

**ADAPTATION TO NEW HABITS THROUGH MEMAYU
HAYUNING BAWANA**

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Abstract

Healthy living behavior has long been applied to the lives of Islamic-Javanese people. The Covid-19 pandemic demands that the world community implement new habits through the application of health protocols. This study aims to find out the tradition of Islamic-Javanese people in healthy living behaviors that have been applied long before the concept of 3M and 5M. This research is normative research or literature. The results showed that various healthy living behaviors of The Islamic-Javanese community are based on the concept of Memayu Hayuning Bawana, where everything in the world basically needs to be taken care of, including yourself.

Keywords: *Memayu hayuning bawana, adaptation, new habits, Javanese Islam*

Abstrak

Perilaku hidup sehat telah lama diterapkan pada kehidupan masyarakat Islam-Jawa. Pandemi Covid-19 menuntut masyarakat dunia menerapkan kebiasaan baru melalui penerapan protokol kesehatan. Penelitian ini bertujuan untuk mengetahui tradisi masyarakat Islam-Jawa dalam perilaku hidup sehat yang telah diterapkan jauh sebelum adanya konsep 3M dan 5M. Penelitian ini merupakan penelitian normatif atau kepustakaan. Hasil penelitian menunjukkan bahwa berbagai perilaku hidup sehat masyarakat Islam-Jawa didasarkan pada konsep Memayu Hayuning Bawana, dimana segala sesuatu di dunia ini pada dasarnya perlu dijaga, termasuk diri sendiri.

Kata kunci: *Memayu hayuning bawana, adaptasi, kebiasaan baru, Islam Jawa*

INTRODUCTION

Healthy in view (Isnati, 2012) is a condition where the situation is dynamic and affects various aspects and functions of a person (physiological, psychological, and social structure). In addition, conditions in health changes affect changes in a person's attitude or behavior (adaptive). The Covid-19 pandemic in the view of health anthropology is a form of professional participation, where there are various programs aimed at increasing certain degrees through certain understandings to the community, so as to be able to improve the quality of health towards better change. One of the forms of participation is the implementation of health protocols which become an adaptation to new habits in the community.

The application of the behavior of Using masks, washing hands, maintaining distance or 3M is fully and clearly described in the Seventh Point, Instruction of the Minister of Home Affairs Number 22 of 2021 concerning the Implementation of Restrictions on Community Activities Level 4 *Corona Virus Disease* 2019 in the Java and Bali Regions. Long before there had also been regulations governing health protocols for the public in public places and facilities through the Decree of the Minister of Health Number HK. 01.07/MENKES/382/2020. Meanwhile, the previously known 3M health protocol changed to 5M (Using masks, Washing hands, Keeping distance, Avoiding crowds, Reducing mobility). This is emphasized through the Circular Letter of the Minister of Home Affairs Number 440/3929/SJ concerning the Implementation of Restrictions on Community Activities and the Acceleration of Vaccine Administration for the Community.

Tentama, et al (Fatwa Tentama, 2017) said that healthy living behavior has been a habituation program for the Indonesian people for a long time. In its implementation, there is a Clean and Healthy Living Behavior (PHBS) program that has been implemented since 2011 through the Minister of Health of the Republic of Indonesia Number 2269 of 2011 concerning Guidelines for Fostering Clean and Healthy Living Behavior. One of the basic things that plays an important role in public health in Indonesia is the culture of handwashing that needs to be emphasized from the family sphere. Hand washing seems trivial but has a big impact on a person's health. It is also said that in its implementation, health programs require socialization for a complete understanding of the community, considering that this will be the basis for behavior.

Meanwhile, Gani (Gani, 2013) called Clean and Healthy Living Behavior (PHBS) related to the paradigm about health. People's behavior will depend on how far society understands the culture of healthy living. For this reason, in its implementation, Clean and Healthy Living Behavior (PHBS) requires education that prioritizes opening communication lines (Machfutra et al., 2018). This education requires at least 3 (three) approaches, namely: *first, advocacy*, where the leadership / Government provides a model of behavior; *second, social support*, where the community is able to recognize and overcome health problems that arise; and *thirdly empowerment*, where people are able to implement healthy living behaviors by maintaining, maintaining, and improving their health.

