

# The Local Wisdom of Balala Tamakng Custom in Social Distancing During the Covid-19 Pandemic

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This study aims to describe the local wisdom of *balala tamakng* custom in social distancing during the Covid-19 pandemic. The research approach used was descriptive qualitative with an ethnographic method. The informants participated were Dayak customary officials. The data collection used was deep interview, and data were validated using sources triangulation, and were analyzed by data reduction, data display, and conclusion drawing. The general conclusion of this research: *Balala* as a local wisdom in maintaining the balance between humans and the nature that has been passed down from generation to generation is still carried out today. The specific conclusions of this study: (1) *Balala* is the custom of abstinence in the Kanayatn Dayak community; (2) *balala* consists of regular *balala* and *balala tamakng*; (3) *balala tamakng* has the meaning as a means of creating a balance between human relations and the universe; (4) there is no direct relationship between the custom of *balala tamakng* with social and physical distancing against Covid-19.

**Keywords:** *balala tamakng*, local wisdom, social distancing

## Introduction

From the end of 2019 to April 2020, the world community panicked due to the Covid-19 pandemic. By the end of April 2020, at least 210 countries had been exposed to Covid-19, and the spread was getting bigger. When the country of origin of the coronavirus, China, announced a decrease in infection cases, several countries in Asia, America, Africa, and Europe confirmed a significant increase (Worldometers, 2020). Based on data up to April 26, 2020, the victims of Covid-19 reached 2,845,859 cases with 197,846 deaths (Worldometers, 2020; WHO, 2020).

Management of disease outbreaks must not be only with a medical approach, but also through a socio-cultural approach. Based on historical records of handling outbreaks around the world, response to disease outbreaks always includes a socio-cultural approach. This approach is necessary because disease outbreaks and socio-cultural aspects are interrelated. Disease outbreaks are often caused by human cultural issues (ways of life); in other words, disease is easily epidemic caused by certain socio-cultural problems in society. In addition, diseases often have a significant impact on the socio-cultural aspects of society.

For example, cholera is known to arise from communities with poor sanitation systems. The spread of cholera is caused by the absence of a clean lifestyle. Therefore, since the outbreak, the community has a new way of life, for example, they started using septic tanks. Likewise, in the current Covid-19 outbreak, the disease

is transmitted between humans through close contact; as a result, various traditions such as festivals and traditional events were temporarily prohibited. After this epidemic ends, it is likely that humans will have a new way of life. Because of its relevance, epidemic control also needs to consider socio-cultural aspects.

In the current Covid-19 response, the government has paid attention to socio-cultural aspects, such as (1) an appeal to create a task force up to the neighbourhood level; (2) a campaign for the Covid-19 response through mutual work activities; (3) making infographic videos that socialize prevention of Covid-19 by using traditional content such as folk songs, traditional play arts, and so forth; and (4) even deciding not to lock down as a form of attention to social aspects. However, these efforts have not yet combined the potentials such as cultures or customs that exist in society to the fullest.

Spencer (2011) stated that to survive in harsh or cruel conditions, humans need a selfish attitude to enable them to survive. Selfish attitude allows “the survival of the fittest”. However, another opinion states that humans survive with the principle of altruism, that is, prioritizing common interests. Another opinion also states that people always have ways to survive by using local wisdom that exists in the community.

As one of the community groups in Indonesia, the Kanayatn Dayak community in West Kalimantan has their own local wisdoms to survive in facing various problems, including in response to disease outbreaks. These wisdoms exist in customs or culture that have been preserved from generation to generation.

Indigenous people always have wisdom in managing the environment and social relations in their own way or with certain customs. The culture which encompasses the noble, valuable, and important knowledge and wisdom needs to be preserved, disclosed, and studied to provide greater benefits to society. Based on the descriptions above, it is important to conduct a study or research on the local wisdom of the traditional *balala tamakng* in people of the Kanayatn Dayak community in social distancing in response to the Covid-19 pandemic.

