

IMPLEMENTATION OF TRI HITA KARANA IN COMMUNITY POLICING TO ACHIEVE REGIONAL RESILIENCE IN DESA TANGGUH DEWATA DURING THE COVID-19 PANDEMIC

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Abstract

The reform of the INP from paramilitary to humane police created a new atmosphere in society. A community policing scheme provides opportunities for community representatives to participate in local security. Collaborative action between Police and Community Police Partnership Forum (*Pecalang*) to mitigate the pandemic through *Desa Tangguh Dewata*, Sumerta Kelod Village, East Denpasar District. One of the most prominent aspects is blending local wisdom values, *Tri Hita Karana*. Therefore, this study aims to analyze the implementation of community policing based on the *Tri Hita Karana* value in maintaining village resilience during the pandemic. This research is library research using a qualitative approach. Primary data sources consist of the *Desa Tangguh Dewata* Report of the Denpasar Police's Community Development Unit and the implementation of COVID-19 mitigation in Sumerta Kelod Village data. Related articles and publications serve as secondary data to support this research. The results of this study indicate that the activities carried out in Tangguh Dewata Village have been influenced by *Tri Hita Karana* values. Parahyangan, Pawonan and Palemahan strengthen the mitigation of *Desa Tangguh Dewata*. The impact was able to maintain the resilience of the village in terms of geography, natural resources, ideology, politics, economy, and security. In the socio-cultural and demography aspect, its resilience was weak since art performance is related to the crowd and increasing of pregnancy. Sumerta Kelod Village resilience during the pandemic is at strong level. Hence, it potentially creates an orderly, safe, and peaceful and harmony condition (*trepti, sukerta, sekala and niskala*).

Keywords: *Tri Hita Karana*, Community Policing, *Desa Tangguh Dewata*

Introduction

Background

In January 2020, WHO declared COVID-19 a global emergency. Hence, with the increasing number of positive cases of COVID-19 to 118,000 cases in 114 countries, on March 12, 2020, WHO officially declared Covid 19 a global pandemic (Widyaningrum, 2020). Although Indonesia is being affected by the pandemic at a later date, through Presidential Decree No.12 of 2020, the Government of Indonesia has determined that the Non-Natural Disaster of the Spread of COVID-19 is a National Disaster. The pandemic also affects various sectors of the state. The Sars-Cov-2 virus has a high infectious rate, so it requires humans to limit physical contact to prevent transmission from occurring (Kementerian Kesehatan RI, 2020). This limitation of physical contact has significant impacts on several sectors, such as the economy, education, tourism, and others, which causes the decline in Indonesia's national resilience index. In determining its resilience, the national resilience index has a scale of 1-5. In 2019, the Indonesian National Resilience Index stood at 2.82. However, after the pandemic occurred, this figure dropped

to 2.70 in 2020 (Sukoyo, 2020). With a decrease in resilience, the Government formulates regulations that are integrated with one another.

There are four main programs in order to handle the COVID-19 pandemic situation, including 3T (Test, Tracing, Treatment), 3M (Wearing a Mask, Washing Hands and Maintaining Distance), Economic Growth and Vaccination (Djalante et al., 2020). The implementation of these programs is not only the responsibility of the Central Government, but the community is also involved up to the community level. Supervision of the COVID-19 disaster management program is then integrated with the *Desa Tangguh* Program based on the Regulation of the Head of the National Disaster Management Agency Number 1 of 2012. *Desa Tangguh* are villages that have the independent ability to adapt and face the threat of disaster, and recover themselves immediately from the adverse impact of disasters (Kemendagri, 2020). Due to the regional autonomy system implemented in Indonesia, the *Desa Tangguh* COVID-19 Program is implemented in 34 provinces in Indonesia.

Bali Province is the province with the seventh highest cases in Indonesia, with the number of cases reaching 36,393 people or the equivalent of 2.6% of all cases (As of March 12, 2021) (Task Force for the Acceleration of Handling COVID-19, 2020). The condition of Bali Province, which is the center of domestic and international tourist destinations, increases the risk of COVID-19 transmission carried by tourists. Therefore, the Bali Government is participating in monitoring COVID-19 at the community level with the *Desa Tangguh Dewata* Program which is part of the *Desa Tangguh* Nusantara. The implementation of this resilient village program is expected to be an effort to fight the spread of the COVID-19 virus which will be carried out starting from the smallest scope, the village and surrounding residents (Megasari et al., 2020).

The city or regency with the highest positive rate was in Denpasar City (11,256 cases), followed by Badung Regency (6,936 cases) and (3930 cases) in the second and third positions (Pemerintah Provinsi Bali, 2020). As with the highest vulnerability, the city of Denpasar increases regional supervision and control by empowering the community into the *Desa Tangguh* program. One of the villages appointed as the Pilot Project in Denpasar City is Sumerta Kelod Village (Divisi Humas Polri, 2020). Sumerta Kelod Village is located in East Denpasar District with 265 confirmed cases. In its implementation, *Desa Tangguh Dewata* involves various institutions that are members of the Pentahelix concept. Pentahelix is a form of synergy between the Government, the private sector, academics, local communities and the media (Rizkiyah et al., 2019). Even so, the main sectors involved are Indonesia Army, Indonesia National Police, Local Government, Academics and Volunteers. Meanwhile, the role of the media is in the publication sector regarding the data and activities that have been carried out.