(Sunarno, 2012) said that the creation of social relations and balance between people in Javanese Islamic society is based on the awareness of man's return to God. For this reason, every human needs a code of conduct that is implemented through the values of "*6 sa*" and "*5 ma or malima*". *6 SA* is the recommended form of behavior, namely: *sak neede, sak cukupe, sak nyatane, sak madyane, sak manjate, sak benere*. This concept is based on the interests of community togetherness, which is expected to create conditions for a balanced and harmonious personal environment and social environment in achieving the integrity of social relations. *5 ma or malima* is a prohibition in terms of *mateni* (killing); *madat* (drunken); *madon* (playing girls); *play* (gamble); and *theft*. These five behaviors that are originally just for personal pleasure can turn into catastrophe for the family and the environment. If "*6 sa*" is lived and "*5 ma or malima*" is shunned, then the condition of one's soul will be good, the condition of the community environment is serene, and in the end a condition of "*tata tentrem karta raharja, gemah ripah loh jinawi*" is created.

Darma Yanti (Yanti et al., 2020) said that the implementation of the 3M health protocol has more or less a role in stemming the rapid spread of the Covid-19 virus. This is because there have been no clinical trials of a drug or vaccine that has definitely been declared successful in overcoming this virus. For this reason, based on the Clean and Healthy Living Behavior (PHBS) program which was first launched by the government, the community should ideally be ready to face this pandemic.

The implementation of 3M (Wearing masks, Keeping distance, Washing hands) that the government encourages in planting new habits requires a long process that is continuously socialized. Pratama (Pratama, 2021) even mentioned that there are still many

people who do not comply with the health proto-kolthrough 3M. It is not surprising that in the end there are various "*sweepings*" carried out by the Covid-19 Task Force in ensuring this new habit. Furthermore, it is said that there are basically 3 (three) reasons why there are still people who are reluctant to implement 3M, namely: *first, compliance* or fear of sanctions. In this case, the community complying with 3M is only a formality to avoid sanctions, not an awareness to maintain health. *Second*, the fear of losing communication will eventually change the good relationships and beliefs of others. As with the first reason, 3M behavior is implemented only as a formality. *Third, internalization* or lack of pure consciousness as a result of 3M behavioral formalities.

One of the surveys conducted by the Central Satatistic Agency (BPS), as quoted by Alfiana, et al (Alfiana et al., 2021) said that there were 17% of respondents who stated that they were "sure" or "very sure" that they would not contract the Corona virus. This leads to reluctance in complying with 3M. It is further said that the big homework in the application of 3M is on the aspect of consistency. This is because compliance with health protocols is the main and easiest requirement in breaking the chain of spread of the Covid-19 virus.

Regarding formality behavior, Sagala, et al (Sagala et al., 2020) mentioned that the task of socializing proto-health proto-health as an adaptation to new habits is an arduous task. This is due to the low understanding and awareness of the public on Covid-19. It is not surprising that there are still many who violate health protocols, one of which is *social distancing*. It is further said that the low understanding of Covid-19 is accompanied by understanding and misinformation. This will certainly affect people's behavior. One of the studies conducted, as quoted by Sagala, et al (Sagala et al., 2020) stated that the acrivity outside the home during PPKM was motivated by 2 (two) main things, namely: fear of losing a job (62%) and fear of reduced income (26%).

The government's plan to lead the public towards the *New Normal* should be carefully considered and pay attention to social, economic and public health aspects. This is what is feared to be the cause of people's reluctance to implement 3M culture in line with health protocols as an adaptation to new habits (Yuningsih, 2020). Society in this case is the subject of change, and not focused only on economic and political factors.

The World Health Organization (WHO) has declared a global state of emergency for this coronavirus. Vigilance focuses not only on the outbreak but also the influence or impact of the world economy. In the "Corona Virus Prevention Handbook: 101 Science-

Based Tips That Can Save Your Life" (Zhou, 2020) explains in detail about COVID-19, including: first, The novel coronavirus pneumonia (COVID-19) first reported from Wuhan, China has spread throughout China and even to other countries in the world. Confirmed cases of COVID-19 have soared to far exceed SARS in 2003. The World Health Organization (WHO) designated it an International Public Health Emergency on January 31, 2020. These facts are sufficient to illustrate the degree of emergency and complexity of this outbreak. *Second*, In December 2019, there were a number of pneumonia cases with unknown causes that had symptoms of fever, fatigue, cough, and difficulty breathing as the main symptoms, which occurred in Wuhan in a short period of time. The Chinese government and health departments immediately identified it as a novel coronavirus, which was later confirmed by the World Health Organization (WHO). The WHO named the virus 2019-nCoV while the International Committee on Virus Taxonomy (ICTV) called it SARS-Cov-2; and pneumonia caused by a viral infection is called novel coronavirus pneumonia (COVID-19) by WHO (Wuhan Center, 2020: 19-22). The study of COVID-19 as written by Budiyanti (Budiyanti, 2020) stated that the growth of China's economic pace also has an impact on the pace of Indonesia's economic growth. If China experiences a slowdown of 1-2%, it will also have an impact on the decline of the Indonesian economy by 0.1-0.3%. Export-import restrictions and the number of businesses/factories that have closed due to the Covid-19 pandemic have a direct impact on China's trading partners, one of which is Indonesia.

