

SUSTAINABILITY OF LOCAL LITERACY TOWARDS EPIDEMIC VIRUS COVID-19 IN INDONESIA USING HERMENEUTIC THEORY

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ABSTRACT

The research aimed to investigate all elements of local literary resilience in Indonesia using hermeneutic theory-interpretation of issues, giving an understanding of issues, and translating its issues. The interesting thing about the research was local literacy as the creation of harmony in society had shifted from the cultural foundation. Local literacy in society was a transformation of the harmony of lives, ethics, attitudes, and ordinances in fulfilling spiritual and bodily elements. It certainly prioritized all elements in society and government to sustain the local literacy in Indonesia towards of epidemic virus COVID-19. The research applied a qualitative approach. Primary data sources were national and international scientific journals and used authentic phenomenological issues. Based on data collected and indicated the presentation of theory, it is found that there are sustainabilities of local literacy on epidemic virus COVID-19. They are the most crucial the findings reveal local literacy to sustain the resilience of local literacy: resilience to the noble values of the culture, the cooperation of the community with government, resilience to maintain the balance of nature and man, and the resilience of community groups with the other community.

Keywords: *sustainability, resilience, local literacy*

INTRODUCTION

The foundation of culture certainly upholds ethical values, communication, friendship, honesty, mutual help, respect, and appreciation of one culture with another (Erle & Gaseni, 2019). The cycle of local literacy is maintaining harmony and freedom of culture itself. Indonesian people are known by the world as people who love culture and have a love for their own culture (Karmadi, 2007). The meaning of culture has a love for their culture (Barton & Hamilton, 2012). It means there is a correlation of the meaning of sustainability in a socio-ecological sense that implies building a present-day civilization without compromising future rights by prioritizing three sustainable economic, social, and environmental sustainability (Guyen, 2021).

The love for their own culture in the implementation of life in the community is not a few

people when they are sick; they will look up to their parents or scholars to pray for them (Shodiq, 2021). Moreover, this statement indicates the daily lives of Indonesian people. This is certainly a clear example that local culture has illustrated and hinted at attitudes and behaviour towards problems such as disease problems or epidemics or diseases. Although this tradition in Indonesia has not shown valid literacy or a scientific framework of thinking, some Indonesian people still believe that asking for prayer from people who are considered to have privileges can still be done.

The way Indonesians respect and actualize themselves to the values of their cultural ancestors is certainly very diverse (Ismawati, Santosa, & Ghofir, 2017). The diversity of these values has given birth to an attitude of mutual respect and respect for differences as the embodiment of the *Pancasila* ideology, namely the value of Indonesian unity. A phenomenon in society during the COVID-19 pandemic has shifted

to individual values that emphasize the interests of groups, communities, and professions. So, it creates a class or caste that can damage and worry about the potential for Indonesian unity to fade. However, things like this will affect Indonesian unity's value as the Indonesian people's cultural ideology (Taum, 2017).

The development of technology has led the community broadly to new conditions and situations such as family gatherings can be done by using applications such as zoom meetings and so on, food catering, messaging goods using services between goods, and so on (Tajik & Vahedi, 2021; Sulistiyarini & Sabirin, 2020; Aujayeb, 2021). These new conditions and situations impact and influence cultural change, attitudes, family and community values, and local literary values (Syauqi, Munadi, & Triyono, 2020). Technological advances and the current COVID-19 pandemic have also contributed negatively based on current conditions (Seifu, 2020; Ergado, 2019;). However, negative contributions to society can be seen based on phenomena in the environment, such as being less responsive to the other's suffering, high consumptive values, more racial or group concerns, and abandoning the value of community harmony (Willis et al., 2019; Thomas & Rogers, 2020).

The economy and health are important things that are considered more by the government. The government has disbursed considerable funds to address economic and health problems during the COVID-19 crisis (Dolighan & Owen, 2021; O'Sullivan et al., 2021). Other things also need to be considered by the government for the harmony of society. Therefore, community harmony can be seen in community activities that continue to experience shifts in human values, such as *gotong-royong* to families affected by the disaster or helping fellow communities affected by the coronavirus COVID-19 (Hatmo, 2021).

