



Customary Law during the Covid-19 Pandemic: Supporting Local Government's Policy

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Abstract

The covid-19 pandemic has become a national disaster, therefore the participation of all parties is needed in efforts to handle this disaster. Traditional villages with their customary law have a strategic role in handling Covid-19 starting from managing their territory to distributing social assistance. Through traditional village institutions, the Bali Provincial Government uses local wisdom in increasing community participation and institutions to be actively involved in handling activities and overcoming the impact of Covid-19. This study aims to determine the role of customary law to support government policies in handling Covid-19 in Bali. This study is a descriptive study in which the method used is a normative legal research method, using a statutory approach, a historical approach, a conceptual approach, a philosophical approach, and a case approach. The legal materials used are primary legal materials, secondary materials, and non-legal materials. Based on the research conducted, it was found that Balinese customary law plays a role in supporting government policies in handling Covid-19 in Bali because it is in accordance with the philosophy and principles of customary law adopted by the Balinese indigenous people.

Keywords: Covid-19; customary law; government policy

I. INTRODUCTION

At the beginning of 2020, the world was shocked by the Corona Virus (Covid-19) outbreak that infected almost all countries in the world. The World Health Organization (WHO) has declared the world has entered a global emergency regarding the Corona Virus. This is an extraordinary phenomenon that occurred on earth in the second (2nd) century, whose scale may be comparable to World War II because almost all large-scale events were postponed or even cancelled. Starting 2020 on March 19, 214,894 people were infected with Corona Virus, 8732 died and 83,313 people recovered (Buana 2020).

The COVID-19 pandemic caused a crisis unprecedented in the twenty-first century. This virus disease made it inevitable that countries and regional integrations like Indonesia would introduce serious measures in almost all fields of life, including measures restricting the free movement of people between countries and even between regions within a country, and lockdowns which led to the suspension of the normal operation of life and business (Urbanovics & Teleki).

It is now confirmed that all countries have been infected with this one virus. Initially, epidemiological data shows that 66% were related to a seafood market or live market in

Wuhan, Hubei Province, China. Samples of isolates from patients were studied with the results showing infection with a new type of *beta* coronavirus named novel Coronavirus-19 (2019_nCov). On February 11, 2020, WHO named the new virus Severe acute respiratory syndrome coronavirus-2 (SARS-CoV-2) and the name of disease Coronavirus disease 2019 (Yuliana, 2020).

Coronavirus or severe acute respiratory syndrome coronavirus 2 (SARS-CoV 2) is a virus that attacks the respiratory system. The disease caused by this virus is called Covid-19 (Corona Virus Disease 2019) (Noviany & Rahmat, 2020). This virus can Cause ranging from mild disturbances to the respiratory system, severe lung infections, to death. This virus was first discovered in the city of Wuhan, China at the end of December 2019. This virus can spread very quickly and has spread to almost all countries including Indonesia.

A recent study revealed that complications caused by the coronavirus (Covid-19) can have terrible side effects, for patients who recover from this disease. As reported by the Daily Mail page, Monday (11 May 2020), the latest research in the UK says that the side effects that threaten patients' recovery from Covid-19 vary, ranging from easily feeling tired, and damage to the lungs and heart, to brain damage (Cahyawati, Aryastuti & Evayanti 2020). Symptoms of being infected with covid-19 vary from weak to heavy. Common symptoms include fever, cough, shortness of breath, weakness, muscle aches, headache, lost sense of smell and taste, sore throat, stuffy or runny nose, nausea, vomiting, and diarrhoea. The World Health Organization (WHO) recommends the correct use of masks as one of the efforts to prevent this virus.

Talking about Indonesia, attention should be paid to its relation to the current social changes, especially with the outbreak of Covid-19 which has changed the pattern of human life. Indonesia ranks fourth as the most populous country predicted to suffer long-term exposure to the covid-19 pandemic. Indonesia is a very large country with a population spread across various islands, it has its own challenges to overcome (Aji Satria Nugraha, 2020). The global Covid-19 pandemic has caused a slowdown in world economic activities including in Indonesia. This has resulted in a decrease in job creation opportunities and the number of workers experiencing termination of employment (PHK). Covid-19 has weakened the socioeconomic of life.