Javanese people see that everything in this world is a form of unity of servants to their God. Everything that is done in the form of community behavior cannot be separated from noble values. That's why the nature of Javanese society is godly and religious. The arrival of Islam made Java a pattern in itself into the Islamic-Javanese Community (Kamal, 2016). It is further said that in Javanese teachings everything is not only about right and wrong, but also related to good and bad.

In relation to the implementation of new habits as part of the *New Normal* life glorified by the Government, health communication is needed that emphasizes the point of view of local wisdom. In this case, Javanese people who are synonymous with rational thinking patterns and base their behavior on *taste* need information that is in line with the noble values upheld. Both in terms of informational materials and in the process of its communication.

(Isnati, 2012) said in the view of culture, especially javanese society, the existence of diseases is related or closely related to changes in humans or society with nature so that it has a broad impact. The view of the condition of illness or disease is associated with the law of causality/causality. The views of traditional and modern societies have no distinction about this causality. Only the details of causation distinguish it. For example, abdominal pain can be associated with being "poisoned" through food. Meanwhile, for the modern view, there is something wrong with the food consumed. Causality is the same, but the details that distinguish it.

(Wicaksono, 2013) in his research, he mentioned that Javanese society in its social structure was formed as theorized by Clifford Geertz, where Javanese society is generally divided into 3 (three) parts, namely: abangan, santri and priyayi. The three if identified will obtain a social structure in the activity of the rite, as follows:

Tabel 1.
 Social Structure Analysis of Javanese Society

CLIFFORD GEERTZ'S SOCIAL STRUCTURE	SOCIAL STRUCTURE WICAKSONO
Abangan: orientation of aspects of dynamism and animism	
Santri: orientation of aspects of Islamic religious teachings	Both abangan, santri, and priyayi are united by syncretism and acculturation of religious teachings which subsequently become a distinctive local culture.
Priyayi: orientation of educational and economic aspects. Priyayi which focuses on religious teachings can also be re-divided into Priyayi Abangan and Priyayi Santri.	

It is further said (Wicaksono, 2013) that in Javanese society, a person's health and illness are conditions determined by social and cultural circumstances. The concept of healthy is understood as a state of peace of mind, body, and mind. In addition, long before getting to know modern medical sciences, Javanese people had known medicine through shamans and *dongke*. Even today this practice still exists and some are often considered alternative medicine.

The Covid-19 pandemic by the Islamic-Javanese community can be said to be the application of the noble value of *narima ing pandum*, where this attitude is a strong personal characteristic in Javanese society. Patience is one of the moral foundations in the upright teachings of Islam, where the patient attitude of all aspects of human life. One of the processes in achieving the health of the mind, mind, and body is through this value, where humans in this world are required to always accept what has been outlined by God, on the basis of God's pleasure (Prayekti, 2019). This attitude is accompanied by a behavior of gratitude for god-given favors. When humans are filled with an attitude of acceptance and gratitude, the body will relax, where the body will decrease cortisol production and balance the production of hormones that affect peace of mind and emotions. In the end, it will reach the stage of calmness and happiness, where the highest position here is psychological well-being. Meanwhile, regarding the indicator of patience, it is further said that there are several aspects of patience as part of the concept of *narima ing pandum*, as follows:

Tabel 2.
 Patience Indicators In *The Narima Ing Pandum* Concept

PERSPECTIVE AL-JAUZIYYAH	PERSPECTIVE THE BOOK OF SASANGKA DJATI
1. Obedience to the Lord and His messengers	1. Calm (beyond positive feelings/affectives)
2. Obedience to God's commandments and prohibitions	2. Acceptance of everything that is present in life
3. Acceptance of difficulties	

One of the models of education in Javanese Islamic society is the existence of Islamic boarding schools, where the cultivation of religious values is closely related to the noble values of Javanese culture, including cleanliness as part of social *cognitive theory*. This theory teaches that there is a correlation or relationship between individuals or groups and the environment, and vice versa. Cleanliness in this theory is the result of *self-belonging*, where the cultivation of a sense of belonging to clean and healthy conditions begins with personal dir awareness (Machfutra et al., 2018). The teaching of "partial cleanliness of the Faith" that has been realized by students that influences the existence of normative values. In its implementation, hygiene can be incorporated into soft *skills* that are unidirectional

and directly related to the national education curriculum. (Makhsyari et al., 2018) said that the character values echoed by the Ministry of Education include 18 (eighteen) values, where if further explored there will be 9 (nine) values that directly intersect with clean living, namely: religious; honest; creative; independent; friendly/communicative; environmental care; social care; responsibility; and discipline.

