GOVERNMENT AND INDIGENOUS COMMUNITY SYNERGY IN HANDLING COVID-19 THROUGH LOCAL WISDOM VALUES IN NORTH MALUKU

Nam Rumkel[1] Hendra Karianga[2] Kadarudin[3]
namrumkel@gmail.com , hendrakarianga@gmail.com , kadarudin@unhas.ac.id

[1]Faculty of Law, Khairun University, Indonesia
[2]Faculty of Law, Khairun University, Indonesia
[3]Faculty of Law, Hasanuddin University, Indonesia

Article Info
Received: 2022-03-10
Revised: 2022-01-20
Accepted: 2023-03-20

Keywords:
Synergy,
Indigenous community
covid-19
North Maluku

Abstract
There are 4 sultanates in Moloku Kie Raha (North Maluku). Indigenous Peoples through the Moloku Kie Raha Sultanate institution actively participate in helping meet the needs of the community, as a form of contribution to mitigating the impact of Covid-19. This research aims to find out the role of indigenous peoples in preventing and overcoming Covid-19 through the values of local wisdom in North Maluku, as well as the synergies and patterns of handling carried out by the regional government and the Sultanate in fighting Covid-19 in North Maluku. This research method is socio-juridical, using statutory and conceptual approaches, the data used are primary data and secondary data, and all data collected is analyzed qualitatively. The results of the study show that the role of indigenous peoples in preventing and overcoming Covid-19 through local wisdom values in each sultanate is almost the same because what is meant by these local wisdom values has been inherited and preserved in their lives from generation to generation by adapting to the circumstances and conditions that occur. The synergy and pattern of handling carried out by the regional government and the sultanate in fighting Covid-19 in North Maluku is going well, this can be seen from the government's recommendations for the public to implement health protocols such as socializing the importance of wearing masks, washing hands and keeping their distance, and not there may be crowds at mosques, sultanates or palaces or places that are the gathering points of these indigenous peoples.

I. Introduction

The tradition of the Indonesian nation is said to be *Bhinneka Tunggal Ika*, which means different things, but still one. These customs are always developing and always follow the development of society and are closely related to folk traditions. Thus custom is a precipitate of decency in society, the truth of which has received general recognition in that society.[1] Various values owned by a group or community in the life of the nation and state are an integral part of social life which can be interpreted as a philosophy of life. In such a context, these values must be implemented in various aspects of social life that are not only limited to one dimension. Affirmation of this is important because local wisdom is interpreted as a philosophy that lives in the hearts of the people, in the form of wisdom about life, way of life, traditional rites, and the like.[2] Adat is not a taboo subject for the Indonesian nation, because the customary law system was the first to become law in society even though there were basically western laws during the colonial period, this is also why customary law still has a place in this country and even its existence is guaranteed by the constitution. and other organic laws.

The meaning of this philosophy of life can at least show that local wisdom is a collection of knowledge created and believed by a group of people from generation to generation who live together and in harmony with nature. In such a context, the state, in this case, the regional government, must carry out various studies by mapping various local wisdom values that are still alive and developing according to the times so that they can synergize with various policies made by the local government.[3] During a pandemic like today, which has not only hit Indonesia, but even the world, synergy is needed between local governments and the community to jointly fight Covid-19.

In tertiary institutions, both in the law faculties and in the shari'ah department, until now customary law is still one of the subjects that must be taken. More than that, the author also often hears, both from lecturers and students, stating that customary law cannot be categorized as law, but only as 'habits'. This reality is also supported by the fact that nowadays customary law is also not in great demand. Customary law is only considered as an obsolete law that seems no longer worth studying. Very few people and universities are interested in pursuing customary law, it appears that the results of research on customary law in Indonesia are very minimal. And books on customary law literature are also old books, which have only been renewed for the year of publication. This situation indicates that the development of customary law will be increasingly dismal and will likely no longer

[1] Eka Susylawati, Eksistensi Hukum Adat dalam Sistem Hukum di Indonesia, *Jurnal Al Ihkam*, Vol. IV No. 1, June 2009, p. 126
[2] Armada Riyatno, et.al., Kearifan Lokal-Pancasila Butir-Butir Filsafat Keindonesian, Yogyakarta: PT Kanisius, 2015, p. 28
[3] Nam Rumkel, et.al., Penguatan Tata Kelola Pemerintahan Propinsi Maluku Utara yang Berbasis Pada Nilai-Nilai Kearifan Lokal Moloku Kie Raha, Ternate: Penelitian Dasar Unggulan Perguruan Tinggi (PDUPT), 2018, p. 25

be of interest to the academic community in the future. For that it needs to be stated again.[4]

