

# Local Wisdom as a Tourism Resilience Strategy in Facing Covid-19

Syamsu Rijal<sup>1</sup>, Anwari Masatip<sup>2</sup>, Muh. Zainuddin Badollahi<sup>1</sup>, Syamsidar<sup>3</sup>

<sup>1</sup>Lecturer, Politeknik Pariwisata Makassar, Indonesia

<sup>2</sup>Lecturer, Politeknik Pariwisata Medan, Indonesia

<sup>3</sup>Lecturer, Institut Agama Islam Negeri Kendari, Indonesia

## *Abstract*

*This study aims to describe Local Wisdom as a Tourism Resilience Strategy in Facing Covid-19. This research is a qualitative research with a descriptive approach. Data collection was carried out through in-depth interviews with 6 informants and documentation techniques by searching various related literature and sources. The research area is South Sulawesi Province by tracing 2 (two) main ethnic groups namely Makassarese and Buginese ethnic groups. The results showed that in the community of South Sulawesi (Bugis-Makassar) there were three Sipa concepts, namely sipakatau, sipakalebbi and sipakainge, as a guideline in daily life, both in economic, social and political activities and Pappaseng / Pappasang an oral literature which is the heritage of the Bugis-Makassar ancestors which were passed down from one generation to the next. It contains a variety of tips that are used as a handle in dealing with various problems of life. One strategy in the co-19 pandemic is to implement the wisdom value system that is owned so that tourism in South Sulawesi can survive and rise again after the pandemic. The ceremonies were carried out in order to ward off the undue influence of unwanted magical powers that would endanger human survival.*

**Keywords:** Covid-19 Pandemic, Local Wisdom, Tourism Resilience

## **1. Introduction**

Covid-19 is a virus that attacks the respiratory system with symptoms of fever, cough, runny nose, sore throat, shortness of breath, fatigue, and lethargy. In severe cases can cause pneumonia, acute respiratory syndrome, until death. There is no vaccine that can be used to prevent Covid-19 infection. Scientists continue to develop vaccines for the virus, even if the outbreak is over. Some countries such as America are trying to develop RNA and DNA based vaccines, France is modifying the measles vaccine so that it can be used for the Covid-19 virus. Some developed vaccines require a long time to be ready for use because they have to go through various clinical trials (Franklin et al., 2020). Therefore, control efforts that can be done in a short time are doing preparedness. The preparedness step is inseparable from the principle of coping with outbreaks, namely the prevention phase, the detection phase, and the response phase.

Management of disease outbreaks must be done with a social-cultural approach. Various historical records handling outbreaks throughout the world provide information that the handling of disease outbreaks cannot be done by only involving the medical aspects. This is because disease outbreaks and socio-cultural aspects are two inseparable things. On one hand, the disease is often caused by human culture (ways of life), or at least disease easily becomes an epidemic due to certain cultures in society (Lupton, 2012). On the other hand, the disease has an extraordinary impact on aspects of human culture. Cholera, for example, is known to arise from poor sanitation culture. The spread of cholera is possible due to unclean lifestyle. On the contrary, since the cholera outbreak, people have had a new way of life, such as using a latrine with a septic tank system. Likewise, the current co-19 outbreak. This disease is transmitted between humans through close contact, therefore various community traditions such as festivity and parties may not be carried out for a while. It is not impossible after this epidemic ends, humans have a new way of life (Gottlieb & Carreira, 2010).

According to the Indonesian Hotels and Restaurants Association (PHRI), the decline in occupancy rates at around 6,000 hotels across Indonesia has reached up to 50 percent since the start of 2020. This drastic decline in tourist visits has a direct impact on the welfare of tourism employees. The Bugis-Makassar culture referred to here is the totality of the results of thought and behavior possessed by the Bugis-Makassar community and can be passed on from generation to the next through a learning process. The results of these thoughts are in the form of Bugis-Makassar cultural values that have been embodied in the behavior patterns of the Bugis-Makassar people in their daily lives. The Bugis-Makassar cultural values referred to include honesty, fairness, intellectualism, propriety (Rahim, 1992). Furthermore, Sikki (1998) put forward the Bugis Makassar cultural values as follows: the value of loyalty, the value of courage, the value of wisdom, work ethic, mutual cooperation, determination, solidarity, unity, harmony, and deliberation.

