

The Internalization of Local Wisdom in the Buddhist Kampong for Mitigating COVID-19

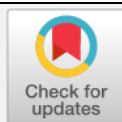
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ABSTRACT

Communities across the globe are grappling with the COVID-19 pandemic by leveraging their local wisdom, and the Buddhist Kampong in Sodong Hamlet is no exception. Buddhist Kampong has experienced minimal COVID-19 exposure, demonstrating a proficient response to the pandemic. However, this success story remains largely unknown to various stakeholders, necessitating comprehensive research to delineate and elucidate the intrinsic value of local wisdom and its assimilation process. Using an ethnographic approach, this two-year research project was carried out in Sodong Hamlet, Gelangkulon, Sampung Ponorogo, East Java, Indonesia. Primary and secondary sources were tapped, with research informants identified as traditional, religious, and community leaders. Data collection encompassed interviews, observations, and document recordings, all analyzed using an interactive model. The findings revealed a distinct value system within the Buddhist Kampong, shaping their approach to COVID-19 mitigation. This value system revolves around the principles of Memayu Hayuning Kulawarga, Memayu Hayuning Sasama, and Memayu Hayuning Bawana, influencing the community's engagement in check-in rituals, care for sasomo and cooperation, and the restoration of padasan and diyang. The figures embodying this local wisdom guide community members in internalizing customs, religion, and parental teachings. The internalization process unfolds through exemplary habituation, socialization, and the cultivation of moral motivation, empowering citizens to navigate the challenges posed by the COVID-19 pandemic effectively.

Keywords: COVID-19; Local Wisdom; Mitigation Strategy; Pandemic Management; Village Resilience

1. Introduction

It has been over two years since the onset of the COVID-19 pandemic in Indonesia. Tracing back, the confirmation of Corona Virus Disease 2019 or COVID-19 in Wuhan, China, in December 2019 marked the beginning of its global spread to all corners of the world (Lu et al., 2020; Musa et al., 2022). The highly contagious nature of COVID-19 has proven challenging to contain, posing a threat to the survival of the global community. This incident has shocked and catalyzed significant changes across various aspects of life, impacting political, economic, social, and cultural realms.

The widespread transmission of the virus extends beyond China, affecting almost all regions of the world, including Indonesia (Mona, 2020). This global impact prompted the World Health Organization (WHO) to declare a global emergency in 2020 (World Health Organization, 2020). Although the COVID-19 pandemic has subsided, it has left behind numerous stories and events that merit further research and can serve as valuable sources of education and inspiration. Among these stories is the resilience demonstrated by various communities in Indonesia, utilizing local wisdom as a guiding reference in their efforts to mitigate the effects of the COVID-19 pandemic.

Local wisdom encompasses the noble values, way of life, knowledge, and wisdom of a local community, addressing various problems in meeting their needs. These perspectives embody local wisdom, interpreted as the societal conception within a specific locality, influencing decisions in solving life's problems (Ranto, 2017). Such perspectives and conceptions are profound thoughts and initiatives containing values that shape a supportive society's attitudes, actions, and behavior (Fakhriati & Erman, 2022). They represent the sum of cultural characteristics most individuals share due to early-life experiences.

Local wisdom, functioning as a community's collective memory, not only preserves traditions and customs passed down from generation to generation but also fosters a good and harmonious life system within the social and natural environment, as well as in connection with the One Almighty Creator (Ismail et al., 2020). The values inherent in local wisdom have been imparted by ancestors over an extended period, forming an essential part of cultural heritage passed down through generations (Casram & Dadah, 2019). Consequently, local wisdom becomes cultural values that evolve into a conceptual framework embedded in the minds of community members, who perceive it as a valuable and crucial guide in their lives (Koentjaraningrat, 2009; Nordgren, 2019).

This cultural reservoir of knowledge is used as a reference by local communities, including the Buddhist Kampong of Sodong Hamlet, Ponorogo, in mitigating the COVID-19 pandemic (Hannan & Triyaningsih, 2021; Maulipaksi, 2020).