The 2019 Coronavirus disease (Covid-19) pandemic that is engulfing the world including Indonesia, has weakened the socioeconomic aspects of people's lives and caused the wheels of people's lives to seem to have stopped. There are policies from the government such as Work From Home (WFH), Large-Scale Social Restrictions (PSBB), Restriction on Community Activities (PKM), Enforcement of Restrictions on Community (PPKM), Level 4 Corona Virus Disease 2019 in the New Era of Life Order. For this reason, fast and appropriate steps are needed to deal with the main impact of this Covid-19 including the impact on public health. Regulations strategies and policies in an effort to optimally and holistically mitigate and minimize risk are preventive and persuasive steps so that the community obeys the rules set by the government, both central and provincial, district or city governments.

At the national level, the right to health can be seen from several laws regulations and policies that exist in Indonesia (Utama, 2020.). The meaning of the right to health is not only to achieve the highest degree of health but also includes physical, social, mental and spiritual aspects. In an extraordinary situation such as a global pandemic, it requires the presence of the states to take action in overcoming the health problems of its citizens by adopting policies (Utama, 2020).

People in Bali really feel the impact of the spread of Covid-19, because Bali is very dependent and related to tourism, and relies on its economy from tourism income. Besides having natural resources, Bali is also very rich in customs and cultural values that attract tourists to come to Bali. almost 2 years throughout 2020 until now the trials and challenges are so heavy as a result of this Covid-19. Therefore when Covid-19 spread in early 2020 Bali's economy was very depressed or down. The rapid response from the central government to the regional government in handling Covid-19 gave birth to an integrated disaster management system through the establishment of the Covid-19 Handling Task

Force in Bali Province. This policy is a strategic and integrated policy in accordance with the development vision of "Nangun Sat Kerthi Loka Bali" through a Planned Development Pattern toward a New Era of Bali, In One Territory, One Island, One Region and One Governance (Suciati 2021). This has certainly resulted in social changes and legal changes. The government plays a formal role to regulate the social life of the community with its power to make various laws, the government can make regulations to initiate social change. Soerjono Soekanto idealized that the law is capable of producing planned social change, not change without a plan (Prasetyo, 2021).

Talking about Bali we can not be separated from Traditional Villages, especially during the Covid-19 pandemic. Traditional Villages have a very important role in all spheres of Balinese society and are used as a basis for tackling the Covid-19 pandemic. As a community organization that prioritizes the principles of mutual cooperation and mutual assistance, the existence of traditional villages is at the forefront of efforts to combat Covid-19 (Sugiantari & Julianti 2020).

Tradition villages in Bali have their own rules of etiquette that apply to all indigenous villagers. Likewise, the procedures for the association of its citizens are based on the spirit of mutual cooperation in a family manner based on the awareness to devote themselves to the common interest. This turned out to be a powerful tool for the success of government programs such as the government's program in handling the regional Covid-19 in Bali.

As a follow-up, the Bali Provincial Government collaborated with the Bali Province traditional Village Council by forming a Task Force for Covid-19 Prevention Based on Traditional Villages as stated in the Joint Decree of the Governor of Bali and the Bali Province Traditional Village Council Number 472/660/PHA/DPMA, Number 003/ SKB/MDAProv-Bali/II/2021, February 8, 2021 (Hereinafter referred to as SKB Task Force Mutual Cooperation), with the management, the structure includes the Indigenous People (*Prajuru*), both the leader village custom (*Bendesa Adat/Kelihan*) and Youth (*Yowana*) as well as the village volunteers concerned (Prasetya & Paramartha 2020). This joint decision was then related to 1,493 traditional Villages throughout Bali. The Joint decision of the Governor and the Traditional Village Council shows that the traditional village plays a role and is trusted by the regional government in preventing the Covid-19 pandemic. Thus, traditional villages are asked to be involved in handling the Covid-19 virus. In supporting the government's programme by forming a Mutual Assistance Task Force based on Traditional Villages, the participation of traditional villages with their local wisdom plays an important role in suppressing and protecting their territory from the spread of Covid-19. Traditional villages in Bali as customary law community is a system of social groups that have territory and customary law as social control and as social engineering.