Bugis are ethnic groups or ethnic groups from South Sulawesi. The main characteristic of this ethnic group is language and customs that are still strongly attached. In the Bugis-Makassar community, they still hold tightly to the sacred and sacred system of customary norms and rules which they all call *panngandereng* (Makassar language) (Teng & Pertiwiningsih, 2018). For them to carry out rituals to make peace with nature is a way to achieve a peaceful, safe, peaceful, and prosperous life. Religious rituals in ethnic cultures are usually the most visible cultural elements born. As in several regions in Indonesia, it seems that there are still many who cultivate trust in amulets, wood, stones, large trees, and others that are considered to have supernatural powers that can affect the movement of life, can make a profit, disaster and happy humanity. Rijal (2020) explained that rituals like this by the Selayar people are called "ritual *songka bala*", which in Indonesian is referred to as rejecting reinforcements.

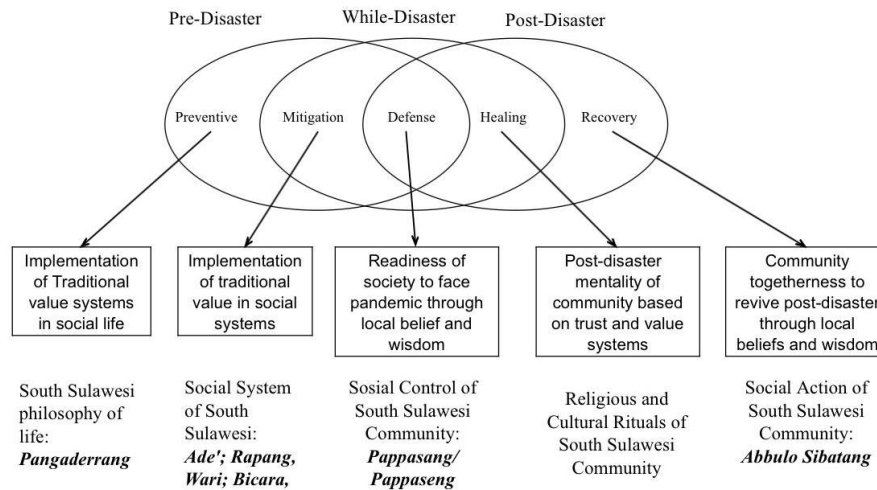
In South Sulawesi, the values of local wisdom are stored in various media, including oral and written. Writing media is poured through *lontaraq* manuscripts. In this *lontaraq*, the Makassar Bugis save their past knowledge and wisdom, including various cultural expressions. One of the local wisdom that still survive today is traditional medicine, plants that are often used in this treatment are betel leaves and oranges. In the Makassar Bugis tradition, the betel leaf is the most important part of the *cemme pasili* (bathing for purification/bathing reinforcements for the bride and groom). This is

evidenced by the customary area of Banualemo in South Sulawesi, women work together to mix natural disinfectant liquid made from betel leaves and lime. This herb is believed to be a natural disinfectant to ward off the COVID 19.

## 2. Methods

Based on the design of the research direction, the methodology considered most appropriate is to use an exploratory approach as also reflected in the formulation of the problem presented. Although in the next process it is possible to develop problems due to the increase in relevant information and data. However, in order to operate this research design, it will then be focused on the concept of increasing the number of established tourist visits as an instrument of scientific thinking in helping to identify information and data up to the analysis stage.

Figure 1. Tourism Resilience Strategy based on Local Wisdom Chart



This study was conducted with a quantitative descriptive approach. The number of respondents in this study was determined based on using multiple-stage samples with proportional probability. Proportional probability ie each group member has a probability that is proportional to the relative magnitude of the groups included in the subsample. The population in this study is the number of creative economic ventures in South Sulawesi. The population is then divided by the city / district. Referring to this population, specifically, the cities/regencies selected as sub-populations are South Sulawesi that is significantly affected by Covid-19.

Data collection techniques using survey methods using questionnaire instruments. To support the survey activities, interviews with research respondents and documented observations were also carried out. Questionnaire distribution is conducted following the WHO protocol and government appeals by distributing questionnaires and interviews online.