Narimo ing pandum in Javanese Islamic society by Kurnianto (Balai, 2015) is described as a form of resignation to the will of the Creator. Man is only capable of trying, the rest of the circumstances that are beyond man's expectations are God's will as the center of the cosmos (the source of all things and connecting all things). In practice, everything that is questioned to God must begin with an apology first as a sign of a servant's devotion and shortcomings/weaknesses. Everything that exists has been arranged by God, for which reason an apology also shows an attitude that is not tarnished by doubts about God's power.

The noble value of Javanese Islam "*narimo ing pandum*" has been discussed in its own context which has resulted in negative connotations (*stereotypes*) in its adherents and even misguided. In this case, society will be judged as a society with a low work ethic. The sentence *narimo ing pandum* is basically aligned with the sentence "*makaryo ing nyoto*", where this sentence indicates the existence of real deeds from society in the form of hard work. These two sentences are an inseparable unity. Both mean that man accepts all things that God has given after going through effort. This is what in Islam is called *ikhtiar* and *tawakal* (Wulandari, 2017). This attitude of accepting Javanese Islamic society can then be aligned with the character of the nation that menjunjung high divine values as stated in the basis of the First Precept Pancasila State. It is further said that these two sentences as one of the noble values affirm the end or process of a quiet life and not get carried away with lust. It is this peace of mind that will in the heart of a human *taste*, mind, and body health.

One of the healthy living behaviors shown by the Javanese people is eating by hand. This behavior is not necessarily a form of unhealth, but instead emphasizes the importance of a healthy and good hand in taking things. Healthy hands are certainly obtained through the application of a culture of personal hygiene by washing hands. (Suryadi, 2019) said that this behavior known as *grandiose* also has a side of noble value that deserves to be maintained. The noble value is a lesson to take enough and advice to always appreciate what has been gained, be grateful through raising your hands up. Other

habits that are considered health-laden are related to eating activities, including: *mamah* and *being taken care of*. *Mamah* means chewing food so that it is easily digested when it is in the body. There is a Javanese proverb that says "*Mamahen kanthi ati-ati aja nganti ilatmu melu kecokot.*", which means chew carefully and don't let your tongue get bitten. *Disuru* is the process of eating using leaf media as a spoon. *Suru* or spoon in Javanese society is used to take hot or soupy food. At the end of the meal, the *suru* is thrown away with the food wrapper, which illustrates that kindness (like *suru* as a helper in eating) should not be remembered again.

(Kamal, 2016) says that the Islam of Javanese society is related to the mysticism of some which subsequently turned into Sufism. The Western world refers to it as Sufi. Mysticism or Sufism, both are forms of behavior in drawing closer to God. This is the new strength of the society known as the Islamic-Javanese or Javanese-Islamic society.

Clean Village as a tradition of the Javanese people is also full of clean and healthy living behaviors, where this is done once a year in the month of Syawal as a form of request to avoid all diseases, difficulties and other social problems (Dewi, 2018). It is said that this tradition is a fusion of Islam and Java, resulting in an Islamic-Javanese cultural syncretism. Clean Village is carried out in various places that are often used in social and economic activities. In addition, the Clean Village tradition also reminds the existence of human existence which is inseparable from the existence of God, the environment and society. In Islam it is known as the concept of *Habluminallah* and *Habluminanaas*. The whole that exists in this world is intertwined with each other. Meanwhile, related to habits or changes that occur in society, (Dewi, 2018) emphasizes that the cultural activities of the Javanese people in cleaning the village can be learned, one of which is the existence of broomsticks as a medium / cleaning tool. *Sapu lidi* hints at unity, where all levels of society must unite in bringing about change. In addition, there is also a torch as a symbol of light and courage that is not extinguished. The torch hints at the existence of a leader in the community as part of his duty to unite various interests. This leader is known in Javanese culture as "*sumunar lan anyinari cahyeng ngaurip*", which means being able to be a light for life.

METHODS

This research uses a normative or literature approach with qualitative descriptive methods. Data tracing was obtained through various literature that focused on research

variables, in this case the adaptation of new habits in line with health protocols during the Covid-19 pandemic and the tradition of healthy living in Javanese people. Data analysis is obtained through the data collection process; Reduce; presentation and recitation of the impulsion.

