

The Impact of Covid-19 on The Social and Cultural Life of The Balinese Community from The Perspective of Hinduism Education

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Abstract

The Coronavirus (Covid -19) has been declared a Pandemic by the World Health Organization or what is called the World Health Organizer (WHO), because it has spread to almost all countries in the world. Efforts to contain the spread of this virus are continuously being carried out, but in implementation it is inevitable that new impacts or problems will arise in the adjustment. It is very important for us to understand the impact of the arrival of Covid-19 on the socio-cultural life of the Balinese people so that the government does not only focus on preventing the transmission of Covid-19, but also on the sustainability of the socio-cultural life of the Balinese people which may not work due to the policies implemented. The purpose of this research was to provide an overview and explanation of the nature of the Corona virus and Hinduism education as a way of responding to the current pandemic situation. This research was carried out in Bali. The approach in this study was a descriptive qualitative approach, which explained the picture of the socio-cultural life of the Balinese Hindu community in the midst of the Covid -19 Pandemic. This study aimed to determine the effects of the Covid-19 Pandemic so that it can be used as learning in the future to face similar disasters. The effects of this Pandemic were also studied from the perspective of Hinduism education. As a result of the arrival of the Covid -19, many significant changes have occurred in Bali. The results showed that the socio-cultural life of the Balinese people followed new adjustments or adaptations to anticipate the development of the Covid-19 outbreak. These adjustments include regulations, religious activities (regarding traditions) and social activities.

Keywords: Covid-19; Social; Culture

Introduction

Social culture is an inseparable entity within a society. In a society, there is its respective social and cultural life. This is due to the customs of society that originate from the way people think and their ethics that are intended in social life. The social and cultural life of the Hindu community in Bali, generally involves a group of people engaging in direct interactions, mingling together, and possessing a strong spirit of cooperation in the practice of their traditions, culture, and religious rituals. However, since the outbreak of the Coronavirus (COVID-19) pandemic, significant changes have occurred in the social and cultural life. The influence of Covid-19 on the social-cultural life of the Balinese community has resulted in the formation of new cultural practices, which began with regulations, social activities, and religious practices. In terms of preventing the spread of the Coronavirus (COVID-19), limitations have been placed on the mobility of the community in engaging in social and cultural activities as they did prior to the pandemic. The Balinese community, which was once enthusiastic in its spirit of mutual cooperation, is now constrained by the regulations issued by the government. Numerous adjustments have been made in the social and cultural life of the Hindu community in Bali amidst this pandemic. These adjustments will inevitably lead to changes in the social and cultural life,

resulting in both positive and negative impacts on the continuity of Balinese social and cultural life. It is due to these changes in social culture that the researcher has chosen the title "The Impact of the Coronavirus (COVID-19) on the Social and Cultural Life of the Balinese Community".

According to Sofyan et al. (2019), local wisdom refers to the cultural diversity of a region that should be developed based on the existing potential, benefits, or features that identify a place within a society. Sufia et al. (2016) state that local wisdom serves several functions, including acting as a marker of regional identity, as a concept to unite the community with their religion and beliefs, as a symbol of togetherness among people, and as a reciprocal relationship between individuals and groups. Sofyan et al. (2019) further emphasize that local wisdom encompasses the cultural diversity of a region that should be developed based on the potential, benefits, or features that identify a place within a society. Sufia et al. (2016) argue that local wisdom serves various functions, such as acting as a marker of regional identity, as a concept to unite the community with their religion and beliefs, as a symbol of togetherness among people, and as a reciprocal relationship between individuals and groups. Humans are social beings who perform assigned tasks in social situations. This function is determined by an individual's willingness and ability. Social activities often involve a large number of individuals and are not primarily driven by personal benefits. However, the structure of social class creates boundaries and economic, cultural, and social barriers that limit people from interacting with those from other groups. Character education in classrooms aims to prevent the formation of social boundaries within groups.