It is hoped that the Behavior Change Sector can become the frontline for regional task forces in handling COVID-19. This division is tasked with ensuring increased public awareness and compliance with the COVID-19 prevention health protocol, namely wearing masks, maintaining distance and avoiding crowds, and washing hands with soap (3M). 3M's habits must become a culture so that we are able to win the war against COVID-19. Thus, in relation to North Maluku, cooperation between parties, both local government, the sultanate, indigenous peoples, and the general public is needed in guiding healthy living behavior so that there is a common perception in fighting the Covid-19 outbreak. Based on this description, the problem to be discussed in this paper is what is the role of an indigenous community in preventing and overcoming Covid-19 through local wisdom values? and what is the synergy and pattern of handling carried out by the regional government and the sultanate in fighting Covid-19 in North Maluku?

2. Research Method

In this research, the type of research used is socio-juridical research[5] namely tracing and reviewing legal rules, policies, secretions, and seeing the application of these laws in society. The approach used in this research is the statutory approach,[6] conceptual approaches, and the case approach.[7] The data to be used in this study are primary data and secondary data.[8] All collected data were analyzed qualitatively, then described to answer the problems in this study.

3. Results and Discussion

The Role of Indigenous Community in Preventing and Overcoming Covid-19 Through Local Wisdom Values

The latest information regarding the Covid-19 pandemic in the world as of April 4 2021 is that there were 223 countries that were exposed, with a total of 130,422,190 confirmed positive cases, and the number of patients who died was 2,842,135. Meanwhile, in Indonesia, 1,534,255 positive cases were confirmed, 1,375,877 patients recovered, and 41,669 patients died.[9]

Aji Satria Nugraha,[10] In his article, he wrote that Indonesia is ranked fourth as the most populous country which is predicted to suffer from prolonged exposure to the Covid-19 pandemic. With the shape of a large country and population density spread over several large islands, the State of Indonesia has its own challenges to overcome Covid-19. Remote

[4] Eka Susylawati (2009), *Loc.Cit.,* p. 128
[5] Kadarudin, Penelitian di Bidang Ilmu Hukum (Sebuah Pemahaman Awal), Semarang: Formaci Press, 2021, p. 132
[6] Peter Mahmud Marzuki, *Penelitian Hukum*, Jakarta: Kencana Prenada Media Group, 2010, p. 96
[7] *Ibid*., hlm. 137
[8] Soerjono Soekanto and Sri Mamudji, *Penelitian Hukum Normatif,* Jakarta: Rajawali Pers, 2011, p. 14
[9] Data Sebaran Covid-19, see https://covid19.go.id/
[10] Aji Satria Nugraha, Kearifan Lokal dalam Menghadapi Pandemi Covid-19: Sebuah Kajian Literatur, *Sosietas Jurnal Pendidikan Sosiologi*, Vol. 10, No. 1, 2020, p. 746

and underdeveloped areas are also at great risk if exposed to Covid-19, due to the difficulty in accessing health services in these areas.[11] Even though there are challenges, remote areas in Indonesia usually have local wisdom that has its own way of mitigating disasters. This was proven by Prasetyo[12] that local wisdom in traditional communities in Indonesia is an alternative to preventing disasters or handling post-disasters, so local wisdom has an important role in mitigating disasters that occur in Indonesia. So that the Government can take advantage of local wisdom values as a step in disaster mitigation in the country. The use of local wisdom in disaster mitigation is called Triana[13] as a "cultural approach".

The World Health Organization (WHO) is mandated by the United Nations to ensure that everyone has access to quality health services, regardless of the status and empirical circumstances of a country,[14] so that Covid-19 needs to be tackled together because this virus has spread to almost all countries in the world and WHO has announced that the Covid-19 outbreak has become a pandemic. Even though the main responsibility for dealing with the Covid-19 pandemic rests with the government, the community also has a role in preventing and accelerating the resolution of the Covid-19 pandemic, especially in their respective regions.