The National Police, as one of the implementing components of the *Desa Tangguh* Program, conducted by the INP Security Bureau (*Baharkam Polri*) through Community Policing, which as the core program of the INP reform, works towards achieving police activities rooted in the community. *Desa Tangguh* The Indonesian National Police is currently developing and implementing community policing, that is in accordance with Head of Indonesia National Police Regulation Number.7.of 2008 on Guidelines for Basic Strategy and Implementation Task of Community Policing by the Police. This regulation was implemented during the COVID-19 pandemic and was updated with Head of Indonesia National Police Regulation Number 1 of 2021 Thus, the police alongside the community need to identify and solve problems that occur in society. Prerequisite instruments required to establish community policing include a permanent community policing personnel that has primary duty to become a model and safeguard for a certain

region and some additional personnel part of *Bhabinkamtibmas* at *Polsek* (District Police Station) (Meutia, 2016, p. 37-39).

The partnership program conducted by *Bhabinkamtibmas* in *Desa Tangguh Dewata* is strongly influenced by local wisdom. It also considers that there is a uniqueness in the village-level government system in Bali. Bali Province has a dualistic system in the governance system at the village level, namely the *Desa Dinas* and *Desa Adat (Desa Pakraman)*. The *Desa Dinas* have the authority to regulate matters of a state administration. Meanwhile, the *Desa Pakraman* refers more to religious and cultural nature (Sari et al., 2021, p. 57). The big role of *Desa Pakraman* and the strong bargaining position have a big influence on the occurrence of the *negaranisasi* process in customary villages. The *negaranisasi* referred to in this study is the process of taking over a number of state roles, carried out by customary villages in the village community, as well as the customary village process in imitating the state in carrying out its duties. (Subanda et al., 2020, p. 54).

Bhabinkamtibmas collaborates with *Pecalang* in both administrative and customary village security. Refers to the classification of *Pecalang* duties in the religious and customary sectors. However, because the customary sector covers almost all areas of community life, *Pecalang* also takes on a role in the conventional security sector (Adiwijana, 2011). *Pecalang* has a clear legal framework, especially in Law Number 2 of 2002 concerning the Indonesian National Police and in the Regional Regulation of the Province of Bali Number 3 of 2001 concerning *Desa Pakraman*. Thus, the role of *Desa Pakraman* in maintaining security through *Pecalang* under Police Community Partnership Forum in securing and regulating traffic, controlling settlers, securing party congress activities and including other events. As an effort to maintain security, *Desa Pakraman* also built security posts. *Pecalang* held and used facility cars for patrols like police. In this pandemic, *Pecalang* who live directly in the village are able to know the current conditions. This knowledge is collaborated with the Police and the village government in the formulation of mitigation policies.

To determine the broad scope of duties/authorities of *Pecalang* in the field of Customs/Religion, they can use the *Tri Hita Karana* doctrine as a benchmark. *Tri Hita Karana* is one of the fundamental values inherent in Hindu life (Parmajaya, 2018). *Tri Hita Karana* can be defined as "The Three Causes of Happiness". This concept emphasizes the three human relationships in life. This relationship is the human relationship with God (*Parahyangan*), the human-human relationship (*Pawongan*) and the human-nature relationship (*Palemahan*) (Padet & Krishna, 2018). With the uniqueness possessed by the implementation of community policing, it is inseparable with matters relating to *pawongan*, but also *parahyangan* and *palemahan*. Thus, the function of *Pecalang* as a police assistant in maintaining security and order is broken down into 3 dimensions, namely; (1) protection against *parahyangan*, namely a balanced relationship with God Almighty. (2) safeguarding the existence of *pawongan* means a harmonious relationship between humans and humans. (3) safeguarding the existence of *palemahan* is a harmonious relationship between humans and the surrounding natural environment (Putri et al., 2021, p.203)

Based on the above background, *Desa Tangguh Dewata* has the potential to strengthen conditions of resilience during the COVID-19 pandemic. This is because there is a combination of philosophy in the community supported by a partnership program implemented by the Indonesia National Police (*Bhabinkamtibmas*). Therefore, the purpose of this study is to identify the implementation of *Tri Hita Karana* in Community Policing. The Community Policing program is a set of programs in the implementation

of *Desa Tangguh Dewata* in Sumerta Kelod Village, East Denpasar District, Denpasar City during COVID-19. The condition of regional resilience will also be studied as an implication of the implementation of the program so that it can be seen the condition of regional resilience during the COVID-19 Pandemic.

There are three theoretical frameworks used in this research, namely the concept of *Tri Hita Karana*, Community Policing, and National Resilience. First, *Tri Hita Karana* is an element of Balinese culture that was inherited from generation to generation as a basic moral Hindu that is lexically comes from the word's "tri" means three, "hita" means welfare, and "karana" means the cause. These are understood by Hindus in Bali to be three causes of welfare (Lilik, 2021, p.19). Therefore, *Tri Hita Karana* concepts are illustrated as the *cause* and *effect*, which in addition to consist of a welfare cause, as well as it illustrates a result, and welfare purposes. Not only *cause* and *effect*, but also the process of welfare achievement through dynamic interaction with the three elements, related in "harmonious" inside and among *parhyangan*, *pawongan*, and *palemahan* (Sukarma, 2016, p.104).

Parhyangan taught the manner or way to reach the harmonic relationship with God (Sang Hyang Widhi Wasa) (Suarmini, 2011, p.2). *Pawongan* taught the manner of apprehending the harmonic relationship with others. Humans are both individual and social, so they need a relationship between humans with one another (Padet & Krishna, 2018, p.39). Then, *Palemahan* taught the manner of grasping the harmonic relationship with nature (Made Suarnada, 2014, p.28). The balance or harmonious atmosphere in the relationship can concretely be translated as an orderly, safe and peaceful atmosphere (*trepti, sukerta, sekala, niskala*) (Putri et al., 2021, p.205).