Social culture is an inseparable aspect of social existence. There is a social-cultural life present in every community, each with its own distinct characteristics and significant contrasts. This phenomenon is rooted in communal behavior originating from human ethics and spirit, intended for social living. The social and cultural life of the Hindu community in Bali, generally involves a group of people engaging in direct interactions, mingling together, and possessing a strong spirit of cooperation in the practice of their traditions, culture, and religious rituals. However, there have been significant socio-cultural changes since the emergence of the Covid-19 pandemic. The influence of Covid-19 on the social-cultural life of the Balinese community has resulted in the formation of new cultural practices, which began with regulations, social activities, and religious practices. The execution of social-cultural activities always involves a large number of individuals, as cooperation is believed to strengthen the sense of brotherhood and expedite task completion.

Culture within the Balinese system is constantly renewed and subject to change. Such renewal or changes occur as a result of the development or evolution of time, which influences the development of human concepts and ideas in perceiving their surrounding environment. Hence, individuals are referred to as the "contributors to society and culture." Humans are constantly changing, renovating, and growing, and they can even undergo evolutionary development of their society and culture. Koentjaraningrat classified cultural aspects in Bali into seven categories: linguistic systems, technology, economy, social structure, knowledge, arts, and religion. These components are crucial to the culture. Meanwhile, there are five aspects that need to be understood regarding Balinese and Hindu culture, specifically:

1. Art (dance, music, sound, architecture, etc.)
2. Way of life (linguistic system, kinship system/*menyamabraya*)
3. Institutional system (customs/*pakraman*, *seka* groups)
4. Social system (varna system)
5. Belief system (sacral, secularization, and profane)

Regarding the restrictions on the community's mobility to engage in social and cultural activities as before to prevent the spread of Covid-19, the Balinese community, which was once highly enthusiastic about communal activities, is now constrained by government regulations imposing limitations on community activities. Consequently, significant changes have occurred in the social and cultural life of the Hindu community, particularly in Bali. In this context, during the pandemic, it is crucial to minimize time-consuming communal activities such as social and cultural events. During this adjustment, it becomes evident that there will be both positive and negative impacts on the social and cultural life of Balinese society.

It is essential for us to understand the impact of Covid-19 on the social and cultural life of the Balinese community so that the government can focus not only on preventing the transmission of Covid-19 but also on the continuity of the social and cultural life of the Balinese community, which may be hindered by the implemented policies. Covid-19 is a highly lethal virus that poses a potential threat and can cause loss of human life. The World Health Organization (WHO) has labeled it as a pandemic due to its spread to almost every country on the planet. Based on its spread, there are two terms for an outbreak or disease: epidemic and pandemic. An epidemic is a disease or outbreak that occurs in a specific location, while a pandemic is a widespread epidemic that can spread to neighboring areas and potentially the entire world.

Bali has been one of the hardest-hit locations by the Covid-19 pandemic due to being a popular tourist destination that is always bustling with domestic and international visitors. The social-cultural traditions still practiced to this day, such as *piodalan* (traditional rituals), *menyama braya* (mutual cooperation), *ngayah* at temples or sacred Hindu sites, and others, have played a significant role in preserving the cultural heritage of Bali. Tourism, apart from supporting Bali's economy, promotes the exposure of Balinese culture to the global stage. Bali offers natural beauty and fosters a sense of togetherness among its people through customs, religion, social life, and culture. However, due to the regulations and the call to stay home during the current pandemic crisis, the social-cultural life in Bali has been disrupted. As a result, longstanding traditions have been restricted to prevent the chain transmission of Covid-19.