Local wisdom in Sodong serves as a guiding principle in responding to the COVID-19 pandemic. Residents of Buddhist Kampong in Sodong Hamlet exhibit a notable absence of excessive anxiety, maintaining their daily activities with a sense of harmony, cooperation, and tolerance akin to their pre-pandemic practices. This hamlet's social situation and conditions remain relatively normal, reflecting the atmosphere before the onset of the Covid-19 pandemic. Despite this, community members do not underestimate the threat of COVID-19 and actively strive to avoid infection while adhering to the local wisdom values of their community (Hanif et al., 2022). By grounding their actions in this local wisdom, community members effectively mitigate the impact of the COVID-19 pandemic.

In contrast, other hamlets in Ponorogo Regency present a different scenario. Residents in various hamlets are unprepared and grapple with excessive anxiety. This unpreparedness manifests across different aspects of life, particularly in social interactions. Once simple,

community life becomes awkward, marked by avoiding greetings, maintaining distance, and a general sense of mutual distrust. These behavioral changes represent a humane response to the uncertainties posed by the COVID-19 pandemic, serving as anticipatory actions to navigate these challenging times.

Problems arising from the COVID-19 pandemic necessitate proper management to preserve well-developed social ethics and maintain balanced, harmonious relations among people and their environment. Failure to address these issues effectively may lead to disruptions and social disharmony.

The commitment of Buddhist Kampong residents to local wisdom significantly influences their ability to mitigate COVID-19. These values did not emerge hastily during the COVID-19 pandemic; they evolved through a protracted and crystallized process spanning previous generations. Passed down from generation to generation, these values aim to provide a foundation and reference for future generations in shaping their attitudes, actions, and behaviors when confronting challenges, including natural and social disasters.

The local wisdom values in Buddhist Kampong of Sodong Hamlet continue to grow and develop in tandem with the dynamic nature of the community. They are internalized from one generation to another, empowering the current generation to effectively address the challenges posed by the COVID-19 pandemic. However, this knowledge is not widely known, particularly beyond the boundaries of the hamlet. Consequently, this research is essential as it aims to describe and elucidate the local wisdom values of the Buddhist Kampong community in mitigating the COVID-19 pandemic and its internalization process. The anticipated outcome is that the research findings outlined in this article will serve as a valuable source of education and inspiration for the broader community in navigating various disasters, such as the COVID-19 pandemic.

2. Literature Review

In a study conducted by Indonesia Corruption Watch (ICW), non-governmental Local wisdom comprises noble values, life perspectives, knowledge, and the collective wisdom of a local community in addressing various challenges to meet their daily needs (Muhammad & Yosefin, 2021). It is also defined as the community's conception within a specific locality, influencing decisions to solve life's problems (Ranto, 2017). This perspective on life and knowledge manifests in diverse strategies local communities adopt to address various problems and fulfill their needs (Fakhriati & Erman, 2022).

Functioning as a repository of collective memory for local inhabitants, local wisdom preserves traditions and customs passed down through generations and fosters harmonious living arrangements with the environment (Ismail et al., 2020). The values inherent in local wisdom have been imparted for generations, evolving into essential social norms that serve as guidelines and orientations for individuals' daily lives (Casram & Dadah, 2019).

Beyond being a way of life, local wisdom acts as a filter for external cultural influences, accommodating appropriate external cultural elements while guiding cultural development (Pesurnay, 2018). Consequently, supporters of local wisdom internalize its principles within the community.

The internalization of local wisdom values is an endeavor to incorporate cultural values originating from the external world into the internal domain of individuals (Toomela, 1996). The values from the external world can encompass universal, absolute, and objective values. In psychological terms, internalization involves adapting one's beliefs, values, attitudes, behavior, practices, and standard rules (Kaspullah & Suriadi, 2020).