The *Pawongan* element is the harmonic core interaction of *Tri Hita Karana*, since it once pointed to the basis of moral Hindu (Bithara et al., 2020, p.3). *Pawongan* that wants to improve the harmonic interaction with fellow human beings indeed needs external support from the environment, both *palemahan*, and *parhyangan*. *Palemahan* environment that is objective an ethical zone while providing the real object into an instrument's behaviour. A *parhyangan* environment that is spiritual is an ethical world-spirit those idealistic-transcendental as well as the ideals that illuminate behaviour. An ethical zone is a natural law area that provides reasonable limits and reason to determine the basic principles of the good and bad. The concept of *Tri Hita Karana* will be described in Figure 9

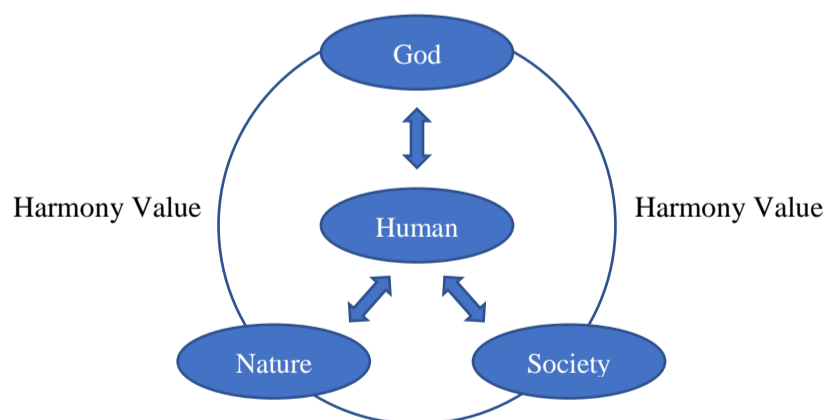


Figure 9. Tri Hita Karana Concept
Sources: Bithara et al., 2020.

One of the police's efforts to create harmony in society is through community policing. Community policing is emerging as a democracy in action. Active participation

from the community, i.e., participation of local government, public and private agencies, civic and business leaders, is required. The parties who share a concern for the welfare of the neighborhood should bear responsibility for safeguarding their own welfare. In addition, it has been suggested that community policing will play a primary role in changing the way of all government services that are provided at the community level (Meutia, 2016, p.11). Based on Head of Indonesia National Police Regulation Number 1 of 2021, Community aims to: a) create a partnership between the Police and the community based on a mutual agreement to handle and solve problems that cause potential disturbances to public security in order to create security stabilization; and b) increasing legal awareness and public/community concern for potential disturbances to security and public order in their environment.

There are two key elements of community policing are police and Community Police Partnership Forum that both establishing and maintaining mutual trust are the central goals of the first core components of community policing (Arka, 2019). The form of this relationship is to find a common solution to security problems in the community. Steps related to problem solving through Community Police Partnership Forum can be carried out through the following stages: 1) Scanning, stakeholders must collect any information such as information about the problem, data, background and demographic information, surveys and the influence of a person; 2) Analysis in non-criminal issues; 3) Respond, the team combines ideas and narrows them into planning with more specific assignments and within certain limits; and 4) Assessment, this stage the team develops a system to monitor plans and determine strategies to assess impact (Andayani, 2014, p.73).

Pecalang is an example of a Police Community Partnership Forum in Bali. *Pecalang* function according to Regional Regulation Number 4 of 2019 is to realize security, tranquility and public order in the customary village *wewidanga*. Meanwhile, in other laws and regulations that implicitly acknowledge the existence of *Pecalang* (as other forms of security) are Law Number 2 of 2002 concerning the Indonesian National Police. The second article states that the Indonesian state police in carrying out their main tasks, namely maintaining public security and order, enforcing the law, providing protection, protection and services to the community, are obliged to coordinate, supervise and provide technical assistance to the special police, civil servant investigators and other forms of self-defense (*swakarsa*) (Arka, 2019: p.1075). During a pandemic, security support elements are needed. The forms of cooperation during the COVID-19 Pandemic, *Bhabinkamtibmas* together with *Babinsa* and the community participated in the effort to implement *Desa Tangguh* to break the chain of spreading COVID-19.

If the pandemic condition can be controlled, it will also have an impact on village resilience. The scope of resilience varies from small to large, starting from personal, environmental, regional to national resilience (Mardiyah, 2021, p.25). National Resilience is a dynamic aspect of a nation covering all aspects of life to remain victorious in the midst of ever-existing order and change. The concept of national resilience is based on the strength that a nation already has and must possess to maintain its survival (Armawi, 2019). It is with this strength that a nation maintains its survival from various disturbances, obstacles and threats, both internal and external. National resilience supports the meaning of order and stability, which contains the potential for change (Widiuseno et al., 2013).

This national resilience study can also be applied to a smaller scope such as villages and cities. National Resilience is essentially the concept of regulating and implementing welfare and security in national life. This condition covers all aspects of national life, both natural and social determinant. Natural determinant consists of aspects

of geography, population and natural resources. While the social determinant includes aspect of ideology, politic, economy, socio-cultural and defense-security (Suryohadiprojo, 2016). These eight aspects were later named as Astra Gatra. Therefore, in order to realize a strong resilience, it requires unity from the building forces (Kusrahmadi, 2018). However, the impact of a phenomenon into resilience is sometimes only in several aspects. The interesting thing about Sumerta Kelod Village itself is the power of local wisdom in supporting COVID-19 mitigation. Hence, during the pandemic, intervention in the form of community empowerment through community policing is an effort to reduce threats and create environmental stability.

Methodology

This research is a library research in which studies that study various reference books and the results of similar previous research are useful for obtaining a theoretical basis for the problem to be studied (M. Sari & Asmendri, 2018, p.43). A theoretical study, references and other scientific literature related to culture, values and norms that develop in the social situation under study (Sugiyono, 2018). While the approach used is a qualitative approach. This study looks at the phenomena that occur in the community in the form of empowerment in elements of security support based on local wisdom values in Sumerta Kelod Village, East Denpasar District.