Tri Hita Karana refers to the human experience throughout their lives, involving three elements: *parahyangan*, *pawongan*, and *palemahan*. The theological knowledge is generated through the relationship between humans and God. Pawongan serves as the interaction between humans and others, providing social knowledge. Palemahan represents the interaction between humans and the natural environment, resulting in ecological knowledge. These three factors significantly impact local knowledge in Bali, particularly in the context of the Covid-19 pandemic. This period of pandemic will affect the Balinese community's activities in applying the THK concept in their daily lives, including theological wisdom such as worshiping closer to God, sociological wisdom such as maintaining harmonious human relationships, and ecological wisdom such as offering gratitude to nature for the well-being of other living beings. Happiness in Hindu religion can only be achieved if there is a harmonious relationship between humans and God, humans and humans, and humans and nature. Humans play a vital role in achieving harmony among these three components. Everything in the wild and elsewhere must adhere to the norms of movement. Failure to comply with these rules will likely result in conflict if not destruction.

According to Hatu (2011:4), the notion of socio-cultural change as a subject of sociological and anthropological studies often triggers speculative arguments due to varying perspectives in evaluating socio-cultural change. Theoretically, socio-cultural change should be examined using structural-functionalism theory. From a structural-

functional perspective, analyzing change in a society involves looking not only at one aspect, such as the current pandemic situation in terms of health but at the society as a whole and analyzing it in a reciprocal manner, where changes in one aspect of society impact other components. Additionally, Himes and Moore (as cited in Raut Hatu, 2011:4-6) divide socio-cultural change into three categories: structural dimension, cultural dimension, and interactional dimension. The components of structural change are related to changes in the structural form of society, the introduction of new roles, changes in social class structure, and changes in social institutions.

Until today, the government has formed a Task Force Team to handle the issue of the Coronavirus (Covid-19), and *Pecalang*, a traditional village community organization that previously functioned as a security force, has taken on a new role in monitoring and preventing the spread of the Coronavirus (Covid-19). Secondly, there is the cultural dimension, which is related to changes in the culture of society. Government regulations and initiatives to ensure the safety and health of the public have clearly led to cultural shifts during the pandemic. It is evident that currently, everyone who wants to leave their homes is encouraged to follow health procedures, including the use of masks. Thirdly, the interactional dimension, referred to as change, is related to the social relationships within the community, which can be classified into various aspects. As the transmission of the Coronavirus (Covid-19) continues to widen, the government has urged citizens to take preventive measures to avoid direct interaction or physical contact.

When exposed or infected, the Coronavirus spreads through personal contact and the human respiratory system. This virus first emerged in Wuhan, China, towards the end of 2019. This dreaded virus, known as Covid-19, although it is also referred to as SARS-CoV-2, has worried many people around the world. Due to the rapid spread of the Coronavirus, every country, including Indonesia, has reported Covid-19 infections. According to Administrator (2020), in early March 2020, Indonesia reported its first two cases. This indicates that two Indonesian individuals (Indonesian citizens) tested positive for the Coronavirus. It was known that the two individuals from Depok, West Java, had contact with a Japanese citizen diagnosed with the virus outbreak. The virus transmission increased each day, giving rise to the term "Covid-19 Pandemic". A pandemic is a situation or event characterized by the spread of a contagious disease worldwide. This phrase is defined by the World Health Organization (WHO), a global agency.

According to Budi (2006:14), a pandemic is an explosive event characterized by the rapid spread of a contagious disease across national and continental borders. In relation to this, Covid-19, which has now spread to many countries worldwide, infecting millions of people, causing deaths, has been declared a global pandemic. The World Health Organization (WHO) has declared Covid-19 a "Global Emergency" as a state of emergency. With the implementation of a state of emergency, governments worldwide are prepared to take preventive actions. According to Healthline, WHO Director-General Tedros Ghebreyesus stated and outlined four key steps that countries must take: planning and preparing, detecting, protecting and treating, reducing transmission, and innovating and learning. WHO has identified several phases of the Covid-19 Pandemic, including:

1. The first stage is characterized by the absence of circulating viruses in animals that can infect humans.
2. The presence of circulating viruses among animals known to cause infections in humans makes it a potential pandemic threat, marking the second phase.
3. The third phase involves sporadic occurrences or infections in a small number of individuals, transmitted from animals or animal-human contact. However, this is not significant enough to cause widespread concern in the community. Human-to-human transmission remains limited.