Data collected from the distribution of the questionnaire were then tabulated and analyzed descriptively to determine the impact of Covid-19 on changes in income, labor conditions, and the actual conditions of the industry related to the tourism industry. Descriptive statistical analysis techniques use data center size, data dispersion to determine the significance of the impact of Covid-19 on the government and tourism

actors in South Sulawesi, and differences between regions. The results of interviews with the creative industries are transcribed before being processed. Primary data sources were obtained from interviews with key informants (key informants) and ordinary informants. The primary source of this research is directed to provide data related to the impact of COVID-19 in South Sulawesi in government practices and policies, especially on tourism. Secondary data sources are needed to complete primary data, obtained through the study and analysis of various documents that are relevant and relevant to the increasing number of tourist visits to the impact of COVID-19, which is spread indefinitely, both in Laws, Government Regulations, Regional Regulations, reports activities as well as various written documents that are relevant to the focus of the study.

### **3. Results and Discussion**

From the research results, it was reported that there were six business sectors that were most affected due to the outbreak of COVID-19 in Makassar City. Three of them, namely the trade, manufacturing, and construction sectors are the main pillars of the economy of Makassar City, with an average contribution of more than 10 percent per year in the past decade. Meanwhile, 3 (three) other affected sectors are the provision of accommodation, food and drink, the corporate service sector, and the transportation sector. Based on the results of the projections with the scenario of not applying the PSBB, the trade sector, manufacturing industry, and the provision of accommodation, food and drink are at a negative growth level. While 3 (three) other sectors experienced a decline in growth, namely the transportation sector (1.1%), construction, (2.6%), and company services (3.3%). The growth rate of each sector has become deeper considering the results of the projection with the PSBB enactment scenario, which ranges between 1.8% -4.08% at the end of 2020.

Based on the results of a study conducted by Logov Celebes, the implementation of social distancing policy by the South Sulawesi regional government in mitigating the economic impact of the COVID-19 pandemic is expected to create economic growth in 2020 of 4.61 percent. This figure is lower compared to the economic growth of South Sulawesi in 2019 which was recorded at 6.92 percent. Meanwhile, if projected in the absence of a COVID-19 pandemic, South Sulawesi's economic growth in 2020 is estimated at 6.6 percent. With this level of economic growth under normal conditions, South Sulawesi has the opportunity to obtain a real GRDP/PDRB (Gross Regional Domestic Product) of Rp 352.4 Trillion. However, the projected growth of the South Sulawesi economy in 2020 is 4.61 percent with a real GRDP opportunity of Rp. 345.9 Trillion shows that there is an estimated economic opportunity lost in 2020 of Rp 6.5 Trillion. Based on the above table, it is known that the number of ODP (People in Oversight) in South Sulawesi Province is 2,799, PDP (Patients in Oversight) 438 and Positive are 248 with a mortality rate of about 22 people (8.9%) declared dead, 43 recovered (17.3%) and 183 people still under monitoring (73.8%).

The existence of the COVID-19 pandemic had a major impact on the number of tourist arrivals in South Sulawesi. Various policies issued by the government ranging from social distancing, physical distancing and the latest PSBB (large-scale social restrictions) eventually lead to a drastic reduction in tourist visits, for more details see the table below.

**Table 1. Development of Foreign Tourists Through the Entrance of Makassar by Nationality In January-February 2020**

No.	Nationality	January 2020	February 2020
1.	Singapore	57	28
2.	Malaysia	765	701
3.	Japan	8	10
4.	South Korea	2	11
5.	Taiwan	4	2
6.	China	34	5
7.	India	3	7
8.	Philippines	6	4
9.	Hongkong	0	0
10.	Thailand	5	21
11.	Australia	22	14
12.	US Amerika	43	25
13.	England	12	21
14.	Netherland	15	12
15.	Germany	33	51
16.	French	47	41
17.	Switzerland	13	22
18.	Russia	3	11
19.	Saudi Arabia	0	0
20.	Egypt	0	0
21.	Others	1.333	1.210

Based on the table above Malaysia, Germany, France, Singapore, and the United States are the five countries with the largest number of foreign tourists visiting Indonesia through the Makassar entrance (Hasanuddin Airport) in February 2020. The number of tourists from these five countries amounted to 846 visits or around 70 percent of the total number of foreign tourists entering through the Makassar entrance.