Customary law grows as a community process based on the awareness of the community itself, which is based on the premise that the community will get the support of the community. Therefore, the application of customary law as a living law depends on the power and social process that occur in the community concerned. But even so seen from the juridical aspect. Political and socio-economic determine the application of customary law as a living law (Samosir, 2013).

The sociocultural system in the container of traditional villages and customary law empirically becomes a fortress, guard, and keeper and maintains the existence and integrity of traditional villages from the past until now (Nurjaya 2016). Apart from that as a legal community traditional villages have a holistic, communalistic, transcendental sustainable view of life. Their view of life is not pragmatic and temporary (Samosir 2013). Traditional villages in Bali have special characteristics which are not found in other types of customary law communities. These special characteristics are related to the Hindu philosophical foundation that animates the life of the indigenous people in Bali, known as the *Tri Hita Karana* philosophy which means: *Tri* means three, *Hita* means happiness or prosperity, and *Karana* means to cause, namely The Three Causes of Harmonious relations between: Human and God Almighty (*Ida Sanghyang Widi Wasa*); Human relations with each other (*manusia*), and Human relations with the natural environment or universe (*Bhuana*) (Windia & Sudantra 2016). With *Tri Hita Karana* philosophy, there will be a safe, peaceful, orderly and harmonious life based on kinship or togetherness (Parwata & Wijaya

2018) both *niskala* (abstract world) and *sekala* (Real World). Such living conditions motivate the growing awareness that in every traditional villager, a social function is attached.

Customary law as an aspect of culture will have an influence, give a signal, as well as eliminate things that hinder people's lives. Customary law is a complex of norms that grows from below and originates from the sense of justice of the indigenous people themselves. In regulating the lives of its citizens, customary law determines which actions are required and which actions are prohibited. Especially to the concrete situation which is currently being faced.

In its position as a living unit of the customary law community, the existence of a customary village is juridically protected and has a legal basis, namely the Constitution (The 1945 Constitution of the Republic of Indonesia). Article 18B paragraph (2) states "The States recognizes and respects customary law community units and their traditional rights as long as they are still alive and in accordance with community development and the principles of the Unitary States of the Republic of Indonesia as regulated in law".

Regional Regulation of the Province of Bali Number 4 Of 2019 concerning Balinese Traditional Villages, (hereafter referred to as Perda Desa *Adat*), Article 1 point 8 stipulates "Traditional Villages are customary law community units that have territory, position, original structure, traditional rights, own assets, traditions, the etiquette of the social life of the community from generation to generation in the bonds of sacred places (*Kahyangan Tiga* or *Kahyangan Desa*), duties and authorities as well as the right to regulate and manage their own household. Furthermore, in the Consideration considering letter b, it is stated " that the Traditional Village as a unit of customary law community based on the *Tri Hita Karana* philosophy which is rooted in the local wisdom of *Sad Kerthi*, inspired by Hindu teaching and cultural values and local wisdom living in Bali, is politically sovereign, economically independent, and have a personality in culture" With this understanding, it can be understood that traditional villages have an autonomous nature which by Koho, (quoted from Parwata), is defined as the right and obligation to regulate and manage their own household according to their own policies, initiatives, and abilities. The word "autonomous" is a loan term from Latin, namely *autos* (self and *nomos* (rules). Thus etymologically means self-regulating (Parwata 2010). From the provisions of the article, it means that the customary village has the autonomy to manage its own household. The autonomy of a customary village includes three power: the authority to determine its own legal rule as that apply to its citizens, (the establishment of *awig-awig*, *perarem*, and other customary regulations): the authority to organize organizational life, and the authority to resolve legal issues. *Awig-awig* itself is a law that grows and develops from indigenous people in Bali, so it is a living law. Although having the right to autonomy, it does not mean that anyone can not contest autonomy, because, in the implementation of its autonomy, traditional villages must not conflict or must submit to state power (not small republics within a republic, or countries within a state), so it remains within the framework of a Unitary State Republic of Indonesia.