Primary data was obtained from the *Desa Tangguh Dewata* Implementation Report in Sumerta Kelod Village from November 2020 to January 2021. The report was compiled by the Bhabinkamtibmas of the East Denpasar Police Department. Other primary supporting data are articles and publications on the website and social media of Sumerta Kelod Village regarding COVID-19 Mitigation. Secondary data were obtained from publications and scientific articles related to the theme of this research, namely Tri Hita Karana, Community Policing, and National Resilience. Data reduction is done by coding the relationship between community policing activities and the contained Tri Hita Karana values. The classification assessed for its impact on each aspect of regional resilience. The findings will be presented descriptively equipped with a matrix and supporting visuals.

Result And Discussion

***Tri Hita Karana* Implementation in *Desa Tangguh Dewata* Community Policing**

Desa Tangguh Dewata as part of the Tangguh Nusantara Village which was initiated by the Indonesian Army and Indonesia National Police in mid-2020, aims to create a community that is able to protect its area from the dangers and threats posed by the COVID-19 pandemic. Desa Sumerta Kelod, East Denpasar District was chosen as the pilot project location for the Denpasar City area in accordance with the direction of the Bali Regional Police Community Development Forum and *Perbekel* Sumerta Kelod Village in mitigate COVID-19. It is located in the center of Denpasar City bordering Sumerta Village, Sumerta Kaja Village and Sumerta Kauh Village in the North. Then, this village also borders Dangin Puri Kelod Village in the west, Panjer Village and Renon Village in the south and Kesiman Village in the East (BPS Kota Denpasar, 2020). The administrative area of Sumerta Kelod Village consists of 10 Banjar Villages, namely Kedaton, Bengkel, Kepiah, Sebudi, Tanjung Bungkak Kaja, Tanjung Bukak Kelod, Babakan Sari, Sembung Sari, Badak Sari and Sungiang Sari (Sumerta Kelod Village Permit, 2019). The number of COVID-19 cases in Sumerta Kelod Village as of January

2021, there are 172 people without symptoms, 11 people under surveillance, 22 patients under treatment and 265 confirmed cases (Denpasar City Government, 2020).

As one of the implementers, Indonesia National Police assigned the Community Development Unit (Sat Binmas) to be in charge of these activities. The part of the Community Development Unit which carries out field functions is *Bhabinkamtibmas* with supervision from the *Bintibmas* (Community Development and Security) Unit. The community policing agenda can be seen in the coordination between *Pecalang* and *Bhabinkamtibmas*. The dualism of government adopted by Bali creates a division of authority between administrative villages and customary villages. During the pandemic, the task of *Pecalang* in Sumerta Kelod Village also underwent a conversion from limited to customary activities, to took a part in the health protocols enforcement.. This conversion can be seen in figure 10.

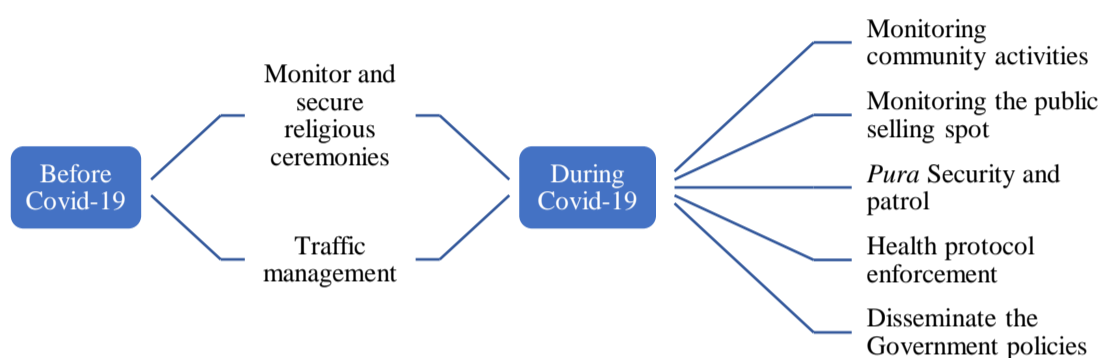


Figure 10. Pecalang's Duties and Function Before and During the COVID-19 Pandemic
Sources: (Putri et al., 2021, p.205)

Pecalang's duties and functions prior to the pandemic were to monitor and secure religious ceremonies and help manage the traffic. The local *Babinsa* and *Bhabinkamtibmas* are still on duty but are assisted by *Pecalang* so that the work will be easier. When there is a religious ceremony, the village *Pecalang* monitors it first because every banjar in the *Pekraman* Village area already has a *Pecalang*. If the *Pecalang Banjar* feels overwhelmed, it will be assisted by the *Pecalang Desa* (Pecalang Wira Praja) (Anak Agung Ngurah Sudiasta in Putri et al., 2021). Activities which *Pecalang* carries out during the pandemic are coordinated and reported through daily briefs, so both *Bhabinkamtibmas* and *Babinsa* monitor current conditions. *Pecalang*, who knows the condition of the village, becomes one of the references in making decisions. This includes local worship activities, locations that have the crowd's potential, health protocols enforcement condition, and community discipline due to local policies. Therefore, the presence of *Pecalang* becomes one of the reinforcements in mitigating COVID-19 when many government officials and security officer limitations due to exposure to the virus.

In the implementation of Tangguh Village, Sumerta Kelod Village also involves other actors in the implementation of Covid-19 mitigation. Not limited to *Pecalang*, *Bhabinkamtibmas* and *Babinsa*, but also academics who are carrying out community service in the village. In its strategy, the Community Development Unit involves the community, government and other stakeholders in making efforts to deter, prevent and overcome threats and disturbances to security and public order in an equal partnership with the National Police, starting from determination up to policy implementation. The elements that join forces with the Indonesia National Police in the management of the *Desa Tangguh Dewata* use the Pentahelix concept which in this activity, based on the concept, involving the East Denpasar Police's Community Development Unit, East

Denpasar District Command's Babinsa, Sumerta Kelod Village Government, Sumerta Kelod Village Gotong Royong Task Force, Sumerta Kelod *Pecalang*, Local Private Company and University Students. As the fifth element, the Media are those that participate in helping in the publication of activities both internally and externally. Thus, the relationship between actors is described in Figure 11.