There are Sultanates in Moloku, such as the Sultan of Bacan, the Sultan of Jailolo, the Sultan of Tidore and the Sultan of Ternate. The four Sultans of Arabic origin have the name Said Djafar Sadek. According to the story, Young Master Said Jafar Sadek flies with his rug and ends up stranded on Gapi Island. It was said that the young master, a man with a dashing face, dressed in a turban and a robe, all the people of country then worshiped Mr. Said Djafar Sadek, as he was raised to the rank of the most powerful in the countries of the land of Gapi. In the land of Gapi there are countries and different languages, but their common language is Ternate, while Mr. Said Djafar Sadek is generally titled Jou Madubo, with Mr. Said's language, which is the highest maharaja (Sultan). Thus the supreme king, Sultan Said Djafar Sadek, reigned and reigned in the land of Gapi with fame, supervised the coastal areas of the conquest of Tanah *Salebe* (*Silibes*), the land of Papua and its islands, and attacked the Ambong (Ambon) islands of ancient times. Sultan's crossing was by Kora-kora boat, then with tens of boats with hundreds of wooden people accompanying Tuan Sultan crossing to visit the coastal areas so that they are on the island of *Baginanao* (*Bagindano*) or *Balangenge*.[15]

That Mr. Sultan was able to marry a woman from the heavens of the Jin Nation, said the story of one incident, Mr. Sultan went Wandering on the hill (Mount of Fire), then met the seven princesses bathing in the lake, Then the master Sultan arrested one of the princesses and made her Wife, Tuan Sultan's Wife Named Boki Nur Safa. In ancient times, all

[11] Djalante, et.al., Review and analysis of current responses to COVID-19 in Indonesia: Period of January to March 2020. Progress in Disaster Science, 6, 2020.
[12] B. Prasetyo, *Kearifan Lokal Sebagai Basis Mitigasi Bencana*, Paper presented at the National Seminar FST- UT, 2019, p. 111–129
[13] D. Triana, *Mitigasi Bencana Melalui Pendekatan Kultural dan Struktural*, Paper presented at the National Seminar ReTII Ke-12, 2018.
[14] Nilawati Adam, Peranan World Health Organization di Negara Maju dan Berkembang, *Jurnal Hukum Justitia*, Vol. 3, No. 1, 2015, p. 79
[15] Putera Sibela, 2015, *Asal Moloku Kie Raha*, see http://ghgcg.blogspot.co.id/

Moloku people were still Hindus, except Sri Maharaja Sultan and his daughter were Muslims. Sri maharaja Sultan during his reign took four students, then made them close friends and was given power, these four sons of the king were equipped with various knowledge and also various types of games taught by their mother. Boki Nursafa, organizes and teaches games to the female and male troops according to the customs of the ancestors of the Jin nation, including maids, playing dances and songs, namely becoming their greatness, and the Sultanate's Courtship has been passed down from generation to generation until now.[16]

Besides that, the four sons did not forget to be taught by their majesty about Islamic Religion. but at that time there was no religion developed because most of them were Hindus. In the end, the highest Galibnya Sri maha Raja Sultan and his daughter left their four children in the land of Gapi. The story goes that Sri Maha Raja Sultan and his daughter then went to the land of Java and there they got two daughters, that's what happened to Sultas Solo and Djokja. Before the disappearance of the Sultan and his wife, magically, they had provided the four children each with a King's clothing from the King of Heaven (Jin). Meanwhile, the Sri Maha Raja turban was made into four pieces and tied to the heads of the children as head coverings. So that now it is known as the greatness of Sultan Moloku "White Lens" Dairaji His name.[17]

The discussion of Moloku Kie Raha's philosophy cannot be separated from discussing the oral tradition which contains philosophical values as a guide and way of life for North Maluku people in general. What is the perspective of the Northern Society regarding nature as well as relating to God. The concept of God in the perspective of the people of Ternate has a meaning in the vocabulary of "Jou" or equivalent to a higher or exalted Essence when examined from a socio-anthropological understanding as well as a theological point of view. The North Maluku people's closeness to the philosophy of life seems familiar in their respect for nature both macro and micro. Where nature is understood as a source of livelihood that not only fulfills its external needs but also includes its inner life in the perspective of this cosmos-centric philosophy. So that at the level of practical philosophy, the embodiment of this hidden philosophy often comes from a number of mythological and folklore which are full of moral messages and love for the wisdom of life itself.[18]

The oral tradition that has become a role model for hundreds of years not only teaches the ethics of speaking but also implies respect for fellow human beings with their immanent relationships which are at the same time linked to transcendental relationships. So that there is a tradition that is almost interpreted by the religious ritual activities of the people of North Maluku. And this is understood not only as part of culture or customs. On the cultural side of Ron Gunung (Kololi Kie) in the past which was often carried out by