Traditional villages with their traditional rights and rules of customary law are born, live, grow and develop, as a unit of traditional manners of social life in society, are carried out with full awareness of how important harmonization is in living together so that it can create a sense of security, peace and prosperity (Jayantiari et al. 2017). Therefore traditional villages in Bali have the potential and role to be involved as government partners in handling Covid-19 in line with the task of the Mutual Assistance Task Force, which is in accordance with the principles and functions of the traditional village as social and religious customary law community units with their customs to protect the culture and civilization of its people. In this context, it shows that the participation of traditional villages with their customary law reaches the process of making and interpreting legal policies. The goal is to achieve the life of the people in a peaceful order of *Kerta Raharja* (*Moksartham Jagadhitam*). Traditional villages play a very important role in all spheres of Balinese society, without exception being involved in handling the Covid-19 pandemic. The traditional village is a community organization that prioritizes the principle of togetherness in the form of the value of mutual cooperation, and mutual help. Thus the existence of traditional villages is the spearhead in efforts to deal with covid-19 (Sugiantari & Julianti

2020) which has a Hindu-style sacred value, togetherness and inner and outer balance. The social-kinship relationship with the basic value concept used in the guidelines is “*tat twam asi*”. Kinship relations are more emphasized on the implementation of obligations (*swadarma*) than getting rights (*swadikara*), with more emphasis on obligations before claiming rights.

Article 3 of the Local Regulation on Traditional Villages in Bali aims to encourage the initiative, movement, and participation of the *Adat* (residents) of *adat* villages in developing the potential and ownership of *Adat* Villages (traditional village wealth) for mutual prosperity; increase the quantity and quality of services for customary village manners in order to realize general welfare; realizing a strong and independent indigenous economic system as part of efforts to strengthen the national economic system; as well as strengthening the manners of traditional villages as subjects of development. With its basic function and values, as well as the purpose of regulating traditional villages, traditional villages in Bali have a role to play in the success of the task of the Mutual Assistance Task Force in dealing with Covid-19, both related to the abstract task, and scale task.

Fatmah (2021) in her study that examined Bali's experience in dealing with COVID-19 from the perspective of culture and local wisdom reveal a result study that Bali Province has a strong religious approach, consisting of *hupokara*, which is the faith in the Creator as disaster is believed to be a tremendous force that has to be managed through a ceremony called *niskala*, which giving offerings to God for health and safety of the people of Bali Province. The Balinese believe that the COVID-19 virus can be controlled with rituals and offerings. Meanwhile, study conducted by Sukadana, Utama, & Karma (2022) that examined the model applied by the Bali Provincial Government in handling the spread of COVID-19, showed a result that handling the prevention of Covid-19 Transmission is by forming a Task Force based on Traditional Villages and handling health by the Provincial Task Force. The involvement of the traditional village at the behest of the ruler means not respecting the traditional village as an institution that has genuine autonomy that cannot be governed by parties outside the traditional village. Conditions would be different if the initiative to assist the implementation of the handling of Covid-19 came from the traditional village itself.

Based on the background described above, it needs a further research about the role of customary law. Therefore, this study aims to determine the role of customary law to support government policies in handling Covid-19 in Bali.

II. METHOD

The study uses a normative legal research method using a statutory approach, a conceptual approach, a historical approach, a philosophical approach and a case approach. The research begins by conducting a study of the laws a regulations as primary legal resources. Secondary legal materials (secondary legal resources) are obtained from various books, research results, and articles in journals to complete the study of primary legal materials. The data that has been collected is further analyzed and presented in the form of a discussion to a conclusion.

III. DISCUSSION

Based on data released by the Bali Province Covid-19 Handling Task Force, Tuesday, August 17, 2021, 988 new cases emerged, along with 1,017 patients recorded and 48 patients who died (Nusa 2021). Meanwhile, on August 18, 2021, the daily cases of Covid-19 in Bali experienced a significant decline with 734 confirmed, along with 1,154 patients successfully recovering but at the same time, the number of patients who died jumped to 66 people and this is the highest record in almost 1,5 years of the Covid-19 pandemic (Nusa 2021).