Internalizing these values typically commences with the delivery of information, introducing individuals or groups to the values to be internalized. This conveyed value formulation may shape standard norms or stories illustrating moral dilemmas. The acceptance of value information depends on factors such as the content of the value, the agent or conveyor of information, and the medium used (Umar & Tumiwa, 2020). Individuals or groups will cognitively and effectively respond to the conveyed value information. If the new value information aligns with and expands existing values, it will be readily accepted and integrated with belief (cognitive resonance). Conversely, rejection is likely if the new value information contradicts existing values (Cahill et al., 2017; Setiadi, 2020). Over time, these values transform into beliefs, influencing attitudes, actions, and behavior.

Internalizing values typically involves three stages:

- 1) Value Transformation Stage: This initial stage primarily consists of verbal processes confined to the cognitive domain. It entails the one-way transfer of messages from the messenger, focusing solely on cognitive aspects.
- 2) Value Transaction Stage: In this subsequent stage, there is an active exchange of views regarding specific values between the information conveyor and receiver. This stage involves a more dynamic interaction.
- 3) Transinternalization Stage: The final stage involves a deeper discussion and personality communication. The recipient internalizes the information by providing examples, habituation, and conditioning, aligning their behavior with the expected values (Hakam & Nurdin, 2016).

Tanujaya et al. emphasized that as individuals or groups progress through these stages of internalizing values, they understand and internalize them, motivating their behavior and actions. This understanding actively encourages individuals who have internalized these values to practice them (Tanujaya et al., 2018).

The internalization process is not uniform among individuals, as the values within a person's internal realm vary, and the phases of life they go through differ (Ritzer, 2019). Researchers apply this concept to shed light on the internalization of local wisdom values in mitigating the COVID-19 pandemic for the residents of Buddhist Kampong in Sodong Hamlet.

3. Research Methodology

This study employs a realist ethnographic qualitative approach, where the researcher observes the group culture under natural conditions (O'Reilly, 2012). In this context, the group culture under examination is the local wisdom value of the Kampong Sodong Buddhist community in mitigating the COVID-19 pandemic and its internalization process among community members.

The research took place in Sodong Hamlet, Gelangkulon Village, Sampung District, Ponorogo Regency, East Java Province, Indonesia, for two years, from April 2020 to April 2022, focusing on social situations. In ethnographic qualitative research, the term "population" is eschewed in favor of a social situation comprising three interacting elements: place, actors, and activities.

Data sources encompass both primary and secondary sources. Primary data emanates from informants, including traditional, religious, and hamlet government officials, who act as actors and witnesses in the internalization process. Secondary data is gathered from various sources, such as comments, views, or discussions about cultural values serving as community references

in disaster mitigation. The data collection techniques involve interviews, observation, and document recording. To ensure data validity, the researchers employ source triangulation.

The obtained data undergoes analysis using the Miles and Huberman interactive model (Miles et al., 2014). This analysis comprises data reduction, data display, and conclusion drawing/verification moves and occurs continuously until the data reaches a saturation point and is considered satisfactory.

4. Results

4.1. A Concise Overview of Buddhist Kampong in Sodong Hamlet

Buddhist Kampong is situated on the slopes of Mount Deng and Sangha Hill within Sodong Hamlet. Sodong Hamlet functions as a regional unit under the administration of Gelangkulon Village, Sampung District, Ponorogo Regency, East Java Province, Indonesia. This region comprises hills adorned with vibrant, lush trees 368 meters above sea level. It is located at coordinates 7 degrees 50 minutes 36 seconds South latitude and 111 degrees 9 minutes 16 seconds East longitude.

Access to this hamlet is available through two village roads. The first route involves passing through Gelang Hamlet and Kroyo Hamlet, ascending via the slopes of Mount Bungkus. The second route traverses Pagerukir Village in Sampung District and serves as the primary alternative for entering and leaving Sodong Hamlet, featuring a more gradual slope and a road surfaced with cement.