[16] Ibid.
[17] Putera Sibela (2015), *Ibid.*
[18] Syahyunan Pora, 2009, *Sekelumit Tentang Filsafat Moloku*, see http://yunansyahpora.blogspot.co.id/2009/07/sekelumit-tentang-filsafat-moloku-kie.html

especially the people of Ternate, this activity implies respect for nature although it cannot be denied that there are mountains which are used as objects as symbols of the "Journey of Mystic" where when in the area or mountain areas, one's behavior or attitude must be maintained. Rationalization of the mystical symbol of the mountain which is often used as an object provides a way of life for how much attention is paid to the environment, including preventing the destruction of nature as a result of the ignorant hands of humans themselves. In kololi kie itself there is a spirit of togetherness that must be maintained even in difficult circumstances that must be carried together. Moloku Kie Raha's philosophy with its form of implementation has been embodied in the conception of "Jou Sengofa Ngare" and other forms relevant to Islamic doctrines. Like Malam Rorio, Siloaloa, Joko Kaha, Makan Saro, Rorasa which are still present in every wedding ceremony, birth to death.[19]

Indigenous peoples also have an important role in preventing and overcoming Covid-19. Indigenous peoples in carrying out their daily lives have their own characteristics. These characteristics, such as being guided by a clean life, respecting the natural surroundings, not destroying things, and so on, are distinguishing features from the lives of Indonesian people in general, who are sometimes ignorant of these things.

Until now the customary law still exists and becomes an inseparable part of people's lives, so that it becomes a living law, which is made by the community as local wisdom values that are able to strengthen relationships with one another in family ties as well as rules or norms in resolve various conflicts related to the life of the local community.[20] Thus, today's indigenous peoples are an integral part of people's lives, so that they become living laws, which are used by the community as local wisdom values that are able to strengthen relationships with one another in family ties and rules. or norms in resolving various conflicts related to the life of the local community.

Based on the results of the research team's field research, data was obtained in preventing and overcoming Covid-19 through the values of local wisdom in the Sultanate of Ternate as follows:[21]

First - what happened in the Sultanate of Ternate, was no different from the Sultanates in North Maluku, even the difference was seen from the mention and the process, but in substance almost had various similarities both in the context of substance and meaning because what was interpreted by value These local wisdom values have been inherited and preserved by various wisdom values in their lives from generation to generation by adapting to the situations and conditions that occur.

One of the values of local wisdom in the Sultanate of Ternate which is used with an approach in looking at Covid 19 is called Tampayang or Mamolo. The value of local wisdom can be used as a guide until now. namely filling water to have a very significant meaning by

[19] Syahyunan Pora (2009), *Ibid*.
[20] Nam Rumkel, Adat Law 'Larwul Ngabal' in the Implementation of Regional Autonomy Policy, *Scholars International Journal of Law, Crime and Justice*, Vol. 3, No. 4, 2020, p. 122
[21] The results of the research team's interview with Hidayatus Salam, as Mufti Muda of the Sultanate of Ternate

looking at the government's orders in dealing with the Covid-19 outbreak, one of which is to wash your hands. Tampayang or Mamolo which is interpreted as washing hands and feet for guests who come from afar before entering the house. For the indigenous people of Ternate, these traditional rituals with various values contained in them can apply to this day, this can be seen in the Sultan's Mosque and the Sultan's Palace or Kraton, as well as in houses that still have strong customs. This wisdom value is very much in line with the Prokes that has been set by the government.

The health program required by the government during this pandemic has actually become an effort to maintain our health, so washing hands and wearing masks is actually an endeavor that is being carried out, even for the indigenous people of Ternate it is a must before going to bed, having to wash hands and feet before going to bed is eaten as a maintain cleanliness not only on the body but also on the bed such as the saparei and sleeping pillows. For the indigenous people of Ternate, the color on the bed, especially the pillows and saparei, is usually white, but with the development of the current situation and conditions, this color is no longer something that is required but is already adjusting to the situation and conditions in bed but for the indigenous people of Ternate the color white is still a dream because it has become their tradition and culture.

Second, the value of Subajou's wisdom, this symbol is used as a substitute for a greeting which is immediately done by shaking hands. However, with this symbol you don't have to shake hands directly but simply by folding your hands in front of your face by looking at the people in front of you who have shown greetings and you don't have to shake hands as usual. Sibajou's value is in line with the Covid 19 era keeping a distance, by showing a physique that does not require having to be close to one another. Subajou's philosophy can actually give a deep meaning to the relationship between humans and other humans, even though in any situation and condition the silatur rahmi relationship must still be built and maintained properly even if it's only done with symbols. For the indigenous people of Ternate, that symbol is the Subajou, in fact this symbol during this Pandemic has become a symbol that is not only used by indigenous peoples as so far but has been used by the general public who are not indigenous peoples.