**Table 2. Room Occupancy Rate**

No.	Star Classification	Feb 2019 (%)	Jan 2020 (%)	Feb 2020 (%)	Feb 2020 compared to Jan 2020	Feb 2020 compared to Feb 2019
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1.	Star 1	36.62	42.89	38.44	-4.45	1.82
2.	Star 2	39.72	49.57	47.92	-1.65	8.2
3.	Star 3	47.76	49.77	51.49	1.72	3.73
4.	Star 4	49.75	49.10	49.31	0.21	-0.44
5.	Star 5	44.96	38.11	47.39	9.28	2.43
All stars		45.68	48.14	49.26	1.12	3.58

The decrease in the number of tourists has a significant effect on room occupancy rates. Room Occupancy Rate (TPK) of starred hotels in South Sulawesi in February 2020 reached an average of 49.26 percent or an increase of 1.12 points compared to the ROR

for January which reached 48.14 percent. Compared to the TPK in February 2019, which amounted to 45.68 percent, an increase of 3.58 points. Pandemic COVID 19 not only attacks the hotel business but also travel and aviation services. At the Sultan Hasanuddin international airport, a decline in passengers began in February 2020.

**Table 3. Development of Air Force Passengers at Sultan Hasanuddin International Airport**

No.	Passenger Type	January 2020	February 2020
1.	Arrival	422.434	413.340
	Domestic	407.656	398.148
	International	14.778	15.192
2.	Departure	323.678	289.985
	Domestic	308.501	273.885
	International	15.175	16.100
3.	Transit	170.672	172.643
	Domestic	170.672	172.643
	International	0	0
	Total Domestic Passenger	886.831	844.676
	Total International Passenger	29.953	31.292

***Pappaseng (ancestral advice)***

Pappaseng itself is advice by ancestors which contains the code of conduct in Bugis culture (ancestral advice) (Pelras & Arsuka, 2006). Pappaseng is a form of Bugis traditional expressions, in addition, there is also in it the proverb, jampi (jappi) pronounced by shamans (sanro) or people who are elder at ritual ceremonies, treatments, and so on. The phrase itself is everything that is expressed in the form of a combination of words and their meanings are not the same as the procurement of each word that forms the expression (Djajasudarma et al., 1997). The messages of ancestral advice have been written extensively in 'lontara', such as pappasang about the conditions of the government there are twenty-nine kinds namely: piety to Allah and His Messenger, obedient carrying out devotion to God, firm religion, honest, wide-minded, sweet-faced, men who provide views (decisions, decisions, considerations, and regulations), say good words, do not suspend the words spoken, observe the words of people who are conveyed, do not like to listen to people who like wishy-washy, may not obey the words women (influence, pressure, pressure, opinion, consideration), generous, helping people who are persecuted, knowing the weight of their citizens lightly, knowing someone's dignity, not saturating guarding the nation and its people, religious and knowledgeable, strong holding secrets, not stepping over the words of people old, hear the words of parents looking for a great person whose origins are good, looking for a clever courier who arranges words for good, have i warfare, do not glorify the wealth of many people, look for people who are good offspring, do not separate from servants of God in terms of goodness, do not reduce the property of their people, and finally do not treat traders arbitrarily (Kulle & Tika, 2003).

If drawn under current conditions, the Pappaseng above is very relevant for the community to do. Every community must be wise in responding to the Covid 19 case by not spreading hoax and ensuring that the news will be disseminated in advance. Someone who is smart always thinks about his actions before doing something. In addition, being

honest that an individual belongs to the ODP category will be very helpful in breaking the chain of distribution of co-op 19.

The *pappaseng* quote above confirms that there were 6 groups of people who were lucky first to be lucky because of honesty, to be honest, that he was included in the ODP or PDP category to medical workers and the people around him. Secondly because of the determination to recover during the period of isolation and quarantine, thirdly, lucky because of shame, fourthly fortunate because of science, with the knowledge possessed, he can easily find information about covid19 so that one can more easily recognize the symptoms suffered so it is faster to get checked out, the fifth is lucky because of courage, when a person is convicted as an ODP or PDP he dares to be quarantined.

It is not without reason that To Riyolo (the previous person) inherited the case about fighting this lust. They know the impact of the consequences of indulging in lust, perhaps from events that occur around him, even he himself has been affected. Therefore, To Riyolo felt the need to give advice to his generation so that it would not be affected. Because as the contents of the *pappaseng* that the most damaged by lust is not someone else, but yourself. Like riding a leaky boat, when it is not quickly closed, then sinking is rowing. The occurrence of panic buying among the public is clearly healthy. This is very influential on the rising prices of staples and scarcity in the market. In addition, when panic buying occurs, people flock to shop for daily necessities which can trigger the spread of Covid 19 faster. Pappaseng regarding lust above reminds us to shop only as needed so that no one else is tortured because they are unable to meet their needs because of scarcity.

