. RESULT AND DISCUSSIONS

A. Findings

From the interview, it is known that there are four local wisdoms of the *Sasak* community that can be used to constitutes the resilience of the *Sasak* people in the face of the COVID-19 pandemic, namely; *besiru*, *begundem* & *awik-awik*, *sereat*, and *sembek*. All of these local wisdoms have been preserved to this day and each of these local wisdoms has an essence and urgency for its users. The way each local wisdom can constitute community resilience in the face of the COVID-19 outbreak is described below.

1. *Besiru*

According to the informants, *besiru* is an act of mutual assistance between community members in completing their work. *Besiru* is based on the willingness of someone to be involved in the work that is being done by other people without being asked by anyone, including community / customary leaders. The sole purpose of *besiru* is to lighten the burden and to help to complete the work that is being done by members of the community in the community. So, doing errands is done without expecting anything back from the

members of the community they are helping. *Besiru* is a form of mutual cooperation in the *Sasak* community which has been passed down from generation to generation.

Besiru is carried out in all aspects of life, both routine and incidental, such as; *begawe / roah* (traditional ceremony), building houses, death, and farming. The implication of *besiru* is that if there are community members who do a job, the community members who have the time to come helping the work without having to be invited. Naturally, for people who have been assisted with their work, someday when the people who have helped in a certain job, they would come to help them without having to be told or asked. When they know that the person who has helped them is having work done, these people immediately come to help him. That is called *bales siru* (the act of repaying). Information about the work being carried out by a member of the community was spread by word a few days before the work started, not deliberately notified nor asked. So, *besiru*, including repayment, does not occur because of being invited, but solely because of the high awareness of each member of society to help each other. If there is a member of the community who does not want to be involved in *besiru* because he or she is reluctant, then that person would get social sanctions, that is being excluded from social relationships, not being involved in social activities, especially in *bales siru*.

The way *besiru* is done by the *Sasak* community is illustrated in the respondents' explanation below;

Besiru, it is helping each other if there is work. If a member of the community is working on something, we help him/her. People immediately go to help, without being asked, that is the custom in society. In all types of work, such as; *begawe / roah* (traditional ceremony), plowing fields, planting rice, harvesting, and many others. Actually, in all things *besiru* can be done, but often in these activities. As I said earlier, those who take part in the *besiru* are people who know and have time. Those who are not busy will come to help uninvited. That is the custom of the *Sasak* people passed down from generation to generation, passed down by our ancestors. If there are those who do not participate, it is okay, they are not forced. If they do not get involved, lazy, then people will not come to help them when they have a job. But if they do not come because there is work that cannot be left behind, it does not matter, that is understandable, people will come to help them when they have work. Anyway, whatever we do, we do it together, help each other, work together. That is the point.

2. *Begundem* and *Awik-awik*

From the explanations provided by the informant, it is known that *begundem* is a means to discuss and decide on a problem faced by the *Sasak* community. The *Sasak* people do not face problems individually but involve many people in solving the problems. The deliberation forum is called *begundem*. *Begundem* is not an official institution that has an organizational structure like a council, but *begundem* is a deliberation forum that takes place if a problem arises. It is done through negotiation in which the community decides all actions to be taken in relation to the problem. One of the products that can be produced through *begundem* is *awik-awik*. *Awik-awik* is a rule that regulates the life order of the

Sasak people which is produced through *begundem*. *Awik-awik* is in an unwritten form, only agreements that are not recorded / codified. In *Sasak* community, *awik-awik* is the highest legal rule that all members of the community must obey. If there are members of the community who violate *awik-awik*, the traditional leaders will directly admonish that person. If the person does not heed the admonition of the traditional leader and continues to commit violations against *awik-awik*, the community will exclude him/her from his daily interactions.