For the indigenous people, especially in the Sultanate of Ternate, they are so sure of the value of this wisdom, so during Covid 19 they always used these local wisdom values as a guide wherever they were, even before the pandemic outbreak, they had practiced these values in their daily lives. that value.

Meanwhile, the forms of prevention and control of Covid-19 through the values of local wisdom in the Jailolo Sultanate are as follows:[22]

In general, each region (region) in Indonesia certainly has its own unique traditions and culture. Traditions and culture that have been going on for a long time become a heritage that is maintained and becomes a collective belief by the community for

[22] The results of the research team's interview with Sultan Jailolo (Kaicil Muhammad Siddiq Sjah)

generations. This then becomes knowledge that is applied in the life activities of local communities in overcoming various problems that arise.

In connection with the transmission of a new type of virus that started in the city of Wuhan, to be precise in China, then spread to various parts of the world causing the emergence of the 2019 corona virus disease or what is called COVID-19. Of course, this condition cannot be underestimated and left alone so that the World Health Organization (WHO) has determined its transmission status to be a COVID-19 pandemic since March 11 2020.

To be precise, in March 2020, when 2 residents of Depok, West Java became the first patients in Indonesia to be exposed to Covid-19 after having close contact with Japanese citizens who tested positive for Covid-19, then that moment marked the start of the spread of the 2019 Corona virus in Indonesia. and when the government stipulates that several areas have been entered as zoons for the spread of Covid-19, of course it becomes a concern for all people in various regions.

Prevention and management efforts carried out by the Government together with all state stakeholders in suppressing the number of exposed residents through medical treatment in all regions to the maximum may not necessarily eliminate the anxiety and worry that has affected the psychology of society regarding the deadly danger of Covid-19.

For this reason, prevention efforts that are independent from the community are also carried out, including by consuming traditional herbs and carrying out special rituals which are believed to be a shield in warding off the attack of this dangerous disease outbreak.

As a social organization that has a close relationship with the living system of the Balinese people both in the economic, social, cultural and religious fields, traditional villages play an important role in maintaining social integration and harmony among residents, as well as in efforts to preserve and promote Balinese culture. Meanwhile, pecalang take an important role in helping to carry out outreach, education, prevention, supervision and guidance regarding the handling of Covid-19. Traditional villages and pecalang are social capital and cultural capital that are useful for the community to recover from the Covid-19 pandemic through an economic transformation agenda, especially by participating in supporting the development of leading destinations based on cultural tourism and the development of a creative economy in the Province of Bali.[23] Among the many areas that still hold on to the traditions of their ancestral heritage include the Jailolo Sultanate Region in West Halmahera district, North Maluku Province.

To prevent the danger of covid-19, people in Jailolo consume traditional ingredients, including[24]

1. Water Guraka

[23] Kementerian PPN/BAPPENAS, Bersama Tokoh Adat dan Masyarakat, Bappenas Bahas Kearifan Lokal Bali untuk Penanganan Pandemi Covid-19, News, 3 August 2020

[24] The results of the research team's interview with Sultan Jailolo (Kaicil Muhammad Siddiq Sjah)

a. Air Guraka is a typical North Maluku soft drink made from guraka (ginger), brown sugar (palm sugar), and boiled granulated sugar. By consuming guraka water, it is believed by the public that it will keep the body's immune system stable.
2. Red Coconut Fruit Water
b. Red coconut water is believed by the people of North Maluku in general and specifically by the Jailolo people to be a medicine for various diseases, including protecting the lungs and increasing the ion in the human body.
3. Cinnamon and Cloves
c. Decoction or infusion of cannabis and cloves is believed to kill various bacteria and viruses that nest in the mouth down to the throat.
4. Grated Yellow (turmeric)
d. The essence of grated turmeric is then squeezed into a natural antiseptic that works directly in the body