#### ***Pangadereng (Local Culture)***

Makassar cultural values (Bugis tribe) related to housing and settlements are also discussed by Beddu et al (2014) essentially contained in the concept of siri 'na pacce. In this case, the value of siri 'as the value of self-esteem includes the meaning of the essence of human life, the nature of human relations with nature, the nature of human work, and the nature of human perception of time. While the value of pacce 'as a value of solidarity includes the meaning of the essence of human life and the nature of human relations (Rahayu et al, 2018). If the discussion on the value of siri 'and pacce' above is related to the form of housing and settlements, it can be seen that the linkage is through a description of the principles and lifestyle of the Makassar people. From the results of in-depth interviews with Makassar community leaders and some sanroballa (experts in making traditional houses) show that the Makassar people are trying to always maintain their behavior, always maintaining solidarity and togetherness with the surrounding environment. Makassar people do not like to be demeaned so they tend to always try to develop their potential in order to improve their quality of life. Lifestyle that is formed from the accumulation of values originating from the concept of 'na pacce', is then manifested in the form of space, housing and settlement forms and how they manage the built environment.

Bugis people have a concept of Siri personality. The meaning is that the Bugis highly esteem themselves. In the Bugis proverb, it says "siri paranreng, paa lao's life", which means that if self-esteem has been tarnished then life will be paid. So if there is someone who damages other people's self-esteem, then bloodshed is the way to solve it. It might be almost similar to the concept of "harakiri" in Japanese culture

(Koenjaraningrat, 2002). *Siri na pacce* is a symbol of group solidarity. Group self-esteem is also the main thing besides personal self-esteem. The word *siri* in Bugis means shyness (self-esteem), while *pacce* or *Pesse* means no sincerity. So the concept of *siri na pacce* represents empathy and group solidarity in bearing shared self-esteem.

The loss of *pacce* attitude when humans begin to lose their humanity, this is evidenced by the existence of the rejection of the burial of the bodies of covid 19 patients in several locations in Makassar. The chaotic condition of society is plagued by hunger and plague, envy, and rampant arbitrary acts, the leader of the new situation changes if people who break the law are actually sentenced to criminal in accordance with applicable law. The outbreak of Covid 19 in South Sulawesi caused PSBB, panic buying, mask use, mask accumulation. When someone understands about *ade 'then* nothing will happen as mentioned above.

The message to keep a distance when an outbreak of disease has been done by previous parents, said *atikeriwi* means to be vigilant or to keep a distance and to say *alemu* means to keep a distance. This confirms that when a plague strikes someone must keep their distance from the sufferer so that it is not scattered. While the concept of caring for yourself can be done by maintaining a clean body and the environment to avoid an epidemic.

Indeed, Makassar culture contains the essence of universal noble values, but it is less consciously actualized and internalized in daily life. If explored in-depth, it is actually a central point on the conception of "*tau*" (humans), in this context, in social relations is highly upheld. From this concept of knowledge as the main essence that underlies the viewpoint of the life of Makassar people, which gives birth to respect for fellow human beings. This form of appreciation is manifested through the cultural attitude of "*Sipakatau*". It means to understand and respect each other humanely.

*Sipakatau* in kinship life is one of the factors guiding the structure and social hospitality. Only in an environment of people who live and are able to practice the life attitude of *Sipakatau* who can openly accept each other's kinship and family relations. *Sipakatau* in economic activities, strongly denounced the existence of activities that always want to "*annunggalengi*" (selfish) or to support the life field that is open in nature for every human being. The *Sipakatau* Principle will create an open climate for "*scrubbing*" (supporting each other), please help, and work together to build a just and equitable economic life of the people. *Sipakatau* becomes the ethics of the Makassar people which should be actualized in all sectors of life. In the midst of the influence of foreign cultures that tend to sink the value of fellow human beings, then the attitude of *Sipak* or is a moral control that must always be the foundation. This enhances the culture of *Sipak* or is also a demand in the life of the nation in accordance with the principles of Pancasila, especially the Third Precept namely Humanity which is just and well-off.