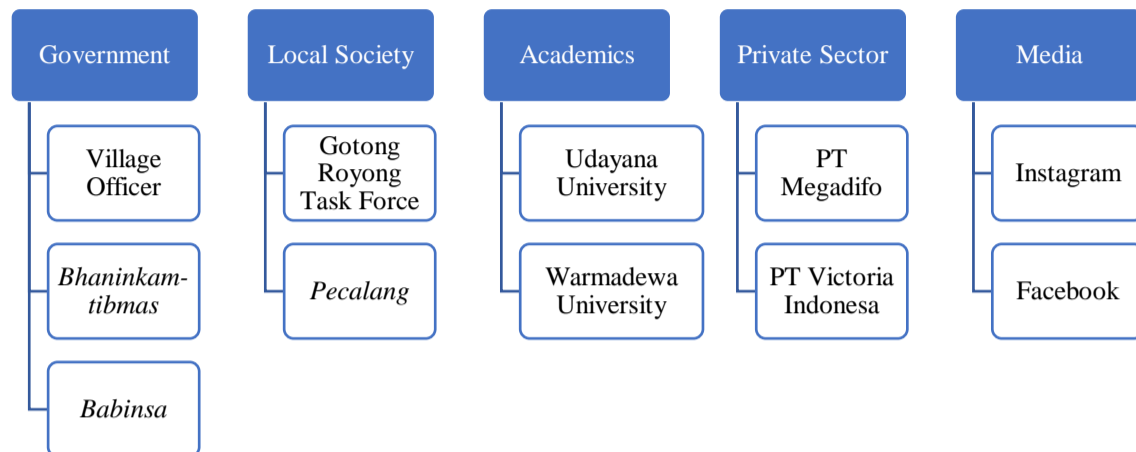


Figure 11. Sumerta Kelod Village Pentahelix Scheme
 Sources: Analysis Result, 2021.

From the scheme, it can be seen that there is a division of roles in handling Covid-19 in Sumerta Kelod Village. The functions of data collection and dynamic monitoring (*pam swakarsa*) are carried out by *Pecalang* and the Gotong Royong Task Force. It is part of information sharing function in the Community Police Partnership Forum. The collected data is coordinated with the *Babhinkamtibmas* and *Babinsa* to be communicated with the Perbekel Sumerta Kelod Village. Policy making is carried out both bottom up and top down. A map of potential problems was created through a police/military community partnership to be used as a request for assistance to the district and regency government. The village policies created are then socialized to the community through village official social media. In implementation, students who carry out community service support the policies implementation through monodisciplinary and multidisciplinary programs. Then, the private sector plays a role in supporting the supply as part of Corporate Social Responsibility (CSR). The assistance provided was based on village needs such as medical equipment and health protocol signs.

Community Policing activities that are built in partnership with the pentahelix actors in Sumerta Kelod Village have three core programs, namely pandemic prevention, enforcement of health protocols and food security. Pandemic response focuses on activities to prevent the spread of the virus. Activities carried out include data collection on population migration, spraying disinfectants, security monitoring and periodic evaluations with the Sumerta Kelod Mutual Cooperation Task Force. The health protocol focuses on the 3T (Tracing, Testing and Treatment) and 3 M (Wearing a Mask, Maintaining Distance and Hand Washing) programs. Then, under conditions of social restrictions, the village opened a village barn to be used to help people who were exposed to the virus. Food security is obtained through planting food crops and reforestation.

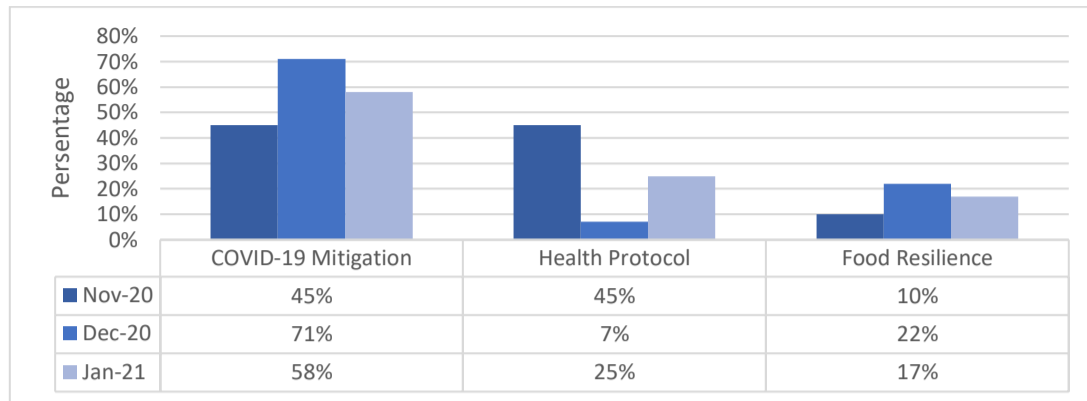


Figure 12. Desa Tangguh Dewata Core Program
 Source: East Denpasar District Police Office, 2020.