## **Literature Review**

### **Local Wisdom**

Kongprasertamorn (2007), Mungmachon (2012), Alfian (2013), and Fajarini (2014) defined that local wisdom, also known as local knowledge or local genius, is a view of life, knowledge, and strategies in the form of local community activities to fulfil and answer various problems in meeting their needs. The form of local wisdom is in the form of customs and habits that have been traditionally passed down from generation to generation in a community group. Na Talang (2001) and Haryanto (2016) stated that local wisdom in a community can be in the form of culture which includes values, norms, ethics, beliefs, customs, customary laws, and certain rules in the community.

In line with the above view, Agung (2014), Istiawati (2016), and Bahardur (2018) stated that local wisdom is a conceptual idea that lives in local society, grows and develops continuously, or the way local people behave and act in response to changes in physical and cultural environment, from sacred to profane. It is in the form of unwritten rules that become a reference for society in practicing all aspects of life. These rules regulate relationships between fellow humans, in social interactions between individuals and groups, relating to hierarchy in government and customs, which regulate marriages within and between clans, manners in daily life, as well as rules governing human relations with nature, animals, plants, and supernatural (mystical).

Based on these views, it can be concluded that local wisdom is a value that lives in a community in the form of local ideas that are wise, full of wisdom, of substantial value and are embedded and followed by

members of the community. Local wisdom can take the form of customs, customary laws, values, norms, ethics, beliefs, and rules in a society.

### **Balala Tamakng Custom**

Wignjodipoero (2000) and Soepomo (2006) stated that custom is a behaviour enforced in a society. All rules of human behaviour in society are customary rules.

Customs appeared since humans existed. Humans always think and behave. The behaviour of everyone that is continuously carried out will become a habit. When the individual's habits are gradually imitated by others and become a habit in one community group, it gradually becomes a custom in the society.

In certain circumstances, there will be individuals who violate the prevailing customs. Therefore, the community regulates sanctions for these violations. The goal is to enforce the custom itself so that the community obeys. Every custom that has legal sanctions is called customary law. BZN (2011) stated that customary law is the whole rule that is incarnated from the decisions of legal functionaries (in a broad sense) that have authority, influence, and which in their implementation are wholeheartedly obeyed.

Soepomo (2006) continued that customary law is non-statutory law which includes mostly customary law and a small part is Islamic law. Customary law also includes law based on decisions that contain legal principles in the environment. Customary law is rooted in traditional culture and it is considered a living law, because it embodies the real feelings of the people. By nature, customary law continues to grow and develop along with life in society.

Customs and customary law are a system consisting of various rules and regulations that must be obeyed by the community. Likewise, in the custom *balala tamakng* in the Kanayatn Dayak community, the religio-magical mind is still strong and plays a key role in all aspects of people's daily life. As stated by Holleman in Nugroho (2006), there are four typical characteristics that are contained in every custom and customary law: (1) religio-magical; (2) communal; (3) constant; and (4) concrete.

Related to the nature of religio-magical, Koentjaraningrat (2004) emphasized that the religious nature of a custom or customary law has the following elements: (1) belief in spirits and ghosts who occupy the universe, especially natural phenomena, plants, animals, human bodies and objects; (2) belief in magical power which covers the whole of nature and is particularly present in extraordinary events, plants, animals, objects, and sounds; (3) the assumption that the magical power which is the principle is used for *magisches recht* in the various acts of occult science to achieve the human will or to resist supernatural powers; (4) the assumption that the excess of magical power in nature causes a state of crisis, causing the emergence of various magical powers which can be avoided through various kinds of restrictions.

The custom of *balala tamakng* in the Kanayatn Dayak community is a habit that has been passed down from generation to generation and has legal sanctions that cannot be violated. If these rules are violated, then there is a demand for legal sanctions. Therefore, according to the experts' statements, the custom of *balala tamakng* in the Kanayatn Dayak community can be classified as both custom and customary law.