Figure 1. Map of Sodong Hamlet, Sampung District, Ponorogo Regency

Source: Prepared by the Author (2022)

The population of Sodong Hamlet is 465 people, comprising 226 men and 239 women. The Sampung area, including Sodong Hamlet, has been inhabited by humans since the Middle Stone Age (Mesolithic), dating back 145 million years. Archaeologist van Stein Callenfels successfully reconstructed this historical evidence between 1928 and 1931. The name of this hamlet is traceable through records of the Dutch East Indies Colonial Government.

In 1837, as part of the expansion and colonization efforts in the Badegan and Sampung areas, the Dutch Colonial Government entered this region and documented the presence of people in the hills. These individuals lived in dwellings or houses constructed with roofs and walls made of leaves. From this account, a narrative emerged, giving rise to the term Sodong, derived from “*deso godong: sodong*.”

4.2. Local Wisdom's Role in Mitigating the COVID-19 Pandemic

The residents of Buddhist Kampong in Sodong Hamlet perceive the COVID-19 pandemic as a phenomenon akin to what their predecessors endured. They attribute the outbreak to disharmony in inter-cosmic relations, human connections with the divine, and human interactions with their social and natural surroundings. Guided by their philosophy of life, encompassing *Memayu Hayuning*, *Memayu Hayuning Kulawarga*, *Memayu Hayuning Sasama*, *Memayu Hayuning Bawana*, the community is predisposed to undertake specific actions: *Nyadran Danyang Gadung Melati*, *Tapa Melek Ngalong*, *Peduli Sasomo*, and *Gotong Royong*, aligning with these life conceptions.

These values, ingrained in the principles of *Memayu Hayuning*, are realized, used as references, and manifested in various activities by the Buddhist Kampong community. The wisdom encompasses several values:

- 1) Religious Values: Residents adhere to the teachings of their ancestors in their relationship with the divine, based on their respective customs and religions.
- 2) Collaborative Value: The community engages in joint and voluntary efforts to mitigate the COVID-19 pandemic, fostering smooth and cooperative activities. Gotong-royong, deeply embedded in society, reflects interdependence, togetherness, deliberation, and cooperation.
- 3) Moral Values: Residents grow and develop with morals embodied in customary norms, guiding their social interactions. These moral values include vertical connections with the divine and horizontal relationships with the social and natural environment.
- 4) Tolerance Value: Residents coexist peacefully Despite religious differences within the community, encompassing Buddhists and Muslims. Religious diversity does not disrupt interpersonal relationships.
- 5) Concern Value: Residents demonstrate care for their environment, both social and natural. Efforts are made to prevent damage to the natural surroundings and water resources, with a commitment to repairing existing environmental damage. Community members also assist those in need, including mitigating the COVID-19 pandemic.
- 6) Responsibility Value: The peaceful existence of the Sodong Hamlet community during the COVID-19 pandemic is attributed to their adherence to entrenched noble values. Residents exhibit self-awareness, recognizing the implications of intentional or unintentional behavior in the present life and the hereafter. This sense of responsibility fosters careful actions and continuous efforts towards improvement, nurturing appreciation, respect, trust, and love within the community.

4.3. Internalization Process of Local Wisdom Values in Mitigating the COVID-19 Pandemic

The local wisdom values of the Buddhist Kampong community in disaster mitigation, encompassing natural, non-natural, and social disasters, have evolved in tandem with dynamic community support. These values were cultivated long before the onset of the COVID-19 pandemic, and with the spread of COVID-19, the people of Buddhist Kampong in Sodong Hamlet intensified their internalization process. Recognizing that these local wisdom values have withstood the test of time, religious leaders (both Buddhist and Islamic), traditional leaders, and hamlet government figures actively internalized them within the Buddhist Kampong community. The process of internalizing values involves the following aspects:

1) Exemplary

Traditional leaders, community leaders, religious leaders, and youth leaders exhibited wise behavior, maintained composure, and implemented disaster mitigation measures deeply ingrained in the people of Sodong Hamlet. The actions of these community leaders, aligned

with local wisdom, were consistent with the government's advice through the COVID-19 health protocol.