Within three months of implementation, it was found that COVID-19 mitigation had the largest portion in community policing activities. The quantity of mitigation activities is increasing because the health protocol has other special units that are directly responsible for enforcing health protocols, such as the *Satuan Polisi Pamong Praja* and the COVID-19 Task Force for the City of Denpasar. Within the scope of the village, *Pecalang* together with other security officers carry out daily monitoring and security in the village area so that the situation remains conducive. However, if there are people who make crowds and ignore health protocols, *Pecalang* can bring order and persuade those who are in the crowd to disperse. This includes warning that business places that are still open exceed the operating hours according to health protocols to close it immediately. In patrolling, *Pecalang* is more likely to use a persuasive approach. The persuasive steps taken by *Pecalang* are as an effort to guide the community, so that awareness of the importance of health protocols will be formed. In food security, the program focuses on the availability of food in the village barn to be allocated during the pandemic. The form of assistance is in the form of basic necessities which are distributed to affected communities.

The above activities are also supported from the Village budget. Non-natural disaster mitigation activities for COVID-19 are included in the village disaster management budget. Health protocol facilities are in the village health budget. Then, food security is included in the village food security budget. In 2020 the disaster mitigation budget amounted to Rp. 745,000,000.00 and increased to Rp. 994,200,000.00 in 2021. The budget for health protocols in 2020 is Rp. 645,404,880.00 and increased to 900,597,150.00 in 2021. In 2020 due to the pandemic, the budget is focused on disaster mitigation and health protocols with an allocation of 58% and from 51% of village funds. Despite the deficit, the village still gets assistance from the COVID-19 Task Force budget. Food security is an intervention from community policing activities that provide food crops and trees to Sumerta Kelod Village. Considering that village resilience must be established so that village food can be fulfilled, in 2021 the food security budget is allocated Rp. 41,196,000.00. This budget is equivalent to 0.7% of the village budget (Permintah Desa Sumerta Kelod, 2021).

Table 12. Desa Tangguh Dewata Implemented Program Based on Tri Hita Karana

Tri Hita Karana	Implemented Program
<i>Parahyangan</i>	Protection of places of worship by spraying disinfectants regularly. The location of places of worship includes: <ul style="list-style-type: none"> • Eleos Indonesia Jemaat Bethesda Church • GPPI Jemaat "Gembala Agung" Mokmin Church

<i>Tri Hita Karana</i>	Implemented Program
	<ul style="list-style-type: none"> • Kristen Protestan Presbiteri Indonesia Jemaat Mokmin Church • GTDI Filadelfia Church • Cathedral • Pura Ibu Pasek Gelgel Presanak Pura Dalem Sumerta • Al-Amanah Mosque
<i>Pawongan</i>	<p>Protection of fellow human beings to prevent the spread of COVID-19 and ensure their survival under restrictions during the pandemic. Activities carried out include: Pembentukan Satgas Gotong Royong COVID-19:</p> <ul style="list-style-type: none"> • Socialization of Health Protocol (3M) • Spraying disinfectants in residential areas, public facilities and educational facilities • Population migration data collection • Supervision of areas that cause crowds (Art Center Nusa Indah Street) • Tracing residents who come into contact with suspected COVID-19 • Conducting a COVID-19 test for the community • Distributing basic necessities to the affected community • Identifying and supervising houses that are self-isolating • Supervision of security during the pandemic • Disciplinary patrol of health protocols • Supervision of the Regional Election of Denpasar City
<i>Palemahan</i>	<p>Efforts to conserve the environment go hand in hand with efforts to strengthen people's food needs. Activities include:</p> <ul style="list-style-type: none"> • Cassava planting (Amerta Farmer Group) • Planting fruit trees (Amerta Farmer Group) • Tree planting (Amerta Farmer Group)

Source: Analysis result, 2021.

There are various activities that refer to the needs of the community during the COVID-19 era. Even in a pandemic state, the happiness and prosperity of the people must still be guaranteed by the government. This goal is in line with the *Tri Hita Karana* concept. *Tri Hita Karana* are the three reasons for the creation of human happiness. The three relationships that humans make in this world are relationship with God (*parahyangan*), relationship with fellow humans (*pawongan*) and relationship with nature (*palemahan*). The limited condition of COVID-19 demands synergy between related elements to maintain harmony in society. The community policing activity in *Desa Tangguh Dewata* Sumerta Kelod provides an integrated program to maintain order and security. Attention is given in accordance with this concept in the form of maintaining and safeguarding the places of worship of various people in Sumerta Kelod Village to maintain the inner relationship between humans and their creators. Humanitarian activities and COVID-19 countermeasures aimed at assisting fellow humans in dealing with disasters. Then the conservation activities and planting of food plants to appreciate nature as a provider of natural resources to meet human needs.

Table 1. shows that the implementation of *Tri Hita Karana* in community policing carried out by the East Denpasar Police Office Community Development Unit is dominated by *Pawongan*. The relationship between humans and humans (*pawongan*) is at the core of the harmony among the three concepts. *Pawongan* in *Desa Tangguh Dewata*

is a form of care, control and protection. Concern between fellow human beings with the existence of humanitarian assistance for people with weak economies. Monitoring of health protocols to break the chain of spreading the Sars-Cov-2 virus. Protection is provided with protection from visible factors (viruses) and factors disturbing order (crime). The relationship with the involvement of *pecalang* in social control shows that in social relations there is still local wisdom that strengthens regulations. A social approach that is more accepted by the community. Persuasive approach used because it is more humane and does not cause tension. Thus, along with the integration of related institutions, strengthens the harmony that exists in society.

Pawongan strength is supported by the presence of *parahyangan* and *palemahan*. *Parahyangan* as the foundation of life that teaches humans to always do good, strengthens the human values that exist in *Desa Tangguh Dewata*. Man's responsibility to God in the form of prayer is maintained even though it is within limitations. Guarding the house of God keeps the people too. Protection by limiting the number of worship participants as well as sterilizing places of worship protects religious followers from attacks by the Sars-Cov-2 Virus. The worship program from home is also an alternative to maintain the relation between man and their God. This also applied in traditional ceremonies that continue but with strict health protocols. *Pecalang* conducts surveillance during social restrictions and disciplines the public regarding health protocols during customary activities. Then, *palemahan* is a resource for humans to stay alive. Nature provides its germplasm for human survival by carrying out conservation activities. Conservation does not only focus on woody plants, but also plants that are useful in human life. This activity is supported by food security efforts in the community policing program. From this program, food crops and trees have been distributed to farmer groups in Sumerta Kelod Village. Therefore, the concept of *Tri Hita Karana* in *Desa Tangguh Dewata* is a whole system of creating human harmony that is integrated with one another. What man does will return to man himself.