The COVID-19 pandemic outbreak also provides a positive consensus on harmony on the scale of concern among peoples, tribes, cultures, and customs. The resilience of local literacy, of course, during the COVID-19 pandemic makes a positive contribution that can be done, such as creating collaboration between indigenous stakeholders, community leaders, educators, spiritual teachers, and so on (Hermanto, Rai, & Fahmi, 2021). This will make a real contribution to the resilience of local literacy and the influence of the COVID-19 pandemic. Cultural figures, indigenous, and religious figures are guides of community and state life based on the philosophy of *Pancasila* and based on the 1945 constitution. Therefore, community leaders are the keys to the resilience of local social security that is characterized by the lives of the wider community.

This COVID-19 pandemic period has brought people's lives difficult, and it is not easy to control. This condition has been widely felt by the public at large, both in declining economic conditions, crime or crime increases dramatically, and social tolerance decreases (Gozali et al., 2019). Another thing that can be seen in the problems of the COVID-19 pandemic is the

phenomenon of education, the closure of school access rooms. However, people miss the activities of learning and teaching. However, in reality, the government has not required every region to conduct learning and teaching activities (Hira & Anderson, 2021). In some areas, learning and teaching activities are carried out using multimedia-based internet facilities (Noor, Isa, & Mazhar, 2020). These conditions force parents to think hard that the child's academic life is more important, but the family economy is in difficult conditions (Marković-Krstić & Milošević-Radulović, 2021).

Therefore, social resilience in society certainly cannot be separated from the problems of life. Another problem is the relationship between the fulfilment of educational needs and the need to survive (Noor, Isa, & Mazhar, 2020; Archila et al., 2021). Both of these things during the COVID-19 pandemic can be overcome by involving elements of community leaders, clerical leaders, and community leaders as part of the community's local culture, as a form of democratic toleration different but one (Özudogru, 2021). Democratic toleration involves urban, neighbourhood, and building scales (Yusuf & Prayogi, 2020). They are one of the scales. The local value is a container or place for certain communities to actualize the noble values of the community's culture to other communities (Pietrocola et al., 2021). Local literacy is also considered a medium and communication tool to integrate spiritual and physical life. However, in other sessions, local disasters will be confronted with foreign literacy that brings foreign values to the communiqué or local community (Shodiq, 2021). This will worry the community because fade the noble values, customs, culture, literacy, and other habits that reflect the characteristics of that culture.

Culture and literacy are vital tools for the survival of people in maintaining charismatic culture and literacy to others (Smith, Mason, & Bowden, 2020). However, this is not so easy to be actualized in society during the COVID-19 debate. Another challenge is the influence of foreign culture, global culture, technology, and communication media culture (Tajik & Vahedi, 2021).

Cultural and literary changes in local communities have brought many interesting reasons to be studied during the COVID-19 pandemic. One of the many other interesting things is limited community activities, territorial restrictions, restrictions on community, and gracious characters. Thus, people must construct and condition their activities to new activities, as well as interact with different conditions and activities (O'Sullivan et al., 2021).

Currently, the fundamental change in the condition of society in Indonesia is certainly inseparable from the influence of the media and government policies (Usaid, 2021). Therefore, many cultural observers and communities in Indonesia feel it is not yet certain that the end of the COVID-19 pandemic will restore the condition of the community, especially the values of local culture as before (Rahiem,

2021). On the other hand, there is a moral crisis and attitude that does not reflect the values and attitudes of Indonesian society characteristics such as putting forward materialistic, individual, behaviouristic, and crisis attitudes, but it is difficult to integrate directly (Erol & Danyal, 2020; Fragouli, 2020).

Technology and conditions during the COVID-19 pandemic have a direct impact on changes in the value, attitude, and behaviour of the community towards the presence of technology. Technology has brought a shift in cultural values, races, customs, characters and literacy that are far from expected (Pratama & Mulyati, 2020; Sadikin & Hamidah, 2020). The presence of technology has changed people's positive habits toward life problems (Zagami et al., 2018).