These figures' calm and alert demeanor translated into various actions, including organizing *nyadran* ceremonies and participating in the restoration of *padasan* through cooperation. They limited direct interaction (physical contact) with individuals outside the hamlet, encouraged relatives from afar to avoid visiting, and utilized mobile phones for communication. They also performed rituals of counter-conduct, repaired *padasan*, and observed bathing rituals. These exemplary actions inspired community members to follow suit, fostering collaboration in restoring *padasan*, conducting *nyadran* ceremonies, and more.

2) Habituation

Traditional leaders, community leaders, religious leaders, and youth leaders encouraged families and residents in their vicinity to adopt the disaster mitigation practices inherited from their predecessors. They consistently instilled the habit of incorporating these practices into daily life. Beyond participating in the reciprocation ritual, leaders and their families restored *padasan* and *diyang*. Additionally, parents adopted the habit of cleansing themselves before entering the house after activities outside the home.

Leaders, religious figures, and heads of families familiarized themselves and extended these practices to family members and the surrounding environment. They created situations and conditions to habituate community members to disaster mitigation, such as placing *diyang* in front of houses during celebrations and installing *padasan* on public hamlet roads and places of worship.



Figure 2. Residents Practicing Post-Activity Cleaning

Source: Prepared by the Author (2022)

3) Socialization

Traditional leaders, Buddhist and Islamic leaders in Sodong Hamlet consistently socialize the disaster prevention values during various occasions such as *nyadran* ceremonies, celebrations, and similar events. These values, passed down from their predecessors, have been tested and are believed to be true and relevant in influencing the attitudes and actions of community members in mitigating COVID-19.

The socialization of COVID-19 mitigation is conducted through billboards and posters strategically placed at village posts, main roads, places of worship, and public facilities within the hamlet. As conveyed by the informants and observed above, the enculturation of local wisdom took place well before the COVID-19 pandemic. This proactive approach is driven by

the community's recognition of the ongoing potential threat of a "*pagebluk*," a deadly disaster that is always looming.



Figure 3. Socialization by Buddhist and Islamic Leaders to Youth on COVID-19 Awareness and Coping Strategies

Source: Prepared by the Author (2022)

4) Moral Motivation

Traditional leaders, community leaders, religious leaders, and youth leaders have been actively motivating family members, neighbors, and the Sodong Hamlet community to avoid excessive anxiety and prevent the spread of COVID-19 in the area. They emphasize awareness, urging families with members abroad not to return home during the pandemic. Additionally, these leaders impart noble teachings about the principles of life and how it should be lived.

Community leaders perceive nature as a true teacher, highlighting the belief that everyone's destiny is predetermined and that the Almighty provides for all living beings. They encourage following the path of truth with sincerity, assuring that those committed to their efforts will succeed. The leaders counsel against adopting harmful behaviors and stress the consequences of individual actions, emphasizing the need to do one's best while entrusting the rest to the Creator.



Figure 4. Village Leaders of Gelangkulon and Kamituwo in Sodong Hamlet Motivating Community Members in Response to the Covid-19 Pandemic

Source: Prepared by the Author (2022)

This noble speech is consistently internalized within the community, becoming an integral value. The use of noble speech serves as a reference and guideline for the people of Sodong Hamlet in addressing various issues, including the COVID-19 pandemic.

5. Discussion

Local wisdom represents a community's noble values, perspectives on life, knowledge, and wisdom, guiding responses to various challenges in meeting their needs (Muhammad & Yosefin, 2021). The community's shared understanding of a specific locality also influences decisions to address life's problems (Hanif & Retno, 2019). These perspectives and concepts reflect profound reflections and exercises of initiative, encapsulating values that shape the supporting community's attitudes, actions, and behavior.

Functioning as a repository of collective memory, local wisdom not only preserves traditions and customs passed down through generations but also fosters good and harmonious governance in social and natural environments and with the Creator (Ismail et al., 2020). Ancestors have imparted the values within local wisdom across generations (Casram & Dadah, 2019). Essentially, local wisdom constitutes a system of cultural values, representing valuable and important concepts by community members. These concepts serve as guides and orientations for individuals' lives (Koentjaraningrat, 2009).