4. The fourth phase signifies an increase in human-to-human or animal-to-human virus transmission, resulting in an epidemic. There is a substantial surge indicating the possibility of a pandemic.
5. The fifth phase is observed when at least two countries within a WHO region witness human-to-human virus transmission. Most countries are not significantly affected at this stage, but it serves as a clear indication that a pandemic is approaching and the time to implement planned mitigation measures is nearly exhausted.
6. The sixth phase is characterized by the gradual expansion of the epidemic throughout the WHO region. This phase also indicates that the global pandemic is still happening.

According to Beni Y. & Livia O. (2015:17), the Coronavirus (Covid-19) is not a new virus that first emerged in Wuhan, China, but it existed in previous years. However, at that time, the coronavirus was known as MERS-CoV, which stands for Middle East Respiratory Syndrome Coronavirus. MERS-CoV is a new type of virus that had not been previously found to infect humans. The first discovery of the coronavirus was in Saudi Arabia in 2012. Based on the WHO (World Health Organization) reports, from September 2012 to June 10, 2015, there were 1,257 confirmed cases of MERS-CoV, with 448 fatalities (CFR (Case Fatality Rate): 35.64%). MERS-CoV initially spread in Saudi Arabia and then to Europe and other countries, including Indonesia. One Indonesian citizen infected with MERS-CoV died in April 2014. Currently, there is no vaccination available for MERS-CoV. News of the Coronavirus has resurfaced and become increasingly dangerous, as seen from its spread originating from Wuhan, China, to several countries worldwide. With its development, the coronavirus has now reached Indonesia and spread throughout the archipelago, including Bali. Bali, with its social and cultural lifestyle, is susceptible to the spread of this virus. The social and cultural life in Bali is well-known for its tourism and local culture. The majority of Bali's economy relies heavily on the tourism sector. Therefore, it is highly likely that Bali is affected by the Covid-19 pandemic.

The uniqueness of the social and cultural life of the Balinese community makes Bali an intriguing subject for investigation. The majority of the population in Bali practices Hinduism, and the culture of the Balinese society is greatly influenced by Hindu teachings. Almost all traditions and cultural practices in Bali embody values derived from Hindu religious education, and the cultural interpretations in Balinese society tend to be based on Hindu teachings. Looking from the perspective of Hinduism education, the impact of the Covid-19 virus on Bali becomes evident, highlighting the values inherent in Hindu teachings during the current pandemic. One such value emerging during this pandemic is the principle of *Tat Twam Asidimana*, which signifies the importance of caring for and assisting one another.

The research problem addressed in this study encompasses the following questions: 1) What is the essence of the Covid-19 virus and Hinduism education? 2) What are the impacts of the Covid-19 pandemic on the social and cultural life of the Balinese Hindu community from the perspective of Hinduism education? The purpose of this research is to provide an overview and explanation of the essence of the Covid-19 virus and Hinduism education as a means of addressing the current pandemic situation. The research findings, comprising the impacts arising from the Covid-19 pandemic, will serve as a historical record and a source of learning for future generations in facing similar disasters within the realm of social and cultural life in Bali.

Method

The method employed in this study was qualitative research. A descriptive technique was adopted for the investigation. Kampung Adat Berlambing, located in

Mekar Bhuwana Village, Abiansema District, Badung Regency, served as the research setting. The type of data used was qualitative, and both primary and secondary data sources were utilized. The research employed a purposive sampling strategy to select informants. Data collection methods included observation, interviews, literature review, and documentation. The data obtained were processed through three stages: data reduction, data presentation (data display), and conclusion validation. Prior to further discussion, the approach or methodology employed in this study will be outlined below. In this research, data were collected through observation and literature review. A descriptive qualitative approach was used for the investigation. The descriptive qualitative technique aimed to provide an overall depiction of the impacts of the Covid-19 pandemic on the social and cultural life of the Balinese community.