*Balala tamakng* has the meaning of abstinence. When people are in abstinence, people live in isolation. The *balala tamakng* was initially related to the agricultural system in the Kanayatn Dayak community. In this system, these rules are followed and should not be carried out carelessly.

The custom of *balala tamakng* is related to the prohibition of doing certain actions and activities during the period of abstinence, such as (1) working at the crops / fields / gardens; (2) cutting wood; (3) picking leaves;

(4) killing animals; (5) eating salty foods; (6) eating meat; (7) lighting fires at night; (8) shouting / talking loudly; (9) gathering in the village; and (10) travelling past noon. In addition, (11) outsiders who come to or pass through the village past midday must be detained / locked up / isolated in the village during the period of abstinence.

### **Social Distancing and Physical Distancing**

According to Atkinson (2020), Sen-Crowe, McKenney, and Elkbuli (2020), Bauer and Freezee (Kompas, 2020), social distancing and physical distancing are limiting distances socially and physically. In other words, each individual limits the distance from other individuals, not gathering with other people. The goal is to avoid the spread of Covid-19 in the community. However, the term social distancing is considered inaccurate. Instead, the distancing that needs to be done is related to the physical meeting, not the social one. In fact, social gatherings should not be limited and are needed especially when facing Covid-19. Therefore, the term social distancing is changed to physical distancing.

Distancing does not only apply in public places, but also applies in the family environment because it cannot be ascertained whether all family members are negative and safe from exposure to the Covid-19.

Physical distancing has been implemented all over the world. Health experts and politicians in various countries have always encouraged their citizens to maintain physical distance and stay at home as often as possible to help stop the spread of the virus. In fact, several governments have firmly stated that they have zero tolerance for those who oppose the physical distancing order.

According to Kwong (Tirto.ID, 2020) and van Kerkhove (Kompas, 2020), physical distancing is a term related to maintaining social distancing. However, since many people do not understand the terminology, and some are worried that it can lead to social isolation, it is replaced by physical distancing. Physical distancing means keeping physical distance or keeping people physically apart. Even though they are physically separated, the social remains unified, at least virtually.

As Freeland (Tirto.ID, 2020) stated, keeping physical distance from other people means staying at home unless people must go to work or buy groceries in the market. Self-isolation from others is a way to try to suppress the spread of Covid-19. Kwong (Tirto.ID, 2020) said that physical distancing is important in helping to prevent the spread of Covid-19. If physical distancing is not carried out, the result will be that more people will be exposed to the virus, the hospital will gradually overload, and the death rate can increase. Sicchia (Tirto.ID, 2020) said that response to the Covid-19 outbreak is not only the responsibility of the government but the responsibility of all people.

Furthermore, Raihani and Bell (2019) and Sicchia (Tirto.ID, 2020) emphasized that humans are social creatures. Therefore, it is important to work together in overcoming this outbreak. It is necessary to encourage the community to increase social solidarity, social cooperation, and social responsibility.

Adisasmito (2020) stated that social distancing is a form of non-pharmaceutical action in response to the spread of disease. This method is effective considering that the spread of disease caused by Covid-19 occurs through saliva droplets, not through air. For example, when a person coughs or sneezes in a public place without covering their mouth with their arms, their saliva can fall onto various surfaces where other people can then touch them. Or if someone is interacting with other people at close range, saliva can be dropped on the face which will increase the chance of transmitting the virus.

Social distancing and physical distancing can be done in several forms ranging from simple actions such as limiting face-to-face contact or hand contact, avoiding crowds, not using public transportation, reducing

unnecessary travels, and doing work online. Thus, it will make people stay at home doing their work and activities.

### **Covid-19 Pandemic**

According to WHO (2020) and Adisasmito (2020), Covid-19 is an infectious disease caused by a type of coronavirus. This virus and disease were previously unknown prior to the outbreak in Wuhan, China, in December 2019.