Bali Governor Wayan Koster asked the village head and customary village head and his staff to reactive the role of the Customary Village-Based Mutual Assistance Task Force and Village Volunteers in an effort to suppress the spread of Covid-19. The directive is related to the implementation of Emergency Community Activity Restrictions (*PPKM*) in

villages and traditional villages throughout Bali which were held virtually from the Jayasabhab Meeting Room, Bali Governor's Office, Denpasar, Sunday (11th of July). In front of more than a thousand meeting participants, the number one person in Bali said that the addition of daily positive cases of Covid-19 was quite significant. On July 10, there was an addition of 678 positive confirmed cases. This figure is the highest addition and has not occurred since the pandemic began in March 2020. The surge in positive cases is still occurring amid the implementation of the Emergency *PPKM* in accordance with the directives of the central government, which was implemented in Bali Province on 3 July (rrr.com 2020). The position of the traditional village as an autonomous institution is recognized and functioned by the Bali provincial government, in the context of handling the spread of the Covid-19 outbreak, as an effort to use local wisdom in increasing the participation of Balinese people in traditional village forums to be involved and take an important role in handling Covid-19 prevention activities through the establishment of the Covid-19 Prevention Mutual Cooperation Task Force (Seputra & Sandiasa 2020).

The basis for Considering Letter b for the *SKB* of the Mutual Assistance Task Force, it is determined that Traditional Villages and Villages/*Kelurahan* have a very strategic role in handling the Covid-19 pandemic. The joint decision of the Governor and the Traditional Village Council (*MDA*) is one of the roles of traditional villages that are trusted by the regional government in preventing the Covid-19 pandemic. The issuance of the Joint Decree of the Mutual Assistance Task Force has made traditional villages the foremost pioneers in preventing their territory, assisted by *bhabinkamtibmas*, *babinsa*, and related stakeholders. The appointment of traditional villages has the authority to regulate and have a regional security unit called Pacalang (Mandira & Yudha n.d.).

The Task of Mutual Assistance Task Force consist of tasks on a *Niskala* (spiritual action) and tasks on a *Sekala* (concrete /real actions):

The task in *Niskala* (spiritual action)

Pray to God at *Kahyangan Tiga* (Balinese community temple in every village)

in accordance with the local Traditional Village Dresta (Common) to ask for serenity, harmony, and security of nature, *Krama*, and Balinese Culture during the Covid-19 pandemic.

Traditional villages in Bali with the *Tri Hita Karana* philosophy are always covered by the principles of religious, magical and communal customary law, deliberation and consensus. Religion's magical nature is related to magical and spiritual issues, namely people's beliefs about the existence of something sacred. Communal nature implies that every individual, every member of society is an integral part of society as a whole. Prioritizing common interest, individual interests are covered by a common interest. One for all, all for one. Legal relations between community members are based on a sense of kinship. The principle of deliberation and consensus implies that every social problem or problem is always resolved with unanimity of opinion and a common will.

The concept of *Niskala* is a concept that is more easily digested by the Balinese in their spiritual life. The embodiment of the abstract concept is carried out with a series of certain ceremonies. For example, the synergy between village officials, the Covid-19 Task Force and Parisada Hindu Dharma Indonesia were able to educate the public in preparing the ritual of rejecting reinforcement to neutralize the influence of Covid-19 (Arjaya et al. 2020). Each traditional village chooses its own way to invoke the safety of its citizens in a nocturnal manner, as was done by one of the traditional villages, namely the Padangtegal Traditional Village In Ubud District on July 24, 2021, asking residents (*Krama Desa*) to pray together while regularly going to the Village Temple, to ask for holy water (*Tirta*) which is placed in the family prayer placed and sprinkled every day to all family members to avoid Covid-19 pandemic. There are many other rituals that are carried out in an abstract manner by the traditional village in Bali to ask *Sanghyang Widi Wasa* (God Almighty) so that the Covid-19 disaster will end quickly and we will always be under His protection.

Tasks on a *Sekala* (concrete/real actions)

Covid-19 prevention:

Carry out socialization, education, prevention, handling, guidance, and supervision related to Covid-19 in accordance with the Governor of Bali Circular Letter No 03, 2021, concerning the Enforcement of Restrictions on Community or Village Based on Activities in New Era of Life Order in the Province of Bali.

Directing the manners of the Traditional Village members and Village Residents to apply a healthy and Covid-19 free lifestyle by wearing standard masks correctly, washing hands, keeping distance, reducing travel, boosting immunity, and obeying the rules; and

Support health workers in carrying out 3T (Tracing, Testing, and Treatment) and other necessary action in handling covid-19 in the Traditional Village area.