Begundem is carried if a problem has arisen and need immediate solutions. Community leaders either on their own initiative or on suggestions from community members will invite the community to do negotiations in order to address these problems. So, those who are invited are all the heads of families who are in the customary environment. In the past, invitations to *begundem* were carried out orally by community leaders or people who were trusted and were carried out from house to house. But at this time, in the technology era, invitations are simply made through media such as speakers and telephones. At this event, community leaders will convey existing problems and then ask for suggestions, opinions, and solutions that must be taken in overcoming the problems. In *begundem*, every decision is always taken by deliberation and consensus, there is no term 'voting' in *begundem*. If there are different opinions in negotiating, equalizing perceptions is done in order to seek out the most logical choice of solutions and is accepted by most of the participants in the negotiation.

The descriptions of *begundem* and *awik-awik* above are illustrated by the explanation of the respondents below;

The term *begundem*. In the *Sasak* community, especially here, if there is a problem faced by the community, it must be discussed. Community leaders will invite all community members to attend the negotiations. Those invited are the head of the family, if there is no head of the family on the spot it can be represented by their children. Those who invited him were community leaders or assigned people. Community leaders or those who were asked to invite them to come to each house to inform them that there was going to be a meeting/negotiation. It used to be like that, but now invitations are announced through mosque speakers and can also be done via SMS and WhatsApp chat. In this activity, the community leaders conveyed what they wanted to discuss, what problems were being faced. All problems in society are always resolved through deliberation, *begundem*. This deliberation can be proposed by the community, it can also be proposed by community leaders. The inviter is still a community leader because he is the one who is confirmed. In the deliberation/negotiation, the problems faced are discussed thoroughly. Decisions are made by deliberation and agreed upon by everyone present. If there are different opinions, then it is discussed again until an agreement is reached. No, all decisions are taken by consensus, there is no voting. This decision is called *awik-awik*. All must obey the agreed *awik-awik*, otherwise that person will get sanctions from the community, being ostracized by the community.

3. *Sereat*

The informants explained that *sereat* is a supernatural effort made by individuals in the *Sasak* community which

aims to protect themselves, their families, and the environment from things that can be dangerous. The dangers that are believed to be warded off by *sereat* are not only those of a mystical nature such as magic and the like, but also those of a physical nature such as theft and disease. The *Sasak* people believe that with their *sereat* and their place of residence, they will avoid the dangers that threaten their safety. Because of this belief, they always do something when someone, family, and society wants to start doing a certain job or feel that something threatens their life and their environment. *Sereat* is done by shamans using certain media such as water, rice, and other media. These media are recited incantations and placed, sprinkled, or sprinkled in certain places. If the *sereat* is intended to protect a house then the *sereat* media is placed, sprinkled or sprinkled in the corners of the house. But if it is intended to protect a village, then the *sereat* media is placed, sown, or sprinkled on the boundaries of the village. The aim is so that distress cannot enter the house nor village.

The function of *sereat* in the *Sasak* community as described above is illustrated in the explanation of the respondent below:

Sereat basically is incantations intended to avoid any distress. Water and rice can be used as Its media. There are also other ingredients such as betel leaf, areca nut, and galangal. It is the medium used by the shaman (dukun) to do *sereat*. *Sereat* is applied or planted in a certain place around the house or at the border of the village. If the media is water or rice, it is sprinkled in places around the house or village. The goal is to avoid misfortunes. That is the legacy of our ancestors, it must be done in order to avoid any distresses. We believe that *sereat* can protect our homes and villages from evil influences. It can also (from viruses or physical illnesses), from all kinds of harm.

4. *Sembek*

Sembek is a form of traditional medicine in *Sasak* community that is believed to cure someone from a disease. The types of diseases that can be cured through *sembek* are all types of diseases, both mystical and medical. They believe that after being treated with *sembek*, the sick person will gradually recover soon. *Sembek* is done by a shaman using the medium of chewed betel leaf, areca nut, and galangal. During chewing process, a continuous incantation was cited which is believed to protect or expel the illness suffered by the person being treated. After the things being chewed get soft and the incantation has finished, the shaman then rubs the *sembek* on the body parts such as on the head and feet. *Sembek* is applied to this part of the body because it is believed that these two parts of the body is the way those disease infected the person being treated. Therefore, treatment must be made in both parts.