Covid-19 is a group of viruses that can cause disease in animals or humans. Several types of coronavirus are known to cause respiratory tract infections in humans ranging from cold coughs to more serious ones such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS).

The most common symptoms of Covid-19 are fever, fatigue, and dry cough. Some patients may experience aches and pains, nasal congestion, runny nose, sore throat, or diarrhoea. Symptoms are usually mild and appear gradually. Some people who are infected do not show any symptoms and still feel well. The vast majority (about 80%) of infected people recover without the need for special treatment. About one in six people who get Covid-19 is seriously ill and has difficulty breathing. Older people and people with pre-existing medical conditions such as high blood pressure, heart problems, or diabetes are more likely to get more serious. Those with fever, cough, and difficulty breathing should seek medical attention.

Covid-19 can spread from person to person through droplets from the nose or mouth that come out when a person with Covid-19 coughs or exhales. These droplets then fall on nearby objects and surfaces. People who touch these objects or surfaces and then touch their eyes, nose, or mouth, can be exposed to Covid-19. Transmission of this virus can also occur if people inhale the droplets that come out of a cough or breath from a person who has Covid-19. Therefore, it is important for us to keep more than one meter from sick people. The WHO continues to review research developments on how Covid-19 is spreading and will share the latest findings.

According to research so far, the virus that causes Covid-19 is transmitted through contact with droplets from the respiratory tract, not through the air. The main way this disease spreads is through the respiratory droplets produced when coughing. The risk of transmitting Covid-19 from a person who has zero symptoms is exceptionally low. However, many people who are exposed experience only mild symptoms, especially in the initial stages. Therefore, Covid-19 can also be transmitted from people who only have a light cough even though they feel healthy.

### **Method**

This research was conducted from June to October 2020 in Mandor and Sengah Temila Districts, Landak Regency. The research approach used is qualitative with an ethnographic method (Spradley, 2017). Research informants were determined purposively based on information from the sub-district or village head. The informants of this research consisted of customary administrators and the elders of the Kanayatn Dayak who knew the custom of *balala tamakng*. The informants of this study were YO (65), RD (64), PJ (75), SU (58), PD (55), and SA (70). Data collection was carried out by direct communication techniques through in-depth interviews, and interview guides were as data collection tools. Data validity testing was carried out using sources triangulation. Data are analyzed through data reduction, data display, and conclusion drawing / verification.

## Findings and Discussion

### The Terminology of *Balala* / *Balala Tamakng* Custom in the Kanayatn Dayak Community

According to the informants, *balala* or *balala tamakng* comes from the words *balala* and *tamakng*. *Balala* means abstinence, and *tamakng* means being locked up or having limited activities. Therefore, *balala tamakng* means undergoing abstinence by limiting activities and locking down. During the period of abstinence, people are required to stay at home or in the village, and are prohibited from gathering, doing work in the fields or in the garden, burning land, travelling, picking leaves, cutting trees, killing or hurting animals, shouting, talking loudly, and it is even forbidden to eat food containing meat and salt. People are required to refrain physically, mentally, and socially. Those who travel through a village that is currently in a period of abstinence must be detained in that village until the period of abstinence is over. Every individual who does not obey or violate them is subject to sanctions or punishments according to customary rules because their actions are deemed to endanger the security of the community in the village.

The informants explained that *balala* and *balala tamakng* have a similar meaning, namely abstinence. However, they differ in intensity. In *balala* (regular), the intensity of abstinence is not too strict, while in *balala tamakng*, the intensity is classified as strict.

The informants added that *balala tamakng* is a custom related to the agricultural system in the Kanayatn Dayak community. *Balala tamakng* is held annually in hamlets or villages where most of the people are Dayak ethnic. Meanwhile, this custom is not implemented in hamlets or villages where the community is not a majority Dayak.