Results And Discussion

1. The Nature of Covid – 19

Prior to the Covid-19 outbreak, communication took place face-to-face through direct meetings. However, during the pandemic, everyone had to adhere to health procedures while carrying out their normal routines. Based on the concept of *Tri Hita Karana*, which consists of *Parahyangan, Pawongan, and Palemahan*, the beneficial influences of the Covid-19 pandemic on social, cultural, and local wisdom in Bali can be demonstrated. Since the outbreak of Coronavirus Disease 2019 (Covid-19) in China in late 2019, the virus has infected 210 countries worldwide, with the number of cases reaching 2,173,203 people as of April 17, 2020, with over 140,000 deaths, including one in Indonesia, which has reported approximately 5,516 positive cases and 520 deaths due to Corona. As a result of the rapid spread of the virus, several governments have implemented progressive policies ranging from lockdowns to social distancing to protect their populations from the virus's devastation.

In Indonesia, the spread of the virus has posed a threat to the community, causing concerns across all segments of society, not only affecting the lower classes but even the bourgeoisie, resulting in disruptions in various sectors. After declaring a State of Emergency on February 4, 2020, the government experimented to find a formula for resolving this national issue, issuing various regulations, including the issuance of Government Regulations on Large-Scale Social Restrictions and the provision of credit stimulus for affected victims with financial burdens.

According to Fakhrul Razi et al. (2020:07), the Corona virus (Covid-19) is a new disease that can cause respiratory disturbances and lung inflammation. This disease is caused by the infection of Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2). The initial symptoms vary, ranging from common flu-like symptoms to severe complications such as pneumonia or sepsis. Covid-19 can be transmitted through droplets from coughing, sneezing, or talking, as well as physical contact with an infected person and touching the mouth, nose, and eyes with hands that have been exposed to the virus. The ease of transmission of this virus highlights the need for increased alertness. Preventive measures such as Social Distancing or Physical Distancing, which involves maintaining a safe distance from potential sources of Covid-19 transmission, should be practiced. Social Distancing and Physical Distancing have the same meaning, with the difference lying only in the terminology used. Social Distancing is commonly used in the social sciences for Covid-19 prevention efforts, while Physical Distancing is a term used in the medical field, emphasizing the avoidance of direct physical contact with individuals infected with Covid-19.

According to Fakhrur Razi et al. (2020:7-8), the following are several modes of transmission and various symptoms of Covid-19 that may arise:

- a. Traveling to countries affected by Covid-19.
- b. Close contact with individuals who have a travel history to countries/regions with confirmed local transmission of Covid-19 within the past 14 days.
- c. Close contact with individuals from countries/regions with confirmed local transmission of Covid-19.
- d. Working or visiting healthcare facilities associated with confirmed Covid-19 patients.
- e. History of close contact (at least 15 minutes within a distance of less than 2 meters) with confirmed Covid-19 patients.

The various symptoms of Covid-19 include:

- a. Mild and moderate symptoms: Fever (equal to or $>38^{\circ}$ C) or a history of fever, and in some cases, fever may be absent; cough/runny nose/sore throat.
- b. Severe symptoms: Complaints of shortness of breath (respiratory rate >24 breaths/minute), pneumonia, and kidney failure.

Based on the aforementioned descriptions, it is vital to understand the impact and modes of transmission of Covid-19, so that the public can comprehend, understand, and comply with the regulations and policies issued by the government in order to mitigate the spread of Covid-19.