Building Mutual Cooperation among the community of the traditional village:

To record the manners of Traditional Villages who need assistance with basic needs;

Collecting assistance from people who are able to work together and distribute it to Krama (villagers) affected by Covid-19 in order to ease the burden of their lives; and

Collecting community donations or funds voluntarily to assist indigenous villagers in need and to support the implementation of the Covid-19 Mutual Assistance Task Force operational tasks.

In relation to the abstract tasks and concrete tasks of the Mutual Assistance Task Force for Handling Covid-19 Based on Traditional Villages in Bali, it is very relevant to the lives of indigenous people in Bali who are very religious, has a high sense of solidarity with a sense of kinship or togetherness.

The strong influence of Hinduism makes it difficult to distinguish which aspects of Balinese life are affected or come from religion. This is in accordance with the duties of traditional villages as also regulated in Article 22 which consists of 15 parts of duties, from the 15 duties that are relevant to the traditional village in realizing *sekala* and *niskala* well-being including Regulating, managing, and protecting the implementation of *Parahyangan* (relationship to the God), *Pawongan* (relationship among the human being) and *Palemahan* (relationship with environment) in traditional villages; Maintain and develop the system and implementation of customary law; Maintaining the security of traditional villages; Carry out developing and empowerment of community in increasing responsibility for the environment; Carry out other activities in accordance with *awig-awig* and *dresta*; Carry out other activities assigned by the government (centre and region). Thus, the task of the Customary Village-based Mutual Assistance Task Force is a manifestation of the traditional village's task in assisting the centre or local government in handling Covid-19, with technical implementation made in the form of *awig-awig* or *perarem*. This is also a form of the traditional village's duty to maintain security in its territory with a system and implementation in accordance with its customary law.

Bali Governor Regulation No: 10 of 2021, in article 10 point 2 stipulates "Enforcement of violations of this Governor Regulation is carried out by the Provincial Civil Service Police Unit and may include elements of the Customary Village Mutual Assistance Task Force, the Police, and/ or the *TNI* (Indonesian National Army). The Circular Letter of the Governor of Bali No. 12 of 2021, in number 11 stipulates: To the *Perebekel/Lurah* (government village leader) in synergy with the indigenous *Bendesa* (traditional village leader) so that:

Immediately activate the Customary Village-Based Covid-19 Mutual Assistance Task Force in accordance with the Joint Decree of the Governor and the Bali Province Traditional Village Council regarding the Establishment of the Traditional Village-Based Covid-19 Mutual Assistance Task Force in Bali.

The implementation of Village/*Kelurahan* (government village leader) Based PPKM is handled by Village/*Kelurahan* Volunteers and the Task Force for Covid-19 Prevention Based on Traditional Villages in Bali; and

Activate the Command Post (*Posko*) Mutual Cooperation Prevention of Covid-19 Based on Traditional Villages in Bali as a forum for the activities of the Mutual Cooperation Task Force as referred to in letter a.

Traditional villages in Bali with the *Tri Hita Karana* Philosophy are always covered by

the principles of customary law which are religious, magical and communal, deliberation and consensus. The religion-magical nature is related to magical and spiritual issues, namely people's beliefs about the existence of something sacred. Communal nature implies that every individual, every member of society is an integral part of society as a whole. Each individual interest is adjusted to the interest of society because no individual is separated from society. In this case, the common interest is prioritized. One for all, all for one. The legal relationship between community members is based on a sense of kinship. The principle of deliberation and consensus means that every social problem is always resolved with unanimity of opinion and a common will (*sagilik seguluk, briuk sepanggul*)

The existence of the principles of harmony, solidarity, and togetherness proves that the indigenous people of Bali in their traditional villages are aware of their communalistic nature with very strong social ties. Indigenous community members are aware of solidarity in joy and sorrow and feel a sense of shared destiny. Feeling attached to each other, so that there is an awareness that every member of the community is always attached to their social functions. The way of acting and doing activities, in a social context is always within the framework of the principles of deliberation, harmony, peace, and justice. The manifestation of communal nature is also reflected in the participation of traditional villages in assisting the government in handling the Covid-19 pandemic. Customary law communities in supporting the government's task of dealing with Covid-19 cannot be separated from legal culture as the social values and attitudes of citizens, and cannot be separated from the legal context that lives, arises immediately from the community itself.