There are many other traditional ingredients that are efficacious as natural medicines that are provided directly by nature for the need to maintain a healthy body. Indigenous peoples have used various methods to stop the spread and deal with the coronavirus disease 2019 (Covid)-19 pandemic which has touched all provinces in the country. Professor of Customary Law, Faculty of Law, Udayana University (Unud) Bali, Prof. Dr. Wayan P. Windia, in a webinar, Tuesday 12 May 2020, said that customary law communities, which in Bali are commonly called adat villages, have taken various ways to prevent the spread of Covid-19. "The role of the traditional village in preventing Covid is to do things once in a while or real and abstract activities, namely things related to this universe," he said. The scale also includes ways to improve the economy of indigenous village residents by providing basic food donations taken from the social funds of village credit institutions belonging to traditional villages. "An abstract activity to respect nature, if there is something in us, then there is also something in nature, or vice versa, if nature is sick, we may also feel the same way because the elements are the same," he said. To prevent and pray for the Covid-19 pandemic to end soon, indigenous peoples also perform ceremonies to restore balance to nature. According to Windia, whether or not there is a direct link between these efforts and the recovery rate of Covid-19 patients in Bali, please judge for each. But what is certain, the rate of patients recovering in Bali is very high. "What are the results. I see that it is quite successful and Wayan Koster also says the recovery rate for Covid-19 in Bali is the highest. Is this because of sekala and niskala, let each one answer," he said.[25]

In line with the Balinese who instill the importance of preserving nature, indigenous peoples in East Nusa Tenggara (NTT) also carry out traditional ceremonies to prevent the

[25] Gatra.com, Beragam Cara Masyarakat Adat Hadapi dan Cegah Wabah Covid-19, see https://www.gatra.com/detail/news/478670/kebencanaan/beragam-cara-masyarakat-adat-hadapi-dan-cegah-wabah-covid-19

spread of the Covid-19 pandemic. Professor of Customary Law at the University of Jember (UNEJ), Prof. Dr. Dominikus Rato said that, based on the results of field research, to exorcise evil spirits, in this case, the SARS CoV-2 or Covid-19 virus, indigenous peoples took various steps. Indigenous peoples hang palm leaves on bamboo twigs (teong koli wojong) and place them at the entrance to the village to ward off evil spirits that carry the virus. After placing offerings at each lepo, they bury the dog's chin as a symbol that the evil spirit that carries the corona is driven out by the dog. "They perform traditional rituals. There are rituals because they consider that the earth as mother earth, nature as spiritual has been damaged by Covid-19 and they are now ready to go to war," he said. According to Rato, the rituals of the indigenous peoples in NTT are generally like at the beginning of the war, they think that Covid-19 is war. "These traditional ceremonies, war preparation ceremonies to restore balance to nature," he said.[26]

Prof. Aminuddin Salle from Hasanuddin University Makassar, conveyed the wisdom of indigenous and tribal peoples in South Sulawesi (Sulsel) to prevent the spread of disease, including getting used to washing hands and feet before entering the house. "When I was small, in the traditional community there was a place to wash hands and feet. So, if you want to enter the house, wash your feet and hands. Later it became a place to take ablution. So, wisdom like that on the recommendation to wash hands doesn't have to be so intense," said Salele. The indigenous people there also inculcate mutual cooperation and sharing, even though their conditions are not very affluent either. Even in the Kajang tribe in Bulukumba, the leader is very concerned about the welfare of its citizens. "In the Kajang community, there is a leadership principle that if you are poor, the first to be poor will be the leader. If you are destined to be rich, then the last to be rich will be the leader," he said.[27]

Meanwhile, the Chairperson of the Indonesian Customary Law Teaching Association (Asosiasi Pengajar Hukum Adat/APHA) is also a lecturer at the Faculty of Law, Usahid Jakarta, Dr. Laksanto Utomo conveyed the commitment of the customary law community in Kendeng to preserve nature amid the Covid-19 pandemic. "Sedulur sikep is a farming community, but now they are famous for their rejection of the cement factory around Mount Kendeng. In principle, Sedulur sikep is protecting nature. So they regard the earth as a mother who must be looked after and protected so that it remains sustainable, but basically the current government want to exploit Mount Kendeng," he said. According to him, the Kendeng people's rejection of the cement factory has been going on for decades, because the mountain is a source of life that must be maintained. The Kendeng Mountain spring supplies water to the rice fields in Sukolilo, which is the Pati Regency's rice barn. "That is their source of life and they can't help it," he said. According to Laksanto, they remain consistent because if the mountain runs out, it will threaten their food needs. The threat of a food crisis is also spread due to the current Covid-19 pandemic. "So, the people of Sedulur Sikep think

[26] *Ibid*.
[27] *Ibid*.

that if this pandemic continues, it will be related to food, which will threaten it," he said. Regarding mining at Mount Kendeng, until now it is still ongoing in the midst of the Covid-19 pandemic. A number of women also took action to ask that mining be stopped. "Ladies ask for the exploitation of Mount Kendeng to stop and comply with this PSBB. Moreover, the legal basis is still problematic. In principle, those who care about Mount Kendeng and the network of people who care about Mount Kendeng want this Covid-19 to stop all operations and exploitation of cement factories. and comply with the current situation," he said.[28]