RESULTS AND DISCUSSION

Sickness in Javanese society is understood as a condition caused by God's destiny, will and will. Meanwhile, disease by *dongke* (public figures who are in charge of helping to heal) is said to be a body abnormality caused by abilities / potentials outside of humans and affects human supernatural abilities. This abnormality is able to control the human body. Abnormal activities caused by other humans are a violation of people's cultural values (Wicaksono, 2013).

Health communication in order to break the chain of spread of Covid-19 is part of the relationship between people that focuses on the attitudes and behaviors of individuals and communities in facing health issues and strives to maintain health (Hendariningrum, 2018). In this case, there is an interaction factor called a transaction, where the transaction takes place between health experts and between health experts and clients/patients. This is where verbal and non-verbal communication is required, written or oral. In other words, health communication is basically an application of the concepts and theories of communication in society, both individually and socially in addressing various health-related issues. It further said that health communication is related to: first, studies in strategies of influencing individuals and communities in health behaviors as well as being able to decide related to health-related matters. Second, health promotion and health maintenance. Third, health education, where this is an approach to behavior change related to the sensitivity of health problems. Fourth, the partnership process between the parties involved in it as an effort to understand health information.

The Behavior Change Manual issued by the Covid-19 Task Force (BNPB, 2020) states that the Government through the Covid-19 Task Force has formed sub-fields as part of the behavior change program (new habits), namely: socialization sub-fields, education sub-fields, and mitigation sub-fields. The three subfields can be described as follows:

Tabel 3.
 Covid-19 Task Force Sub-division

	SUB-FIELD OF SOCIALIZATION	SUB-FIELD OF EDUCATION	MITIGATION SUBFIELD
Assignment	Implement a behavior change program	Implementing behavior change programs in education units	Implement behaviour change programs in individuals or groups that do not believe in Covid-19
Focus	Dissemination of information directly to the public through field officers	Dissemination of information directly to the community through educators	Regions with high Covid-19 transmission rates
Goal	1. Individuals: women, vulnerable individuals, the elderly 2. Family: all social strata 3. Community: religion and customs 4. Institutions: government 5. Society: hard-to-reach areas	1. Individuals: students, educators, education staff 2. Institutions: formal, non-formal, informal 3. Family: the learner's family 4. Community: student and student activities	1. Individuals: who do not believe in Covid-19 2. Family: who are in a risky area 3. Community: who don't believe in Covid-19 4. Institutions: having a role and influence 5. Communities: areas at risk and high transmission

(Lassa, 2020) mentioning that the New Habit Adaptation policy implemented by the Government meets at least 3 (three) policy criteria, namely: *first, legitimacy input*. In its implementation, the New Habit Adaptation policy has a vision of saving the economy while saving people. This is contrary to the opinion of health experts, where the human element ideally takes precedence. Health follows economics, not economics follows health. *Second, process legitimacy*. In this case, all policies are held by those who really understand health problems, not just government officials. It is in this process that the community assesses the policies taken involving anyone. *Third, legitimacy output*. The quality of the policy will be seen from the results as expected together, but in reality this is not the case. The New Habit Adaptation Policy which is expected to suppress the spread of

the Corona virus is actually ignored by the public for various reasons and even increases the number of patients suffering from Covid-19.

Public policy as conveyed by Nugraha (Yanti et al., 2020), can be recognized through its characteristics, namely: *first*, made by the State. *Second*, regulating the life of a person or group that is a problem in an area. *Third*, there is influence over public policy taken. It further said that the implementation activities of a public policy include the preparation of an advanced set of regulations that are interpretations of the policy. For example, a law that gives rise to Government Regulations, Presidential Decrees, and others. Policy implementation is directed so that a policy can achieve its goals. For this reason, there are 2 (two) choices of steps, namely: implementing directly or through the formulation of *derivate/derivative* policies.

(Wulandari, 2017) calling the culture in Indonesia as a whole respects and instills the value of social care. The attitude of mutual respect, respect and mutual care is a culture of wisdom in participating in uniting the nation. Indonkotoresia. Covid-19 is a "test" of the attitude of the Javanese Islamic community in responding to this culture of wisdom. The adaptation of new habits as part of the change in people's behavior is re-instilled in oneself.

(Muhammad, 2012) says that Europeans in the colonial era regarded Indonesians as dirty indigenous people and did not know cleanliness. This was due to the behavior of people who used the river to clean themselves and clothes. It is this open space and does not show privatization that further gives rise to an attitude of staying away from society. This opinion was later refuted by the existence of photo documentation that is still stored in the Dutch Leiden Museum, where the elite of the Indonesian people do not show self-cleaning activities and clothes in the river. Thus it can be said that since a long time ago the Javanese people have been menalprivate space in terms of cleanliness.