2. The Nature of Hinduism Education

In a literal sense, Hinduism education consists of two words: education and Hinduism. Education refers to the process of transforming an individual's behavior, while Hinduism refers to the attainment of one's religious aspirations. The phrase in Veda clearly expresses the following purpose: "*Jagadhita moksartha ya ca iti dharmah.*" The Hindu goal to be achieved and realized in this life is *Moksha and Jagadhita* through the path of *Dharma*. *Moksha* is inner happiness, while *Jagadhita* is well-being that is born through righteous and virtuous means in accordance with Hindu principles/*dharma* (Ngurah et al., 1999:95). Hindu education is a process of education or behavioral change based on the teachings of Hinduism. In this learning process, Hindu devotees are encouraged to transform unfavorable behavior or perspectives (*Asubha Karma*) into virtuous behavior (*Subha Karma*) with the goal of leading their future lives on the path of *Dharma* or righteousness. If one consistently follows the path of *Dharma* or goodness, that person will attain physical and spiritual happiness (*Moksha*). Additionally, the interpretation of Hinduism education should be conducted gradually, step by step. Like the philosophy of religion, Hinduism should also be grounded in belief so that its teachings can be directly experienced in human life.

The application of Hinduism education can be implemented in any era and under any circumstances. As is currently happening, despite the world being plagued by the Covid-19 pandemic, which has impacted all aspects of human life, the application of Hinduism teachings can still be carried out to the best of our abilities. The application of Hindu religious teachings during the Covid-19 pandemic includes *Tat Twam Asi*, *Tri Hita Karana*, and *Sad Kerti*. The application of *Tat Twam Asi* during this pandemic can manifest in the form of mutual support and prayers for the swift resolution of the Covid-19 pandemic. Acts of mutual assistance, such as providing financial aid, food, or any form of support, during this time also fall under the application of *Tat Twam Asi*. With the presence of the pandemic, the Hindu community in Bali can also apply the teachings of *Tri Hita Karana*. This involves not only maintaining a relationship with the supreme deity by drawing closer to God and regularly praying at home but also participating in the ritual of warding off calamities as recommended by the Indonesian Hindu Religious Council (PHDI), such as making *Wong-wongan* rice. With this consciousness, the Balinese

community automatically respects nature. This ritual is dedicated to *Sang Bhuta*, to maintain harmony with nature, which is an application of the *Tri Hita Karana* teachings. Additionally, with the pandemic, waste and air pollution can also be reduced. Therefore, the reduction of waste and air pollution indirectly aligns with the application of the *Sad Kerti* teaching, namely *Jagat Kertih*.

a. Regulations

Regulations are provisions that require compliance from society, and failure to comply may result in penalties. These regulations are known as *Awig-awig* within the Balinese Hindu community. Rules can also be established as a result of the characteristics and situations of specific places. The ideas or concepts of a leader serve as the background for the formation of new rules. When a leader or government realizes that their society is experiencing an epidemic/disease disaster, as is currently happening, they may implement new measures to combat the pandemic. The duty of a leader is to take action to defend their people.

With the spread of Covid-19, the government has finally issued numerous appeals and regulations aimed at preventing and breaking the chain of Covid-19 transmission in Bali. These regulations are intended to strengthen the central government's commitment to disaster emergency response. National security is also provided by the Chief of the Indonesian National Police (*KAPOLRI*) in order to align government efforts to prevent the spread of Covid-19. Presidential Decree of the Republic of Indonesia No. 12 of 2020 regarding the Declaration of the Non-Natural Disaster of the Spread of Corona Virus Disease 2019 (Covid-19) as a National Disaster serves as a guideline for any new regulations aimed at preventing the spread of Covid-19. With this decree, the relevant government authorities will take decisive actions in addressing the Covid-19 disaster and enforce laws against anyone who attempts to obstruct or disrupt prevention measures. Government regulations are nothing more than the government's efforts to protect its citizens. Many benefits and positive outcomes can be achieved as a result of government regulations and measures, including:

1) Preventing the spread of Covid-19.

The rate of Covid-19 transmission can be slowed down and reduced through government appeals and laws related to Covid-19 prevention measures. By reducing the number of cases, it is hoped that the determination and cessation of Covid-19 transmission in Bali can be achieved in the future.

2) Breaking the chain of Covid-19 transmission. If the community continuously adheres to government appeals and restrictions, the chain of Covid-19 transmission can be quickly broken and possibly over.