This webinar presents a number of speakers on indigenous peoples, including Prof. Dr. Rr Chatarina Dewi Wulansari from Parahyangan University (Unpar) Bandung and State Intelligence College. He conveyed that customary law communities highly uphold the preservation or balance of nature. "Indigenous people are more concerned with love and also create a natural balance. In Raja Ampat, natural wealth should not be spent, it must be taken care of for posterity, so that there is a holiday to take fish for posterity [in the future]," he said. Professor of Legal Anthropology, Faculty of Law, University of Indonesia (UI), Prof. Dr. Sulistyowati Irianto, said that forests as a source of life must be maintained in order to remain sustainable and the importance of involving women. "The forest also gave birth to norms and a place for learning [for women]. But what happened was deforestation. When the forest was to be turned into a plantation, the mining was done without asking women," she said.[29] Other efforts (besides the community's special drink), which are carried out by the Jailolo community, namely through several ritual activities to ask for protection from Allah SWT for disasters and the spread of disease outbreaks, including:[30]

1. Ritual of Tawaf Gam

This ritual aims to ask for protection from Allah SWT so that the entire Jailolo community is protected from all kinds of harm in the form of natural disasters or disasters caused by epidemics that are dangerous (bubaku wosa gam) for people's lives. The implementation of the gam tawaf ritual begins with a visit to the stronghold (tomb pilgrimage) of the religious scholars and elders of the country. After completing the pilgrimage procession carried out by the village Imams or Bobato Akhirat (religious affairs apparatus) it is continued with the reading of the qunut prayer which will be recited at every prayer time, maghrib, evening, dawn, and reading the greeting prayer and the prayer reject 'bala in every five times the obligatory prayer.

Then proceed with the gam tawaf (walking around the village) by all the congregation consisting of elements of traditional officials, religious leaders, village officials, and community leaders, and youth leaders and the whole community without any age limit by using torches as street lighting devices.

On the way around the village, it is accompanied by kal'maha (recitation sentences) which are repeated by all the people who participate in the ritual implementation as well as

[28] *Ibid*.
[29] *Ibid*.
[30] The results of the research team's interview with Sultan Jailolo (Kaicil Muhammad Siddiq Sjah)

by the residents of the houses they cross. The gam tawaf group will stop at every village boundary to recite a prayer to reject reinforcements and other prayers led by the Imams. After the series of tawaf processions were completed, all participants returned to the mosque to carry out the closing procession, namely Tahlillan together.

2. The Salai Jin Ritual

The salai jin ritual procession is an old tradition in the form of dance that was carried out by the ancestors of the land of Moloku Kie Raha (jailolo, ternate, tidore and Bacan) long before the advent of Islamic symbols. It is believed by the community that in carrying out life, humans not only live with other real beings but humans also live side by side with invisible creatures including the spirits of their ancestors, some of whom are still on earth and some are already in high places, for that the ritual of salai jin is considered as a medium of communication between humans to convey requests through the spirits of ancestors who are still on earth to the spirits of ancestors who are already in high places (called jinn) to be conveyed to the ruler of heaven and earth known as Jou ma Dubo (God lord of the universe).

The procession is not carried out routinely and can even occur once every 7 to 10 years because this procession is carried out only for very urgent needs and can last for weeks. For this reason, the general public or in family groups in particular this procession will be carried out if there are things that are seen, heard and felt that there will be danger in the form of disease outbreaks and or other events that can threaten the life of a person or group of people.

Initially, the salai jin procession will be carried out after the community expresses their wish to carry out the ritual to the local customary head, after which the customary head will gather all village elders to discuss preparations and determine the location/place for the ritual. After everything has been agreed upon with the customary leader, he will convey the results of the agreement to the community to prepare all forms of implementation requirements.

The salai jin ritual will be guided by a traditional elder who masters incantations or prayers who will be guided directly by someone who is considered sacred by the community, in the ritual procession dancers consisting of girls who are still innocent in an even number will be presented Mendi Perahu (a liaison medium with ancestors from the unseen world) and young men as inviting men are equipped with containers containing coals and incense, for musical instruments consisting of an arababu string instrument (a kind of fiddle) plus percussion instruments in the form of drums and gongs to accompany the singing of the incantation of the salai jinn dance which sounds sacred and contains mystical. As for other equipment, there are machetes and salawaku, heirlooms, as well as various offerings.