One of the positive habits is seen in *gotong-royong*. It means that activities by doing together, such as cleaning the residential environment, making a consensus for solving environmental problems, and shoulder to shoulder in building village infrastructure (Ratminingsih, Budasi, & Kurnia, 2020; Fragouli, 2020). The presence of technology has brought changes to the attitudes and behaviour of the community, such as theft, criminal acts, and others as in the environment of residence that is considered a government problem. *Gotong royong* is a village government act. It does not include activity together by the social community, but infrastructure development that is the work of the government.

METHODS

The research applies a qualitative approach (Sinta, Wardani, & Kurniawan, 2021). The qualitative approach emphasizes an approach oriented toward theoretical, hermeneutic theory by Friedrich Ernst Daniel Schleiermacher (Suswandari et al., 2020). It is empirical findings and the implementation of data sources. Data sources are based on the researchers' needs through content analysis, online and offline. The online contents are the observation of looking for data through social media networks, such as Youtube, Google, Facebook, and other data sources; meanwhile, offline content is done by looking at the comments in the local social community.

The interview is done by asking the question to respondents of the local social community comprehensively through the zoom application. There are several questions made by the researcher to collect the data regarding respondents. They are (1) Is local literacy affected by the COVID-19 period? (2) What do the dominants sustainability in local literacy in Indonesia that is dominant during the COVID-19? (3) What is the impact of local literacy in Indonesia if it changes? (4) Is this COVID-19 pandemic period able to provide local literary resilience? (5) What do you think about the resilience that needs to be done to keep local literacy more gracious, you know?

Documentation is the discovery of data sources

through reference journals, books, newspapers, and other data sources that are considered capable and can provide a more complete and scientific picture of the presentation of articles. Some points of the hermeneutics approach are (a) Disclosure of thoughts in words, translation, and action as interpreter; (b) Efforts to divert from a language a stranger whose meaning is dark unknown into another understandable language by the reader; (c) Transferring the expression of less clear thoughts, changed to form clearer expression.

RESULTS AND DISCUSSIONS

Based on the hermeneutics theory used in article approach, it is found that the interpretation of respondents to the resilience of local literacy in Indonesian is based on local resilience, culture, literacy, customs, race, and character. All of them will have an impact on the conditions of the virus COVID-19 pandemic period.

Based on this assumption, awareness of the importance of local literacy contributes positively to the life of society and the state. Consequently, there is local literary dominance during COVID 19; (1) the most response of social local community awareness increases closely related to health society as the number of cases of COVID-19 sufferers increases; (2) cooperation in creating a new lifestyle continues to be cultivated by local community groups; (3) helping each other becomes the main key to local literacy to survive the COVID-19 conditions; (4) awareness of life together is important to local literacy as a unifying medium of race, ethnicity, customs, and culture; (5) attachment and awareness of brotherhood become the enduring character of local literacy during the COVID-19.

Hermeneutic theory becomes an interesting thing to discuss as a medium of knowledge transformation and developing ideas based on conditions, issues, and written works or structured or unstructured texts. Based on the theory, local literacy will be able to survive the COVID-19 pandemic. It will be more productive and efficient when the government decides that the COVID-19 debate is not over. The validity of local literacy is characterized by several factors, among others, namely: resilience to noble values and culture, resilience in community cooperation by policymakers, resilience maintains the balance of nature and man, community group resilience, and resilience maintains character with the other community.

The first is resilience to noble values and culture. Literacy is not only related to stories but also tells stories and tells between noble values and the values of the community. Rutter (1987) have defined resilience as the human capacity to respond to unpleasant conditions, trauma, or adversity in a healthy and productive way, especially to control the stresses of everyday life. It can be said that resilience to noble values and culture will be seen in community activities. This is seen in the value of ethics, decency, hospitality,

and *gotong-royong*, which is a characteristic of society in Indonesia (Ariska, Atmadja, & Margi, 2020).