***Desa Tangguh Dewata* Resilience during COVID-19 Pandemic**

Regional resilience is a form of resilience that a region has in overcoming threats and disturbances to the region. In this case, the threat is the Sars-Cov-2 virus that has spread almost all over the world. This virus causes a pandemic that threatens human life. Restrictions on human movement are the main way to break the chain of spreading the virus. However, restrictions on movement will have an impact in various aspects of life such as health, economy, socio-culture and security. Therefore, *Desa Tangguh* was implemented to strengthen the regional resilience starting from the community sector. The form of resilience that is reflected in the implementation of community policing in *Desa Tangguh Dewata* has not yet been included in the realm of national resilience (*astagatra*). However, the resilience created in this program lies in geography, natural resources, demography, ideology, politics, socio-culture, economy and security.

The strengthening of the geographical and natural resources aspect can be seen from the attention to food security in the community policing program. The southern part of Sumerta Kelod Village is an area that can be used for farming. This area is used to support the village barn. The initiation of the food security program in 2020 is also a consideration for the allocation of village funds in 2021. The food crop provided is cassava. Cassava is a source of carbohydrates as well as food diversification efforts. The recipients of the support were handed over to the Amarta Farmers Group. Agricultural management with farmer group management, able to manage the implementation of

agriculture systematically. With the condition of Sumerta Kelod Village which is close to the city, urban farming is suitable to be carried out in the village. The agricultural sector has also become one of the supporters in providing food during the implementation of social restrictions and the provision of non-cash social assistance. Villages as community units are expected to be able to support regional food security at higher levels.

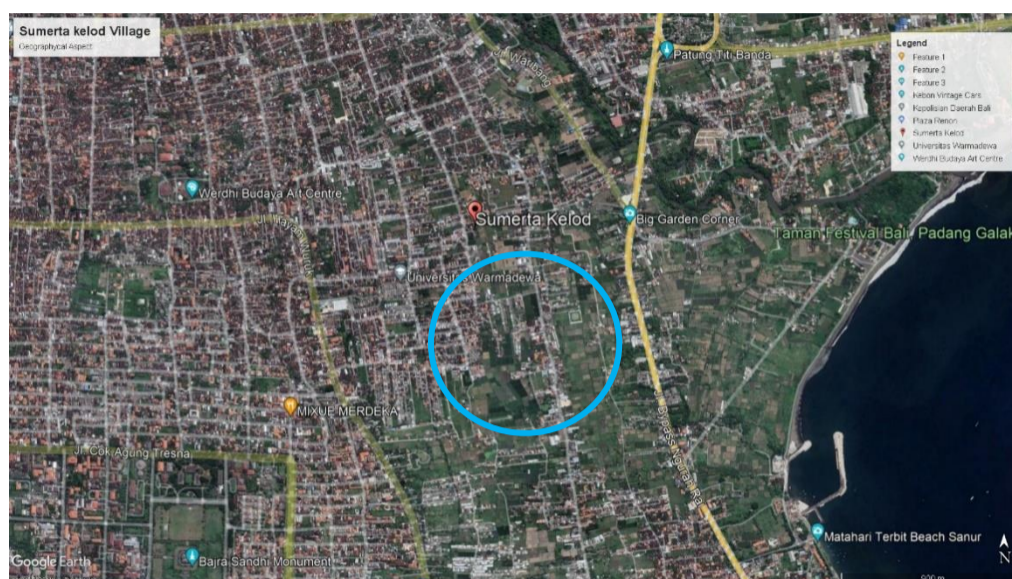


Figure 13. Sumerta Kelod Village Agricultural Potential
Sources: Google Earth Pro, 2022.

Aspects in demography are migration, mortality and birth rate. Efforts that have been carried out in Sumerta Kelod Village are tracing and tracking population movements carried out by the Gotong Royong Task Force. The relations of migration, death and birth are interrelated. Migration triggers the spread of the virus that triggers death. Then, the social restriction policy triggered an increase in the birth rate during the pandemic. This is also the concern of the Bali National Population and Family Planning Agency. In July, an estimated 180 pregnancies were detected per day. The pandemic is a dangerous time for pregnant women to exercise control. Hospital exposure also triggers the death of pregnant women during the pandemic (BKKBN Bali, 2020).

The ideological aspect is shown by the implementation of the Pancasila ideology in social life. In the implementation of the First Precepts, the limitations of carrying out worship can be carried out both at home and in places of worship with health protocols. The Second Precept is reflected in the solidarity between people to help each other during the COVID-19 pandemic. Implementation of the Third Precept with a combination of various agencies in the implementation of *Desa Tangguh Dewata*. Implementation of the Fourth Precepts with the right for citizens to vote in the Denpasar City Election. Meanwhile, the Fifth Precept is realized by the existence of justice in the distribution of aid in which aid has been calculated according to the portion and needs of the community.

Political aspects can be seen in the continued implementation of the Denpasar Mayor Election in *Desa Tangguh Dewata* with strict supervision of health protocols. The 2020 Denpasar Mayor Election was held on December 9, 2020 to elect the Denpasar Mayor for the period 2021-2024. This election monitoring is carried out by collaborative institutions, namely Police, Army, Public Election Committee. So that the election, which is a crucial political activity in regional leadership, is carried out without creating a new virus spreading cluster. Even in a pandemic, the elections are still important. If there is a delay, it is possible that a vacuum of power will occur. This condition certainly causes

instability in government management due to the absence of a leader. Pandemic conditions require a smart leader. The dynamic condition also affects regional policies that adaptive to the uncertainty of the pandemic. Therefore, the village as a member of the local government supports this activity while still considering the safety of its citizens.