3) By staying at home, the Balinese Hindu community can practice and embody the teachings of *Jnana Kertih*, which is part of *Sad Kertih*, namely maintaining inner purity and balance through self-discipline. This can be achieved by maintaining positive thoughts, words, and actions at all times.

However, alongside the positive impacts resulting from new government regulations, there are also several negative effects that arise. These negative impacts involve:

1) The coexistence of traditions and culture becomes challenging. During the Covid-19 pandemic, several customs and cultural practices in Bali have been postponed due to their potential to attract large gatherings. It is expected that the government can expedite the containment of Covid-19, leading to the postponement or eradication of traditions and cultures that encourage public gatherings. One example is the restriction on the *Ogoh-ogoh* procession during the evening of *Nyepi*, the Balinese Day of Silence.

- 2) Disruption of the communal spirit. Rituals and traditions in Balinese society are deeply rooted in the cultural history of communal cooperation. Communal cooperation is typically practiced to fulfill religious functions. However, due to the government's advisory against holding gatherings, the Balinese community has limited such practices only to close family members.

b. Religious Activities

Religious activities refer to various activities associated with religious principles that are incorporated as routines in daily life and serve as guidance in establishing a relationship with God. These activities may involve interactions with fellow humans or other cultural practices. Examples of religious activities include *Sivaratri* Holy Day, *Hari Raya Nyepi Nasional* (Balinese Day of Silence), *Abhiseka Sivagraha*, *Hari Raya Galungan* and *Kuningan*, *Hari Suci Saraswati* (Saraswati Day), *Banyu Pinaruh*, *Pagerwesi*, *Shalat Bulan Purnama* (Full Moon Prayer), *Hari Suci Utem* (Utem Day), *Tri Sandhya Puja*, *Yoga Sadhana*, *Dharma Yatra* or *Tirtha Yatra* (Pilgrimage), *Pendidikan dan Pelatihan Pandita dan Pinandita* (Education and Training for Priests and Religious Scholars). The long-term sustainability of the newly enacted laws by the government to prevent and manage the Covid-19 crisis has implications for religious activities in Bali. This is because the implementation of social distancing challenges the coping mechanisms in place. Social distancing is used to restrict large or public gatherings. When it comes to religious events, the Balinese Hindu community often encourages individuals to come together and collaborate. Here are some beneficial effects of the pandemic on religious activities.

- 1) Reducing expenses during wedding ceremonies.
- 2) More time for personal worship at home.
- 3) Participating in *Yadnya*, or sacred sacrifice rituals. It is a Hindu practice and tradition to perform *yadnya* rituals or offerings during times of disasters or tragedies. *Yadnya* may be perceived in this situation as a way of humans relating to nature, how humans maintain harmony with nature, and utilizing the resources available in nature to restore balance.

Negative impacts also arise from the limitations on religious activities during the pandemic, such as:

- 1) Restricting the ability of worshippers to visit *Candi Agung* during *Piodalan*. The desire of *Pemedek* or Hindus to worship during the *Piodalan* rituals at major temples like Besakih and Batur Temple is significantly hindered due to restrictions on who can participate and the special relevance of participation.
- 2) Limiting the number of ceremonies and invitations (e.g., weddings, tooth filing ceremonies, etc.). As large gatherings are not permitted, religious rituals are only conducted by few individuals (usually family members).
- 3) Temporarily holding religious events that attract large audiences (e.g., *Ngaben* Ceremony).

c. Social Activities

Social activities encompass various actions undertaken within a group to achieve common goals. These activities involve seeking assistance from community members for a better environment. However, concerns arise regarding social activities due to imposed limitations. Social activities also encompass a range of practices such as social services or initiatives undertaken by organizations providing free healthcare examinations, as well as campaigns advocating for specific groups. Social activities represent an agenda pursued collaboratively with community members, particularly those within the surrounding environment. These activities aim to achieve shared objectives, thus necessitating community involvement.