The impacts seen as part of the COVID-19 pandemic on local literacy based on the interview are: (1) There is a global cultural influence, foreign culture, and a new culture adopted from government regulations. This is seen in the alienation between the behaviors of the upper economic community and the lower economic community. This system of mismatch between local and foreign cultures is seen in the service system in the community. (2) It can be seen in individual attitudes and behaviors. (3) Community groups prioritize the same race and culture.

The second is resilience in community cooperation by policymakers. The government is an observer institution of the community on the aspect of needs and security. This is an important aspect of the resilience of local literacy. The resilience of local literacy is sometimes considered less effective compared to global literacy or multiethnic literacy (Trudell & Cheffy, 2019). Global literacy is seen as literacy that does not represent aspects of one or two of society's literacy but all literacy in society. While multiethnic nature is regarded as multi-status that will be confined to the various regulation of public policy (Sun, Zhen, & Jiang, 2020). This means that multi-ethnics represents global literacy and foreign literacy. It is possible that local literacy needs to be a guide or reference for the government in taking the policy.

Indonesian society is a form of a nation with a variety of cultures, customs, ethics, language, attitudes, and character that reflects the Indonesian people in solving problems of life, family, and government (Halimah & Abdillah, 2021). Problem-based local culture in society will be resolved through deliberation and consensus (Bomer & Maloch, 2012). Thus, the results of the consensus deliberation will represent their aspirations in making decisions or policies. This aspiration will give the impression that local culture is more practical in taking attitudes towards problems in society.

This has the meaning that every culture, race, custom or literacy of the community has different needs and characteristics. Local literacy has characteristics that have, among others, are: (1) Have a high level of concern for the group or community itself. (2) It is rare for local literacy to coexist directly with customs, cultures, or races to meet needs. (3) Local literacy is oriented towards achieving the prosperity of groups or communities and their characteristics. (4) The chairman or chieftain in local literacy is very important in the peace and sustainability of people's lives. (5) Attitudes and tolerance towards foreign cultures, customs, races, or literacy are considered important in achieving cultural harmony.

The third is that resilience maintains the balance of nature and man. The balance of nature and man becomes an important aspect of local literacy's sustainability (Nugroho et al., 2021). Nature and humans are the main sources of Indonesian culture in the existence of human resistance to the principle of

cultural change (Arif & Kurniawan, 2018). For some Indonesians, nature is a source of need and strength, which is believed to be a gift from God Almighty.

The pictures of natural philosophy are the point of view, such as *Alam Takambang Jadi Guru*, the motto of state higher education in Padang, West Sumatra. This motto can be interpreted as that nature will guide human life. On the other hand, there is also that *In Harmonia Progressio* is the motto of the Bandung Institute of Technology which means that *Harmonia* means harmony or togetherness, and *Progressio* means progress. While the University of Indonesia reads *Veritas, Probitas, Iustitia*. Meaning is Truth, Honesty, Justice. If conducting in-depth research on these mottos, it will find the relationship between humans and nature or vice versa.

The local culture that exists in Indonesia in protecting and preserving nature as a source of need, and its strength is to not over-exploit nature, to take natural products as necessities of life and not as a lifestyle, to maintain flora and fauna diversity, and to create communities of nature lovers (Fedele et al., 2021). It is illustrated that humans need nature, while nature does not need human existence. Humans are considered a threat to nature, while humans use nature as a desire that must be fulfilled to achieve the sustainability of life (Dover, 2019).

Local literacy is essential to be presented in these conditions. Humans must be able to live naturally; however, it must damage nature so that conditions like this nature will maintain human existence well. Resilience maintains the balance between nature and humans; however, this cannot be separated from the culture, customs, race, or literary values that exist in the community itself (Kisser et al., 2020). Nature has provided many benefits to the existence of humankind. Nature has also inspired humankind to live together and has provided knowledge to humans to take good care of it. However, humans sometimes over-explore need at unnatural levels, so nature should be well preserved. Humans have corrupted nature with uncontrollable lust and desire. Nature, man and culture, customs, and character cannot be separated (Whalley et al., 2021). Man is guarded by nature, and nature is nourished by culture, customs, and character. Therefore, the resilience of local literacy is maintained if the balance of nature and humans is harmonious.