Furthermore, Akmaliah (Muhammad, 2012) said that there were many wrong perceptions made by Europeans towards Javanese society. One of them is the perception that Javanese food is unhealthy. History records that in the early 1900s there was a biri-biri disease that spread to various countries. Although this disease is not contagious, it causes a lot of losses. Indonesia is no exception. Many workers who at that time worked in Bangka and Belitung (Chinese workers) suffered from this disease. This is due to the dirty environment and poor nutrition. On the advice of health researchers at that time, people with beriberi disease should be isolated and fed brown rice which must be imported from Java. Long story short the sufferers are slowly improving, and the number of deaths from

beriberi is decreasing. The success of brown rice from Java as a healing medium has proven successful and widely recognized. But the Dutch did not admit it. They remain racist towards Chinese workers. The Dutch consider that the main factor that causes pain is the dirty lifestyle of workers, and the healing process is a change in lifestyle.

Man in the Javanese Islamic perspective realizes that everything related to the cosmos is a form of balance and necessity that must occur. Man in his interaction in the environment requires obedience to God's will. That's why human behavior adjusts to what happens in society with full sincerity and responsibility in fulfilling and carrying out their social obligations (Balai, 2015). Thus it can be said that the change in behavior shown through the adaptation of new habits, in line with the spread of Covid-19, in this perspective is a must as a form of obedience of a servant to the will of the Almighty. The conflicts that can arise in this change of behavior should not be addressed with violence and violence, but are directed towards a logical mindset, in line with human reason.

(Kamal, 2016) said that Javanese society was born because kinship ties became a unity of society bound by living norms that could not be separated from elements of history, tradition, and religion. Javanese people know a certain social system through generations of relatives and social culture. The culture built by the Javanese people itself is the result of the adaptation of nature that is firmly instilled and deeply rooted, so that various social rules and social laws are based on this adaptation. The beliefs and culture of the Javanese people are also based on the extent to which everything related to humans is able to give experience to their views, as illustrated as follows:

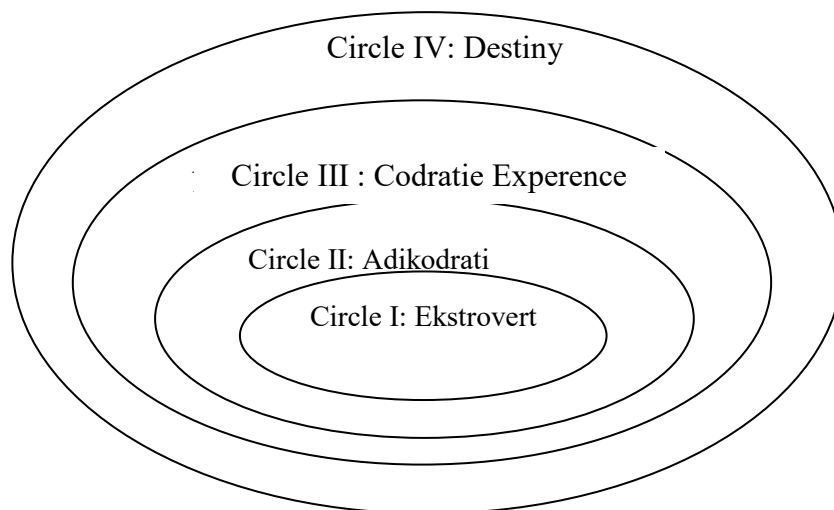


Figure 1.

Circle of Meanings of Javanese Society

Javanese society in Circle I is a relationship between man, nature, and the supernatural. Circle II is related to the existence of a power capable of controlling everything. Circle III deals with man's path to closeness to God. Meanwhile, circle IV is the determination of Divine destiny. Overall, it can be said that the concept of meaningfulness of human life, one of which is rooted in the unity of man with nature and other mystical things. That's why the entry of Islam is acceptable because of the acculturation carried out by religious propagators.

Javanese people are able to accept various rules, life guidelines, or policies issued by kings, elders, or religious leaders considering that policy criteria are logically able to be accepted by the community itself. These policies are further made into consistent and deeply rooted behavior into a tradition in Javanese society. For example, the clean tradition of the village. *First*, in terms of *legitimacy* input, this will emphasize the importance of a body and a decent place for activities. *Second*, in *process legitimacy* the policy is clearly issued by people who are truly recognized and trusted by the community, so as not to cause pros and cons. Policy makers are considered to have gone through a long process in deciding on new behaviors (traditions). *Third*, *the output of legitimacy* is fully perceived by various elements of society.