The *balala tamakng* is held at the end of May every year, usually between May 25 and May 31. However, regarding the duration, method, and sanctions, they may differ from one hamlet to another. Some are only two days and two nights, some are three days and three nights, and some are seven days and seven nights. In addition, there are those who only carry out *balala* and some are *balala tamakng*.

### Forms and Processes of *Balala Tamakng* in Kanayatn Dayak Communities

Based on the information from the informants, there are two forms of *balala* custom, namely (1) the regular *balala* (*balala tahutn*) and (2) the *balala tamakng*, and both are religio-magical. The villages of the Kanayatn Dayak communities are not always implementing the same *balala* custom. Some villages carry out regular *balala* and some do *balala tamakng* depending on their respective traditions from generation to generation.

The similarity between the two *balala* is that they both practice abstinence and are religio-magical. The difference is in the duration, prohibition, and sanctions. The duration of abstinence is usually two days on regular *balala* and three to seven days on *balala tamakng*.

Activities that are prohibited during *balala* are (1) farming or gardening; (2) picking leaves; (3) cutting wood; (4) killing animals; (5) travelling until evening; (6) shouting or talking loudly; (7) lighting fire; (8) eating food containing salt and meat; and (9) gathering in number of people. In addition, (10) outsiders who pass through the village late in the afternoon must be detained and isolated in the village during *balala*. In *balala tamakng*, the prohibitions and sanctions are strict, while in regular *balala*, they are not strict.

Before the *balala tamakng* was held the day before the community held a *bahaupm* (deliberation) led by a customary leader in the village / hamlet. Communities gather to discuss the process and customary procedures

for *balala tamakng* in their respective villages. The deliberation discusses the time, tools, and materials needed, the *panyangahatn* (priest), the community who may attend, and other technical matters.

The *bahaupm* (deliberation) process shows that the Kanayatn Dayak people have positive qualities such as kinship, togetherness, and strong communal senses. Everything that concerns common interests is always decided through *bahaupm*.

On the day of the implementation, the process begins with a traditional ritual called *nyangahatn* (reciting prayers with mantras) in a sacred place (*padagi / panyugu*) in the village. After the traditional ritual is carried out at a sacred place (*padagi / panyugu*), the ritual leader then performs the ritual at the village hall or at the priest's house as a place of worship during the *balala*. It is in the priest's house that all the worship activities of a religio-magical nature are carried out during the *balala*. The priest (*panyangahatn*) performs rituals in the house every day in the morning, afternoon, and evening. With his supernatural power, the priest (*panyangahatn*) can know everything that happens, such as those who violate or are sick, and the priest controls it from that place. That is why a priest (*panyangahatn*) is seen as charismatic / authoritative so that all his words are obeyed by society.

At three o'clock in the afternoon after the ritual ceremony at the priest's house, the priest (*panyangahatn*) assisted by traditional and village officials installs a sign (*pangkarapus*) as a sign of closing the village at the boundary between the villages. The installation of the sign (*pangkarapus*) is participated by all people in the village at their respective homes.

The sign is in the form of *tumpang* or *pabayo*. *Tumpang* is a type of display made of coconut leaves that are woven down and hung on wooden poles at each village boundary with other villages, while *pabayo* is a bamboo that is crocheted to form sticky fine fibres. On the *tumpang*, offerings such as Banyu rice, coins, betel, chicken eggs, water in a cup, and fire are placed.

Meanwhile, in people's homes, *rinjuang* leaves are installed as a symbol that they are abstaining. Since the time of or at least before five in the afternoon, *balala tamakng* is officially declared to have started in the village and the village is closed from all activities during the *balala tamakng*.

After the *balala tamakng* period is over, the priest (*panyangahatn*) followed by the traditional officials, village administrators, and family heads conducts the ritual back at the priest's house or at the sacred place (*padagi / panyugu*) to declare that the *balala tamakng* (abstinence) in the village has ended. After the ceremony, all the *balala tamakng* accessories (symbols / signs) installed at the village boundaries and in people's houses are removed and thrown away. Since then, the community has been able to carry out all normal activities.