The orientation of cultural values aligns with fundamental aspects of life, human work, human positioning in space and time, human relations with the natural surroundings, and human relations with each other (Seremetakis, 2017). These five basic problems form the framework for variations in cultural value systems.

A cultural value system forms the worldview of the community it supports. This worldview typically encompasses values selectively adopted by individuals or groups in society. Consequently, the cultural system becomes a highly participatory activity, serving as the foundation upon which people construct their society and identity. Culture and society share an inseparable relationship—culture grows with the supporting community, establishing a close bond. It is inconceivable to have culture without humans, and vice versa, as all humans inherently possess culture. Culture is the outcome of learning, generating knowledge and

experience. This acquired knowledge and experience are instrumental in interpreting values and shaping attitudes, behavior, and group dynamics (Benito et al., 2019). Recognized as good, right, and wise, these values are upheld and deemed crucial for inheritance and internalization by the succeeding generation.

Internalization of cultural values is essentially an endeavor to transform cultural values originating from the external world into internal assets for an individual or group (Bryant, 2019). The values from the external world can take the form of universal values, absolute values, and objective values. In psychological terms, internalizing these values involves adjusting beliefs, values, attitudes, behavior, practices, and standard rules within an individual (Hakam & Nurdin, 2016; Kaspullah & Suriadi, 2020). The cultural values internalized in this context are the objective values specific to the locality of the Sodong Hamlet community.

The process of internalizing values typically commences with the delivery of information, introducing a person or group to the internalized values. The formulation of values conveyed can be standards, norms, or narratives involving moral dilemmas. Whether or not the value information is received depends on the value content, the agent or information conveyor, and the media used. Value information is processed cognitively and effectively. If the new value information aligns with and extends existing values in an individual or group, it will be accepted easily and integrated with beliefs (cognitive resonance). However, there will be rejection if the new value information is incongruent (Kassin, 2022). Over time, this value will transform into a belief and subsequently influence attitudes, actions, and behaviors. Values that evolve into beliefs and motivate attitudes and actions become self-principles, continuing to shape one's character and personality.

The process of internalizing cultural values generally involves three stages (Zittoun & Gillespie, 2015):

- 1) Value transformation stage: Only verbal processes occur at this stage, exclusively engaging the cognitive domain and transferring messages from the transmitter of value information to the recipient of value.
- 2) The value transaction stage: In this stage, there is a process of actively exchanging views about a certain value from the information transmitter with the recipient. Here, one can feel the influence directly.
- 3) The stage of transinternalization: In this stage, there is a deeper discussion process accompanied by personal communication between the giver and the recipient of the information. Through example, habituation, and conditioning, the giver of information influences the recipient to behave following the expected values (Hakam & Nurdin, 2016). Tanujaya et al. emphasized that through this stage of internalizing cultural values, a person or group of people not only knows and understands but becomes motivated to act. People who have lived it can be encouraged to practice these values (Tanujaya et al., 2018). The internalization process experienced by individuals is not always the same because the internal values of a person vary, and the phases of life they go through are different (Ritzer, 2019). This study is limited to the internalization process in children, adolescents, and adults.

The Buddhist Kampong community's local wisdom concerning COVID-19 mitigation encompasses noble values that guide the lives of the Sodong Hamlet community. These values represent the collective ideals deemed virtuous, correct, and valuable by individuals or groups of villagers, serving as references and guidelines in responding to the COVID-19 pandemic. These values predate the current generation and are integrated into the fabric of life in Sodong

Hamlet. Despite its historical roots, local wisdom remains influential, shaping the actions and behavior of present-day residents. Local wisdom serves as a foundational belief, motivating the people of Sodong Hamlet to undertake various measures for COVID-19 mitigation. Similar practices are observed in other local communities in Indonesia (Virgiana & Novitasari, 2022).