The fourth is community group resilience. Society has divided itself into various forms of community groups. Based on the theory of community from Latin says, the community means 'similarity'. It can then be derived from communism, which means same, public, shared by all or many (Van Eldijk, Bisschop, & Etienne, 2020). This group of people will be very influential on the group's survival. Community groups make a positive contribution to other community groups (Cross, 2020). This is a picture that literacy in certain groups will have different characteristics such as language styles or stylistics, children's speech to parents, adult attitudes and behaviors, and young people to adults.

Local culture explains its existence depends on community groups that have a broad meaning as cultural partners. Cultural partners can be interpreted as relationships, interweaving, and chains that cannot be separated from one another. Relationships and chains in the connotation of cultural partners for the community are considered a place to take refuge from all forms of life's problems (Kalsum & Fauzan, 2019). It is not infrequently seen in Indonesian society that their livelihood or income is associated with their own local culture, especially in tourist areas such as Bali, Lombok, Bangka Belitung, Raja Ampat, Puncak Jayawijaya, and several other tourist attractions. These community groups make local culture an inseparable part of people's daily activities, such as weaving, *batik*, carving, and several other activities.

The cultural group or community will be headed or chaired by someone who is considered charismatic and believes in religious understanding (Notanubun, 2021). Then, the figures or community leaders are selected through deliberation and consensus. The selected community leaders are then considered traditional leaders. In some local cultures, traditional leaders have a significant role in maintaining security and harmonizing all supporting communities from various aspects of problems within or outside the community.

The resilience of community groups during the COVID-19 pandemic has an impact on the broader community (Isdairi & Anwar, 2021). The impact on this community group is seen in the environmental activities, such as accident activities, and party activities, especially on families affected by COVID-19. Community or group assists families or communities that are affected by COVID-19.

The fifth is resilience maintains character with the other community. Local literacy constitutes a character that is the most unique to the culture, race, attitudes, and patterns of interaction (Dover, 2019). Interaction in the community has different ways of dealing with problems that occur in the environment, community, and country.

Maintaining the characteristics of local culture is the right action as part of the sustainability of local culture (Ten Brinke & Keltner, 2020). Meanwhile, maintaining character is a characteristic of culture will create the uniqueness of the culture itself. Therefore, Indonesian people are known for their friendly attitude and smile easily at foreigners (Noor & Sugito, 2019). This is, of course, very different when comparing the character of the ancestors of the Indonesians with other foreign cultures.

There are so many characteristics of local culture that should be preserved as a hallmark of the culture, such as the characters of puppets, *batik*, carvers, weavers, and sculptors. The characteristics have become a longstanding tradition in Indonesia (Hayati, 2021). Therefore, these characteristics are the embodiments that must be maintained and preserved in community activities. It is used as a framework for the curriculum for basic education and higher education;

the sustainability of the local cultural values can be well maintained (Ten Brinke & Keltner, 2020).

The illustration of society's responses to the COVID-19 pandemic is different. The unique thing about these characteristics is that it does not cause society to argue with each other (Wuryandani, 2020). Then instead of that, the community has a unique way to overcome the problem. Indonesian society overcomes this phenomenon by following the habits they have long done, such as farming activities, looking for wood, looking for livestock food in the rice fields, fishing, and so on, rather than gathering and interacting with many people.

CONCLUSIONS

Sustainability in life and local literary development seems to be continuity in society. It becomes something that cannot be separated from resilience and local literacy in society. The local literacy of society can be maintained by the existence of literacy and cultural characters in the community. Literacy and culture are tools to maintain a society. So, the thing that needs to be maintained in this case is maintaining noble values and culture: resilience in cooperation with governments, resilience to maintain the balance of nature and man, the resilience of community groups, and resilience to maintain the character of the other community.

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