In *nyangahatn* (prayers), *panyangahatn* uses a set of ritual tools to communicate with God (*Jubata*). This set of equipment is called a *pelantar* (mediator). The mediator consists of (1) trays made of copper; (2) white plates filled with rice and sticky rice (poe); (3) chicken eggs; (4) tengkawang; (5) silver coins; (6) Banyu rice (rice mixed with turmeric and coconut oil); (7) a lamp (torch); (8) a pickaxe (*canang*); (9) a knife; (10) water in a glass of basil flowers; and (11) a live rooster and which has been boiled.

Not everyone can become a priest (*panyangahatn*). *Panyangahatn* are people who have specific skills or talents in communicating with supernatural powers. The specific skills are obtained from heredity or through extraordinary events that a person experience. Therefore, this priest (*panyangahatn*) is quite rare.

What *panyangahatn* does in performing the *balala tamakng* ritual in a sacred place (*padagi / panyugu*) are (1) *nyangahatn manta*, which is to offer a prayer containing mantra words before the chicken is slaughtered.

*Panyangahatn* prayed by reciting a mantra while *bapipis*. *Bapipis* is to wave the wings / feathers of a rooster by holding and lifting it with the right hand holding both legs, while the left hand holding the wings. Then the *panyangahatn* swung the rooster several times as a symbol of driving out all the pests of crops and misfortune as well as a symbol of asking for the blessings of peace and tranquillity for the whole village. In *bapipis*, the *panyangahatn* uttered a prayer (mantra) to supernatural powers (*Jubata* / God) to give blessings to the community's agriculture so that later it would bring bountiful harvests, as well as begged to continue the next ritual. After *nyangahatn manta (bapipis)*, *panyangahatn* invited the community leaders and those who present to slaughter their chicken. At the time of slaughter, the blood is collected in a container which will later be used in *nyangahatn masak*. After slaughtering the rooster, it is cleaned then boiled or grilled until it is completely cooked. Whether it is boiled or grilled, it depends on the prevailing traditions in the village. (2) *Nyangahatn masak* is a ritual activity in which the *panyangahatn* offers a prayer (mantra) to offer offerings (*buis* / chicken that has been boiled or roasted). Other offering ingredients that have been boiled / grilled are arranged on a flat (*pahar*) which is stored on the container made from *kelangkang* wood. On top of the chicken is placed a bamboo stick (*solekng*) containing sticky rice (*pulut*) without coconut milk, areca which is wrapped in betel leaf, cigarettes from *nipah* leaves, *tampas* in the form of a container filled with rice and coins, water in bamboo (*tingarukng*), *kobet* containing *cucur (tumpi)* and *pulut* (poe), a little meat, liver, and chicken bile mixed with raw chicken blood. After the offerings (*buis*) for the *nyangahatn* are ready, the *panyangahatn* begins the ritual by sitting (squatting) facing the offerings (*sesajen / buis*) which are placed on the *kelangkang* wood container. Then the *panyangahatn* hits the pickaxe (*baliukng / canang*) with a small knife several times while scattering the yellow rice and chanting a mantra.

### **The Meaning of the *Balala Tamakng* Custom for the Kanayatn Dayak People**

The custom of *balala tamakng* has various meanings. First, the custom of *balala tamakng* has a meaning as a means of regulating the balance of human life relations with the universe. Through the *balala tamakng*, the balance of human relations with nature that has been damaged can be restored. Therefore, the *balala tamakng* must be carried out properly every year. There should be no violation of these customary rules. If carried out properly according to customary rules, it can bring goodness; otherwise, it will cause bad luck for the whole community.

Second, *balala tamakng* implies the way the Kanayatn Dayak people demonstrate and practice their belief in the superpower that regulates the balance of human relations with the universe. The Kanayatn Dayak people believe that the universe is governed by the power of God (*Jubata*). Therefore, indirectly, the traditional *balala tamakng* ritual shows that the Dayak community is a religious society.