Socio-cultural aspects are implemented under strict health protocol supervision. When the celebration raises a crowd. Several cultural centers such as the Art Center on Nusa Indah Street also weren't excluded from patrols, so that the implementation of celebrations as a form of culture that has been ingrained in society will not have an impact on the community. In this aspect, it can be seen that aspects that should be strengthened can become a threat during this pandemic. The Art Center is the center for performing arts in Bali. Its spacious location consisting of several stages makes the Art Center a multi-functional place in terms of culture. There are several stages ranging from *Kalangan Ratna Kanda*, *Kalangan Ayodya*, Madya Mandala, Ksirarnawa Building, *Kalangan Angsoka*, to the Ardha Candra Open Stage. The location is also used in the *Pesta Kebudayaan Bali* (Bali Arts Festival) with cultural presentations in the form of *peed aya* (parade), *recasedana* (performance), *kandrupa* (exhibition), *utsawa* (parade), *wimbakara* (competition), *kriya loka* (workshop), *widyatula* (rehearsal) and *Adhi Sewaka Nugraha* or arts service award. This activity is a big cultural event and can trigger a crowd. Therefore, in 2020, the activity which was supposed to be held in July was canceled due to the pandemic. Other cultural activities at the location will also be cancelled.

The economic aspect is indicated by the role of academics and the media. The Warmadewa University Community Service program provides opportunities for Micro, Small Medium Enterprise (MSMEs) to be promoted by their both monodisciplinary and multidisciplinary programs. The existence of promotion through this media has the potential to increase economic growth during a pandemic even though there has been a change from conventional sales to digital. MSMEs exposed during community service are businesses in the fashion sector (Nekko Fashion Store), beauty (Anita Beauty Salon and Spa), health (Home Made Faceshield) and handicrafts (Suling Bambu I Made Rana). In addition, there are also Village-Owned Enterprises (BUMDes), namely BUMDes Dasa Kriya Loka Amerta. The establishment of BUMDes is intended as an effort to accommodate all activities in the economic sector and/or public services managed by the village and/or inter-village cooperation. Thus, MSMEs around Sumerta Kelod Village can be accommodated properly. During this pandemic, with limited medical equipment such as faceshields, it can be produced independently and also used to mitigate COVID-19.

The strengthening of the security aspect can be seen from the relationship between Community Police Partnership Forum, Police and Army in maintaining security and enforcing health protocols. Joint patrols were carried out together with *Pecalang*, *Babinsa* and *Bhabinkamtibmas*. Although *Pecalang* before the pandemic tended to be in the traditional sector, but with assistance to the public sector, patrols can be carried out properly. This also reminds us of the condition of health protocol enforcers who are vulnerable to exposure and even some police personnel have died on duty. This limit of personnel is reinforced by *Pecalang* as the guardian of the customary village.

In order to avoid overlapping powers, a daily brief was held. The duties and functions of security have also been regulated in regional laws and regulations. This combination also has a good impact since its approach is more persuasive. The output in this partnership is how to understand the condition of Sumerta Kelod Village. The data collected in locations prone to health protocol violations, places of business that broke the pandemic regulation, potential crowds location and other related threats are used in

the consideration of village security governance. The expected outcome is the maintenance of security stability and the emergence of awareness of compliance with health protocols in the community.

Conclusion

The implementation of *Tri Hita Karana* in the implementation of community policing was carried out with the contribution of various institutions such as the Police, Army, Government, Academics and Media. The community policing program in *Desa Tangguh Dewata* is divided into *parahyangan*, *pawongan* and *palemahan*. Activities based on the value of *parahyangan* can be seen in the implementation of religious activities which are still carried out even though they need to pay attention to health protocols. *Pawongan* is implemented with a series of activities to protect and fulfill the needs of the community. Then *Palemahan* is seen by the movement of conservation and food crops plantation. So that these values merge into a single unit to create harmony in society. The harmonious impact that occurs has an impact on efforts to strengthen regional resilience in Sumerta Kelod Village. Sumerta Kelod Village is a village with a medium positive rate among other villages in the city of Denpasar.

Based on the eight aspects (*Asta Gatra*), the vulnerable aspects in a pandemic are socio-cultural and demographic aspects. This is closely related to the social restriction policy. Cultural activities are not carried out. Then, the number of pregnant women at risk is quite high considering the increasing number of pregnancies during the pandemic. However, it can be seen in other aspects that strengthen each other during the pandemic. The food security program is able to support the agricultural potential of Sumerta Kelod Village as well as a source of village food. The community's gotong royong attitude is also one of the keys to controlling the pandemic. Effective pandemic mitigation strategy resides in the community sector. The political aspect is also strong although it must be monitored. The MSMEs economy is able to produce personal protective equipment in the midst of its scarcity. The results of the production are also used for the village. Then, as disaster control is a pandemic policy that is enforced by the relationship between the community and stakeholders.

Of the eight aspects, there are two aspects that experience vulnerability. Therefore, the resilience of Sumerta Kelod Village during the pandemic is at a formidable level. However, although the resilience is not very strong yet. By the intervention of community policing, it is able to maintain stability during the pandemic. Threats from crowds and non-compliance with health protocols can be reduced. Sumerta Kelod Village was also able to adapt and overcome the uncertainty caused by the pandemic. Hence, it potentially creates an orderly, safe, and peaceful and harmony condition (*trepti, sukerta, sekala* and *niskala*).

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