The values of *memayu hayuning pribadi*, *memayu hayuning kulawarga*, *memayu hayuning sasama*, *memayu hayuning bawana* are embraced by various local residents in Java and can be considered universal. These values remain deeply rooted in the village as community members actively support and transmit them across generations. Consequently, it can be affirmed that *memayu hayuning pribadi*, *memayu hayuning kulawarga*, *memayu hayuning sasama*, *memayu hayuning bawana* are internalized by the residents of Buddhist Kampong in Sodong Hamlet. This aligns with a sociological perspective that recognizes community values extending beyond individual members, emphasizing the need for community-wide internalization of local wisdom (Toomela, 1996).

These values predispose the community to engage in various activities such as *tolak balak* (Nyadran Danyang Gadung Melati, Tapa Melek Ngalong), *perduli sasomo-gotong royong*, *restorasi padasan*, *diyung*, and more. These activities manifest and actualize values that have evolved into self-principles and have been institutionalized, encompassing religious values, cooperation, responsibility, and care.

Upon closer examination of the internalization process of local wisdom by the people of Buddhist Kampong in Sodong Hamlet in addressing the COVID-19 pandemic, it can be delineated that the process unfolds in three stages. Firstly, the value transformation stage involves traditional, religious, youth, hamlet governments, and family heads (parents) disseminating valuable values as references and guidelines in COVID-19 mitigation. This is achieved through various means such as greetings, lectures at celebrations, social gatherings, sermons, posters, and similar channels.

Secondly, the value transaction stage involves internalizing values through communication and interaction between community leaders and members. Leaders and parents strive to exemplify ideal behavior in dealing with the COVID-19 pandemic.

Thirdly, the transinternalization stage signifies the internalization of values verbally and through personal communication demonstrated by community leaders. This involves exemplary actions, habituation, and conditioning to encourage wise behavior following the values of local wisdom. The community's internalization process aligns with learning theory principles, including providing understanding, habituation, modeling, and reinforcement (Eiser, 2011).

The successful internalization of local wisdom in mitigating COVID-19 in Buddhist Kampong of Sodong Village is evident through the community's ability to comprehend, appreciate, and effectively respond to the pandemic. An indicator of this success is the absence of excessive anxiety among community members, and no residents of Sodong Hamlet have contracted COVID-19. This achievement can be attributed to the crucial roles played by traditional leaders, religious leaders, and other community figures. Their influence extends to fostering and regulating the attitudes and behavior of community members in alignment with the established values. Community members emulate their leaders, believing in their knowledge, understanding, and adherence to social norms. This aligns with the depiction of traditional society, where community leaders are perceived as all-knowing individuals, and their actions are regarded as rule-based patterns to be followed (Damayanti, 2020). The high loyalty of traditional communities to their leaders is rooted in the leaders' perceived wisdom, knowledge-sharing ethos, and commitment to the community's collective well-being.

6. Conclusion

Local wisdom in disaster mitigation was deeply ingrained in the Buddhist Kampong community long before the current generation and the onset of the COVID-19 pandemic. This value has evolved into a revered concept embraced by the people of Sodong, serving as a foundation for assessing, acting, and behaving in both personal and social life. The community believes life will proceed peacefully and harmoniously, preventing dangers. Consequently, the emergence of the COVID-19 pandemic is perceived as a result of cosmic disharmony, and this wisdom encapsulates religious, moral, tolerant, cooperative, concerned, and responsible values. Local wisdom, as conveyed by community leaders, customs, religion, hamlet administration, youth, and parents, undergoes a process of internalization within families, among residents, and throughout the Buddhist Kampong community. This internalization is facilitated through exemplary habituation, socialization, and the cultivation of moral motivation. The depicted internalization process comprises value transformation, transaction, and trans-internalization stages. The effectiveness of this internalization process is attributed to the synergistic interaction among the location, actors, and activities (social situations). Consequently, local wisdom becomes known, understood, and practiced within the community, guiding attitudes and actions to mitigate the COVID-19 pandemic.

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8. Declaration of Conflicting Interests

The author has declared no potential conflicts of interest concerning this article's research, authorship, and/or publication.

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