Another example is the prohibition on performing marriages in the Month of Sura. This policy in Javanese society was once considered a form of respect and devotion to the King. So that various events organized by the Palace will be attended and fully supported by courtiers and the community. The month of Sura is not an absolute prohibition, but it gives the community the opportunity to participate in feeling happiness in palace activities.

One of the main habits of Javanese people in a micro or family environment is to put *a jug* of water in front of the house to clean themselves before entering the house. This applies not only to guests, but also to hosts. In the palace environment, a container called *paidon* (*idu* = saliva) is provided, which is placed next to the throne as a place where a King can spit. In the current perspective, *doplets* or fluids from the body can potentially spread the virus. For this reason, salivating should not be arbitrary.

Javanese society according to research (Sunarno, 2012) emphasizes the state of healthy humans as a dynamic condition of a strong or firm heart and mind, which ultimately moves the *prima / rahayu* body towards behaviors that lead to safety / *slamet*. This definition contains 3 (three) meanings, namely: *first*, *a sense of determination*, where the heart and mind are strong in resisting all temptations and situations. *Second*, *the sense*

of rahayu (the body), where all the elements in the body (organs) function properly. *Third, slamet* (his life), where man in every cycle of his life, from birth to death experiences good luck. Furthermore, it is said that the Javanese people in maintaining and maintaining health are carried out through:

Table 4.

The Birth and Mental Health of the Javanese People

BIRTH HEALTH	INNER HEALTH
1. Enough clothing, food, boards	1. Fulfilling obligations (<i>dharma</i> / worship) through <i>Panca Bakti</i>
2. Activity according to portion (exercise)	2. Behavior: <i>sakbutuhe, sakcukupe, sakmadyane, sakbenere, sakmestine, and sakmanjate.</i>
3. Maintain a pattern of rest (do not force yourself to work continuously)	3. Does not violate the karmic system (<i>malima: mateni, madod, madon, maling, main</i>)
4. Cleaning yourself and the environment	4. <i>Tapa Brata</i> by reducing eating and sleeping (<i>dahar and bolster</i>).
5. Keeping hearts and minds stress-free (<i>sukerto</i>)	5. Not disappointed (<i>getun</i>); not alarmed (<i>sumelang</i>); not self-righteous (<i>pambeg</i>); and not ashamed (<i>isin</i>) admitting mistakes
6. Keeping life free from temptation (<i>temptation plan</i>)	
7. Not exposed to toxins and woe (<i>wisa kala</i>)	

Furthermore, as a whole (Sunarno, 2012) the concept of healthy sick in Javanese culture, as follows:

Healthy consists of 8 (eight) phases. Being healthy during pregnancy starts from happiness, obviously marital status, fulfilling needs or food and drink intake. Healthy birth is the readiness of the heart and mind in giving birth and preparing a name. Healthy infancy is characterized by its perfect physique and the baby's presence is well received in its immediate environment. The health of childhood is in its agility. Healthy adolescence is the notion of its duties and responsibilities. Healthy adulthood is hard work, having a comfortable life, good behavior and speech, and succeeding in a career. Healthy old age is an attitude of acceptance, patience, and being able to control lust. The health of old age is a form of surrender to God. Healthy death is calmness and readiness in the face of death.

Pain is basically a *state of taste*, pikir and unbalanced physique, which results in the non-fulfillment of human life targets (*arta, garwa, wisma, putra, turangga, kulila*).

Disease is a condition of disharmony or misalignment of the relationship between man and nature and supernatural things that give rise to imbalances.

The cause of pain (etiology) can come from 4 (four) sources, namely: *sabdo* (speech of people); *guna* (the ability to influence people through the supernatural); *wono* (environmental change or unhealthy environment); and *praloyo* (related to the acceptance of his condition). How to check through a preliminary assessment of someone who is considered capable of helping healing.

Determination of the disease (diagnosis) is carried out through: determination of *taste* by the person concerned; based on the opinions of others; based on the opinions of society and family; determined by the opinion of shamans or *smart people* who determine whether ah is a physical or mental (spiritual) disease. The search for treatment through oneself or the recommendation of *smart people*, herbalists or community leaders who are considered to have more abilities (*linuwih*).

Treatment (therapy) using *the method of titen* or *niteni*. This method is the result of the experience and observation of the "healer". Folk remedies are given as one of the means. Meanwhile, another way is in the form of providing "conditions" as an improvement in human relations with nature.