The following are several positive impacts resulting from the implemented regulations on social activities within the Balinese community:

- 1) Implementation of the principle of *Tat Twam Asi*. The Balinese population has experienced the ups and downs of this pandemic. This is evident through the enthusiastic involvement of volunteers in assisting individuals in need. It is natural for concerns to arise among people during such times, as we live in the same place. Recognizing these aspects is a result of practicing the *Tat Twam Asi* principle. The suffering caused by this pandemic has particularly affected the local economic status.
- 2) The improvement of religious tolerance in Bali. Surprisingly, various benefits and lessons can be derived from the pandemic. One of these is an enhanced sense of religious tolerance in Bali, indirectly influenced by government appeals. While the government emphasizes the observance of *Sipeng* (self-reflection) during *Hari Raya Nyepi*, the joy of non-Hindu diversity also supports this by complying with the government's request.
- 3) The improvement of environmental cleanliness. The implementation of social distancing, stay-at-home regulation, or even government initiatives to restrict large-scale social activities such as the closure of entertainment venues and public parks where people gather, has influenced environmental cleanliness.
- 4) The reduction of air pollution. Not only minimizing street noise, the regulation also reduces air pollution. Traffic jams and air pollution have recently begun to diminish indirectly as a result of government initiatives. The air is cleaner, and pollution has been minimized.

Every change has both positive and negative impacts, as each change involves contrasting or conflicting aspects. The Covid-19 virus has had numerous negative impacts on the social and cultural life of the Balinese community. Besides maintaining physical distance, traditional practices of visiting relatives have also been postponed due to public caution, aiming to prevent further widespread transmission of Covid-19, the precise mechanisms of which remain uncertain. The following are some negative impacts arising from the Covid-19 virus on social activities within the Balinese community:

- 1) Restricting family ties and visits. Due to the Covid-19 pandemic, social and cultural traditions, such as *Dharma Santi*, must be postponed or limited, with travel outside the region not permitted.
- 2) Maintaining distance has led people to seemingly avoid one another. As observed, the purpose of social distancing is to keep individuals apart. Although the goal of preventing the spread of Covid-19 is good for health, it may create the perception of people distancing themselves from one another. The implementation of social distancing also teaches individuals to remain aware about potential risks. For example, consider physical contact. However, if we understand the significance of social distancing for ourselves, our families, and the community, it is advisable to practice mutual understanding throughout the ongoing Covid-19 pandemic.

Conclusion

The social and cultural life of the Balinese Hindu community typically involves a closely knit group of individuals engaged in the blending and mutual support of their traditions, culture, and religious rituals. According to Razi et al. (2020: 07), the Severe Acute Respiratory Syndrome Coronavirus 2 (SAR-CoV-2) infection resulting in the condition known as Covid-19 has various effects on the social and cultural life of the Balinese community, encompassing legal aspects, religious features, and social activities. These dimensions are explored in this study through the lens of Hinduism education.

Hinduism education refers to the method of learning or modifying behavior based on Hindu principles. The primary teachings of Hinduism educate individuals on how to respond to any scenario that arises in their lives. Humans may express gratitude for all their difficulties when they recognize the changes that occur in their lives. To maintain the balance of the cosmos, there is always a path of truth to be pursued in upholding *dharma* and caring for others. In Hinduism, the law of *Rta* states that the condition of the world is impermanent but ever-changing. Accept it wholeheartedly and remember to be grateful for what still remains. All challenges can be easily overcome with a sincere and grateful heart.

Due to the detrimental impact of the Covid-19 pandemic on the social, cultural, and local wisdom of Balinese life, all religious, traditional, and socio-cultural activities of the Balinese community have been restricted to prevent the spread of the virus. People should remain grateful and embrace all the rules and actions implemented by the government to prevent the spread of the coronavirus, after realizing the changes in societal order resulting from the Covid-19 pandemic. As a result, communal cohesion can be achieved in overcoming the obstacles faced during the pandemic.

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