The form of involvement of indigenous village communities in helping the government in overcoming the impact of Covid-19, including the Kuta Badung Traditional Village and Village Credit Agency (*LPD*) helping residents affected by Covid-19 (Nusa 2021); Beluhu Traditional Village, Tulamben Village, Kubu Karangasem District, distributed 5.6 tons of rice to 1,100 local traditional families to 1,100 local traditional families (Nusa 2021), Bangbang Traditional Village, Tembuku Subdistrict, Bangli distributed 650 food packages for indigenous villagers sources from the traditional village treasury; Pecatu Traditional Village, South Kuta distributed aid to the community in the local customary village are worth 1,286 billion, which came from the traditional treasury; Batuan Traditional Village, Sukawati, Gianyar District, distributed phase III rice assistance for 1,076 families leader (*KK*). Each household receive 75 kg of rice for 3 consecutive months from April, May, and June, a total of 80 tons of rice were distributed; Binoh Kelod Customary Banjar, Ubung Kaja Village distributed 3 tons of rice and 117 egg crates, and 117 vitamin boxes for 117 family heads, to ease the burden of Banjar residents affected by Covid-19; Tianyar Traditional Village, Kubu Karangasem Sub-district handed over 24 ton of rice, which was distributed to 31 Customary Banjar Head to be distributed to 4,800 traditional families leader, each leader receive 5 kg of rice.

This proves that the traditional village in Bali is a customary law community with its customary law based on community principles (the principles of togetherness/social principles) which are covered by the principles of harmony, propriety, awareness of its communalistic nature, and has very strong social ties. All members of society have a high sense of solidarity in joy and sorrow, in luxury and poverty, and all feel the same as compatriots. Such great solidarity can arise, grow and develop because they are a unitary group living together of a group of people (community members) who already know each other, live in one community (customary village), and have an interest in personal happiness and shared happiness. The success of distributing government assistance, preserving the environment, stability of village security and loyalty of traditional village people to the government, is due to the awareness of obligations to the state, as well as the realization of a harmonious, peaceful and prosperous life atmosphere, which cannot be separated from the role of the traditional village with its customary law regulating and guide its citizens. From a sociological perspective, this can be seen as a reality whose existence is legally recognized and has a legal basis, namely the 1945 Constitution of the Republic of Indonesia and the Bali Transitional Village Regulation Number 4 of 2019. Thus, traditional villages in Bali with their customary laws play a very important role in the success of the task of the Mutual Assistance Task Force (*Niskala* task and *Sekala* task) as a form of

traditional village obligations in a participatory, coordinative form of assisting the government, including in dealing with the impact of Covid-19, this is also a manifestation of traditional villages with village manners carrying out state dharma (obligations to the state). This is because the traditional village is part of the Unitary State of the Republic of Indonesia and the village manners are Indonesian citizens.

IV. CONCLUSION

As a social-religious customary law community, the customary village system is a harmonious blend of the implementation of Hindu religious teachings with customary law to maintain the culture and civilization of its people. The goal is to achieve the life of the people in a peaceful order of prosperity/well-being. Thus traditional villages have a strategic role in managing their territory to the distribution of social assistance as an implementation of the principle of togetherness in the form of mutual assistance and helping each other. In socio-kinship relation with the concept of basic values used as guidelines is “*Tat twam asi*” (I am is you, You is me), which is moral teaching that breathes Hinduism which gives birth to values, and is Based on communal: harmony (mutual honing, mutual love, and mutual care). Customary law in the traditional village forum has the potential and an important role to support the government’s policies in handling Covid-19 in Bali. This is very relevant to the task of the Mutual Assistance Task Force (*niskala* and *sekala* task). In an effort to handle covid-19, the Bali Provincial Government collaborates with traditional villages with customary law as local wisdom to increase community participation. In relation to the *niskala* and *sekala* task, the Covid-19 Handling Mutual Assistance Task Force based on the Traditional Village is very relevant to the lives of indigenous people in Bali who are very religious, have a high sense of solidarity with a sense of kinship or togetherness that is manifested in mutual cooperation activities. In handling Covid-19 in an abstract manner, every traditional village in Bali has its own way of asking for tyhe safety of its citizens.

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