Divination (prognosis) through signs experienced and seen by man himself, and signs that can be seen by others. The signs seen by man himself, namely:

1. Tired, bored of the world, dream of traveling continuously = close to death less than 3 years
2. Longing for the deceased and dreams of repairing the house = close to death less than 2 years
3. Frequent sight of the invisible = close to death less than 1 year
4. Frequent viewing however only with personal eyes = close to death less than 9 months
5. Often hear things that others do not hear = close to death less than 6 months
6. Smelling that is closely related to death or mystic = close to death less than 3 months
7. Changes in vision (fire looks black, water is red) = close to death less than 2 months
8. The ring finger and middle finger are bent and then if the ring finger is raised and the middle finger follows = close to death less than 40 days
9. Wrists look severed when viewed from both eyes = close to death less than 1 month

10. Frequent viewing of one's own face = close to death less than 15 days
11. Lazy, not eating and drinking = close to death less than 1 week
12. Restless, defecation secretes black feces or worms = close to death less than 3 days
13. All body holes noticeably expel air and a feeling of self-pity = close to death in less than 2 days
14. Ankle muscles sagging and body sweating = close to death in less than 1 day
15. Swiping between the skin and not being felt, the pulse of the hand begins to be imperceptible = death is time.

Signs seen by others, namely:

1. His life was miserable = close to death less than 3 years
2. Uncharacteristically sudden change in behavior = close to death less than 2 years
3. All-new behavior = close to death less than 1 year
4. Drastic/reverse behavior change = close to death less than 6 months
5. Return to the nature of children = close to death less than 5 months
6. Dim vision = close to death less than 1 month
7. Light wilted eyes = close to death less than 1 week
8. Pale face, blank vision, flabby ears, shrinking nostrils, unsalted body odor, cold body skin = death is time.

Prevention (preventive) is carried out through physical contact restrictions. If signs appear that it can endanger the family, other people or the community, rituals will be carried out and involve the entire community (clean village, *tayuban*, *ruwatan*, etc.). Recovery (rehabilitation) is carried out throughout daily activities which will gradually show an improvement in health or a decrease in health.

Human typology, consisting of 7 (seven) realms that have an effect on basic human nature, namely: *bramono realm* (red/fire/sun = greedy); *pandita realm* (water/white = desire, power, treasure, position); *queen realm* (black/land = not accepting, commanding); *natural brojo* (wind/yellow = outside force/*karosan*, *kaprigelan* and inner force/ability in terms of intelligence); *nature prabowo joyo* (colored stars = 12 human traits); *nature condro wahono* (moon/gray = lust for pleasure, and lust for *katresnan*/affection); *watonggo realm* (space/blue = five senses that can be used as a means for humans to interact with other creatures and fill the world's realm).

Javanese people consider that the *pangarsa sense* is the deepest or core feeling. The implication will be to bring people to think more clearly, critically and reasonably, and away from the emotional side. Javanese society strongly opposes everything that is not based on an attitude of reason in line with the values upheld. The behavior of "*kulak jare adol jare*" (thinking based on someone else's words or opinions that are not necessarily true) is a form of a person's inability in a rational mindset to seek the real truth. That's why Javanese people are attached to the term "*aja sukur muna lan muni*" (don't just think and talk) (Suwandi & Setyobudi, 2020). In addition, society, especially Javanese Islam, views something not only on the basis of reality, but also needs to be explored the spiritual side behind it. In other words, all legal products, norms and social values based on religious values must be able to have a dialectic and be able to harmonize themselves with aspects of Javanese society. It is through this dialectic that society both individually and socially accepts each new understanding gained.

The world in the perspective of Javanese society is a cycle called *memayu hayuning bawana*, where everything in this world must be taken care of, including oneself. *To make hayuning bawana* itself means to beautify/beautify the world. Getting sick is one of the human cycles. In time man will feel pain, but on the other hand it is also taught that guarding oneself from activities that damage the body is necessary in human survival.

CONCLUSION

Long before the implementation of a clean and healthy living culture, the Islamic-Javanese community has carried out this practice, not only on an individual scale but also on a social scale. The noble values taught by the Islamic-Javanese community should ideally be able to become community guidelines in complying with health protocols through 3M and 5M which are continuously echoed by the government during the Covid-19 pandemic. Health in Javanese society is not limited to physiology, but also includes mental and mental health, where all three will give rise to calm attitudes or behaviors in life and ultimately towards a happy individual. One of the keys in dealing with Covid-19 is not to panic (calm down) and make yourself happy so that the immune system is strong.

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