The cultural values of *Sipakatau*, *Sipakainge* and *Sipakalebbi* (3S) are still clearly reflected in everyday relationships. Syarif et al (2016) explained that in the culture of Bugis-Makassar there are three *sipa* that can serve as guidelines in social life. *Sipakalebbi*, nature that forbids us to see humans with all its shortcomings. Like remembering the goodness of people and forget the badness. Humans have a happy instinct to be praised, so complimenting each other can clear the atmosphere and tighten the ties of friendship. This 3S Philosophy concept (3S), especially in



Makassar Bugis society, is currently in an era of globalization that is full of information flows that are so fast reaching various layers of society that foreign cultures can change and shift people's mindsets and ways of acting. mainly in the process of interaction.

#### 4. Conclusion

The handling of the Covid-19 disease outbreak can be done with a socio-cultural approach, in South Sulawesi prevention of knowledge is carried out so that people who believe need treatment in their life practices, related to social, cultural, and disease outbreak handling, the community believes in traditional values which influences their knowledge about handling epidemics and also influences their behavior in maintaining health, that is, the behavior system is generally divided into two types, namely in the family and customary environment. The ceremonies were carried out in order to ward off the undue influence of unwanted magical powers that would endanger human survival. In the Bugis community, there are three Sipa concepts, namely sipakatau, sipakalebbi, and sipakainge. These concepts are used as guidelines in everyday life both in economic, social, and political activities and Pappaseng, an oral literature which is a legacy of Bugis ancestors inherited from one generation to generations. next. It contains a variety of tips that can be used as a handle in dealing with various problems of life.

#### References

- [1] Franklin, R., Young, A., Neumann, B., Fernandez, R., Joannides, A., Reyahi, A., & Modis, Y. (2020). Homologous protein domains in SARS-CoV-2 and measles, mumps and rubella viruses: preliminary evidence that MMR vaccine might provide protection against COVID-19. *medRxiv*.
- [2] Lupton, D. (2012). *Medicine as culture: Illness, disease and the body*. Sage.
- [3] Gottlieb, R. A., & Carreira, R. S. (2010). Autophagy in health and disease. 5. Mitophagy as a way of life. *American Journal of Physiology-Cell Physiology*, 299(2), C203-C210.
- [4] Rahim, A. R. (1992). *Nilai Kebudayaan Bugis dan Asal-usulnya*. Hasanuddin University.
- [5] Sikki, M. (1998). *Nilai dan Manfaat Pappaseng dalam Sastra Bugis*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Depdikbud.
- [6] Teng, B. A., & Pertiwiningsih, E. (2018). *Songka Bala: Reflection of the tenth Muharram Tradition for the Tenro Community*. 280 (Basa), 39–46.
- [7] Rijal, S., Ridwan, M., Makassar, P. P., Bala, A., Penyakit, P. W., & Belakang, A. L. (2020). *Assongka Bala: Interpretasi Sistem Nilai Dalam Penanganan Wabah Pandemi Covid-19. PADA*, 1–30.
- [8] Pelras, C., Abu, A. R., & Arsuka, N. A. (2006). *Manusia Bugis*. Nalar: Forum Jakarta-Paris: École Française d'Extrême-Orient (EFEO).
- [9] Djajasudarma, T. F. (1997). *Nilai budaya dalam ungkapan dan peribahasa Sunda*. Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan. Departemen Pendidikan dan Kebudayaan.
- [10] Kulle dan Tika, (2003). *Script Lontara Makassar*. National Education Department Gowa, Buana Lambaselo, Sungguminasa Gowa.
- [11] Beddu, S., Akil, A., Osman, W. W., & Hamzah, B. (2014). Eksplorasi Kearifan Budaya Lokal sebagai Landasan Perumusan Tatanan Perumahan dan Pemukiman Masyarakat Makassar. *Jurnal Temu Ilmiah IPLBI (2014)*. <http://temuilmiah.iplbi.or.id>
- [12] Rahayu, S., Suhaeb, F. W., Sulkarnain, S., Anrical, A., & Satnawati, S. (2018). Siri'na Pacce Culture of Bugis-Makassar In The Context Of Modern Life (Overview Historicity

- And Theory Jean Baudrillard Simulation). *International Journal of Management and Applied Science*, 4(7), 62-65.
- [13] Koentjaraningrat. (2002). *Pengantar Antropologi II*. Jakarta: Rineka Cipta.
- [14] Syarif, E., Sumarmi, S., Fatchan, A., & Astina, I. K. (2016). Integrasi nilai budaya etnis bugis makassar dalam proses pembelajaran sebagai salah satu strategi menghadapi era masyarakat ekonomi Asean (MEA). *Jurnal Teori dan Praksis Pembelajaran IPS*, 1(1), 13-21.