Sembek in the *Sasak* community as described above is illustrated in the explanation of the respondents below:

Sembek (Noun) is something that is used for *besembek* (Verb), *besembek* is the process of applying *sembek* to someone. *Sembek* is made from curved (betel leaf), buak (areca nut), and sekuh (galangal). *Sembek* was made a shaman. It is all chewed until soft, after which it is rubbed on the head and feet, from the forehead up to the back of the head and from the heel to the tips of the toes/thumbs. *Sembek* aims

to treat people who are sick. Diseases caused by witchcraft and other diseases as well, such as; fever, headache, runny nose. That is the legacy of our ancestors, from the past until now it is still being done. Especially now, during this time of COVID, people are afraid to go to the health center, to see a doctor, instead *Sasak* people go to a traditional healer (shaman). You have to believe, if you are not sure you cannot be cured.

B. Discussion

Based on the research findings, it is known that from the local wisdom of the *Sasak* people, two categories of research can be identified and can be built in the face of the current COVID-19 pandemic, they are; resilience in physical aspects and resilience in psychological aspects. Resilience in the physical aspect is clearly reflected in the local wisdom of the *Sasak* people, namely *besiru*. In *besiru* there is the concept of sharing and mutual cooperation so that each family will not experience shortages of basic commodities and also have no difficulty in completing the work done. The COVID-19 pandemic has indeed plunged the economies of the world, including Indonesia. Due to COVID-19, The economic growth of Indonesia was minus 5.32% in the second quarter of 2020 [18] [1]. This condition certainly impacts all aspects of life of the Indonesian people, including in meeting basic needs and in completing their daily work that requires financing. But for the *Sasak* people, this condition would not have a big impact if *besiru* used, all problems could be resolved. With *besiru* each family helps each other in meeting basic needs and in completing any work. There are no costs incurred by a person in obtaining basic necessities and in completing the work. In *Sasak* community, the problem of one family is a problem for everyone and therefore any problem can be resolved quickly through *besiru*. It is also stated by Juhaepa & Saprin [10] that *besiru* is a form of communitarian solidarity of the *Sasak* people in overcoming the problems at hand.

The psychological resilience that can be seen from local wisdom are; *sereat* and *besembek*. Through *sereat* and *besembek*, the user's individual confidence will increase. They believe that by doing *besembek* and *sereat*, they and their environment will be protected from all kinds of dangers and diseases that can befall them, including COVID-19. *Sereat* and *sembek* awakens self-confidence, eliminates worries, and prevents someone from stress due to COVID-19. All of this theoretically will increase their immune system so that it is more difficult for them to catch COVID-19. This is in line with the explanation put forward by Anggraini [19] that one of the best ways to increase endurance is to be happy. Feelings of happiness, according to Anggraini, caused an antibody response that was twice as good as an unhappy condition. One way to stay happy is to manage stress levels. The opinion above is in accordance with the opinion expressed by Mayasari & Pratiwi [20] and Larasati [21] which states that stress causes a decrease in body immunity. This is because stress triggers inflammation of the central nervous system and peripheral immune system [22]. So, if someone is happy and can manage their stress levels well, their immune system will be good and it will be more difficult to be exposed to COVID-19. Conversely, if someone is unhappy and cannot control their stress levels properly, their

immune system will decrease and of course, it is easier to be exposed to COVID-19. In the *Sasak* community, *sereat* and *sembek* keep people happy and avoid stress because they do not have fear and do not worry about all kinds of dangers including COVID-19. Because of this condition, their immune system will increase so that it is more difficult for them to be exposed to COVID-19.