Third, the custom of *balala tamakng* also means that the Kanayatn Dayak people uphold their customs. In other words, the Kanayatn Dayak community is a indigenous community whose all aspects of life are regulated by custom. Fourth, *balala tamakng* means that the Kanayatn Dayak people are used to regulating social restrictions in their social relations with each other. During *balala tamakng*, people must stay at home, not gather outside, not do activities such as farming / gardening and are not allowed to travel until late afternoon. If anyone must travel, they must return to the village as soon as possible before late afternoon. Outsiders who must travel through a village after midday or late in the afternoon must be detained by means of being locked up (isolated) in the village until *balala tamakng* is over. Those who violate are subject to sanctions by customary officials. The purpose of this social limitation is that human relations with the environment and each



other, which may have been damaged by human activity for a year, can recover and return to harmony. Thus, it can be said that during *balala tamakng* taking place, the Kanayatn Dayak community carried out social restrictions through social distancing and physical distancing from one to another, especially during the Covid-19 pandemic.

### **The Relationship Between the *Balala Tamakng* Custom and the Covid-19 Social Distancing**

The informants stated that there is no direct relationship between *balala tamakng* and social distancing applied during the Covid-19 pandemic. The reason is, the Covid-19 pandemic social distancing is one that has just emerged, while the custom of *balala tamakng* has existed since a long time. In addition, the custom of *balala tamakng* involves and regulates broad matters, not just social restrictions. Social restrictions are only one part of the *balala tamakng*.

However, the informants agreed that if it were seen from the values contained in both, it could be said that there were similarities. The social restriction values contained in the *balala tamakng* custom can be said to be like the social restriction values implemented by the government to overcome the current Covid-19 pandemic.

The current social restrictions imposed by the government in warding off the Covid-19 pandemic are aimed at suppressing the spread of Covid-19. So, the goal is to protect people from harm. Likewise, in social restrictions in *balala tamakng*, this social limitation is intended so that customs can be carried out in an upright, pure, and consistent manner. If the community is not restricted in their activities, it can damage the purity of customary practices. If this custom is not carried out in such manner, it is believed that it will bring harm to the community. In other words, the social restrictions in *balala tamakng* are intended so that custom is upheld purely and thus disaster can be avoided and brings abundant blessings to the community.

## **Conclusions and Recommendations**

### **Conclusions**

Based on the results and discussion of the research, a general conclusion can be drawn, that the custom of *balala / balala tamakng* as a form of local wisdom in the Kanayatn Dayak community in maintaining the balance of relations between humans and the universe that has been passed down from generation to generation is still practiced today.

The specific conclusions of this study are as follows:

- (1) *Balala* is the custom of abstinence practiced in the Kanayatn Dayak community;
- (2) *Balala* consists of regular *balala* (less strict) and *balala tamakng* (strict), and the implementation process is with rituals that are religio-magical in nature;
- (3) *Balala tamakng* has a meaning as a means of creating balance between humans and the universe;
- (4) There is no direct relationship between the *balala tamakng* custom with the social and physical distancing of Covid-19.

### **Recommendations**

Based on the conclusion, the following are suggested:

- (1) Every tradition that can withstand pressure, exposure, and challenges from time to time, especially in today's modern era, proves that it contains the values of wisdom that are good for society. Therefore, it needs to be appreciated and maintained;

(2) Other communities do not need to reject the customs that exist in the Kanayatn Dayak community. Humans must live according to their principles and beliefs so that humans can create harmony and avoid conflicts with each other;

(3) The government, according to its function, needs to protect every cultural activity or customs of its citizens if these activities do not conflict with laws and statutory regulations;

(4) Researchers and academics need to conduct further studies on the local wisdom contained in this *balala tamakng* custom and other customs not only in Kanayatn Dayak but also other ethnicities to enrich the repertoire of science and community development.

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