In addition, from the research findings above, it is known that the local wisdom of the *Sasak* people offers two ways to deal with COVID-19, they are; preventive way and curative way. Farida, Sumardi & Suyata call it the integral approach [23]. In the Theory of Preventive Stress Management, these two methods are known as primary prevention and tertiary prevention [24]. In tackling COVID-19, preventive efforts must be the main choice in dealing with the outbreak because it can minimize the negative impact of COVID-19. The effectiveness of preventive measures in reducing the risk of a disease is evident from the results of a study conducted by Aryasih [25] that found preventive and promotive measures can reduce the risk of diarrhea below 50%. In the context of this research, preventive efforts can be made through the formation of *awik-awik* (customary rules) through a process called *begundem* (customary deliberation). *Begundem* on the basis of the Indonesian state is called deliberation [26]. This method is very effective in protecting the community from the dangers of COVID-19 because *awik-awik* (customary rules) has a strong binding power to all indigenous peoples. The community is far more obedient to customary rules than state regulations because the consequences of violating *awik-awik* will be felt directly by individuals who violate them. The effectiveness of customary rules in overcoming problems faced by its users has been proven through research conducted by Rahmawati [7] which shows that the customary rules of the *Dayak* community regarding forest management can preserve forests. Likewise, research conducted by Syafruddin, Sumardi, Wadi & Sukardi [27] proves that customary rules have a major contribution to divorce prevention in the *Sasak* community. This happened because they were very obedient to the customary rules they made.

The curative or tertiary prevention efforts in the local wisdom of the *Sasak* people are reflected in *sembek* which aims to treat individuals who are affected by a disease. According to Hargrove et al. [24] These efforts are the last line of defense in overcoming the problems at hand. *Sembek* as a curative effort in dealing with COVID-19 medically is difficult to prove its effectiveness. But at least it can give suggestions for someone who is doing *besembek* so that he/she becomes stronger in fighting the pain he/she has suffered. The suggestions that arise from *besembek* can relieve the pain that is felt. Theoretically, suggestion is very important for someone, especially for those who are experiencing pressure due to the problems they are facing. This is in line with the opinion expressed by Reswandi & Sunarsi [28] which states that suggestions can change a person's behavior. This opinion is also corroborated by the results of research conducted by Cahyadi [29], Hidayat & Mumpuningtias [30], and Ibrahim [31] that found suggestions have a significant effect on increasing motivation in dealing with problems, improving behavior, and improving quality of life. It is in such a context that *sembek* is expected

to play a role in dealing with the COVID-19 outbreak. With the suggestion that is produced from a person's *sembek*, he/she becomes stronger in dealing with COVID-19 before getting treatment from the hospital.

IV. CONCLUSION

Local wisdom can be a prospective alternative solution [5]. This research is also concluded that local wisdom can be a prospective alternative solution in which the local wisdom of the *Sasak* people, namely; *besiru*, *awik-awik* & *begundem*, *sereat*, and *sembek* can be a solution in overcoming the disruptive impact of COVID-19. The functionalization of *Sasak's* local wisdom in overcoming the COVID-19 outbreak can not only ease the financial burden and workload of the state, it is also more effective in preventing the transmission of COVID-19 because of the high level of community compliance with the value of local wisdom. With the functionalization of local wisdom, the COVID-19 protocol made by the government can be implemented properly. From several previous research prove that local wisdom is effective as a solution to various problems faced by the community. For example, research conducted by Nurdin [6] proves that the local wisdom of Acehese people such as *di'et*, *sayam*, *suloh*, *peusujuk*, and *peumat jaroe* is quite effective in resolving conflicts. Likewise, the findings of research conducted by Rahmawati [7] and Muryanti & Rohiman [8] prove that the customary regulations of the *Dayak Benuaq* and *Bambi 'Ari* people in Kapuas, West Kalimantan can preserve forests. Therefore, the state should involve indigenous peoples in dealing with COVID-19. Thus, COVID-19 can be handled better and resolved more quickly.

ACKNOWLEDGMENT

The reseracher gratitude goes to the rector of the University of Mataram and UIN Mataram, the Dean of the FKIP Unram, and the FTK of UIN Mataram for the support given in completing this article. It is hoped that the institution will continue to provide support to the researchers in order to increase productivity.

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