3. Sou Gam

The principles and stages of carrying out the sou gam procession in the Mutui village are almost the same as the salai jin procession, but the implementation is quite different,

especially in the core of the implementation, namely the length of time the procession takes and the location of the location of the ritual, that is, when the sou gam ritual is carried out, all the villagers who carry out the ritual will flocked out of their village to go up to the sacred hill known as the book of naga madehe (dragon cape hill) to spend the night for 3 days and 3 nights with complete provisions to make jaha se kukusang (jaliolo's typical traditional meal) which will be eaten together during the procession going on.

In contrast to the indigenous Dayak Benuaq tribe in Kalimantan, the counter reinforcements carried out aim to drive away bad influences and various diseases or epidemics that attack a village, a certain area on a large scale. Rejecting reinforcements is to prevent bad things from happening, such as contracting a person with a disease that could be fatal to himself and others. Reject reinforcements are also held to treat those who have caught us so that they recover quickly and not transmit the disease to those around them. In carrying out this ritual of repelling reinforcements in the Dayak Benuaq Kenohan language it is called besangaar. In this activity various materials are needed in the form of offerings (traditional utensils in the form of traditional Dayak food, namely types of cakes) which consist of several ingredients originating from nature which have the meaning requirements as well as several types of sacrificial animals (usually using chicken, pork) in this ritual too. invited by sacred ancestral spirits guarding the village as well as seniang (ancestral spirits) to help dispel disease outbreaks. The meaning of an act of rejecting reinforcements (bersangaar) for the Dayak Benenaq is an effort, a good intention that wants the village or area it lives to be protected from all diseases (refaaq), asking the natural owners to take care of everything. Hopefully all the children of the nation are spared from Covid-19. The counter reinforcement activity is an effort or effort from the indigenous people that this activity aims to prevent the community from covid 19, however, that the awareness of the local community in implementing health protocols is also very important, namely always using a mask when traveling, washing hands, keeping your distance and other things The most important thing is to maintain a healthy body condition. To keep your body healthy, eat healthy food and drink. Besides that, indigenous peoples are also advised to always maintain the cleanliness of the environment, the cleanliness of their respective homes. Community awareness and concern for local wisdom and obedience to government recommendations is a combination of efforts to become a better social order.[31]

Synergy and Handling Patterns Carried Out by the Regional Government and the Sultanate in Fighting Covid-19 in North Maluku

Health is a basic human need so with the right to get good health and professional health services, the state is obliged to fulfill these citizens' rights, one of which is by improving regulations and monitoring and correcting these rules and policies on a regular

[31] Sabalius Uhai, Kearifan Lokal Dayak Benuaq Kutai Barat dalam Perayaan Tolak Bala untuk Menangkal Dampak Covid-19, Prosiding Seminar Nasional Webinar Nasional Universitas Mahasaraswati Denpasar "Percepatan Penanganan COVID-19 Berbasis Adat di Indonesia", 2020, p. 121

basis.[32] In handling Covid-19 in Indonesia, there is a need for policy synergy between the government and traditional villages whose aim is to create a common understanding of Covid-19 and how to anticipate it. The role of traditional villages in anticipating the spread of Covid-19 can be used as a forum for information, socialization, and education with the aim that the community understands the dangers of Covid-19 and health protocols to anticipate the spread of Covid-19 in the areas of each traditional village. Religious magic that is owned by traditional villages can also be used as a forum to foster and assist the community in getting peace so that people do not panic too much during the face of the Covid-19 pandemic. The existence of traditional villages is very important for people's lives in Indonesia because, in traditional life in Indonesia, there are values that are very important in life both individually, in society, and as a state. Today, with the Covid-19 pandemic worldwide and including in Indonesia, everyone or countries is doing various things to anticipate the spread of Covid-19. Therefore, the existence of customs is very necessary for anticipating the spread of Covid-19 in Indonesia. Apart from that, the existence of traditional villages in Indonesia can also be said to be one of the hopes in helping the government so that there is synergy in its implementation and the same understanding in society regarding the process of anticipating the spread of Covid-19. That is because indirectly the occurrence of the Covid-19 pandemic has greatly affected changes in the pattern of life in society in all areas of life, so to anticipate this very significant change, it is necessary to have the participation of adat to assist the government in anticipating the spread of the Covid 19 pandemic.[33] In North Maluku itself, especially the Sultanate of Ternate and the Sultanate of Jailolo, have their own way of handling Covid-19 in synergy with the local government.

During the Covid-19 Pandemic Outbreak, the interaction or relationship between the Ternate city government and the Ternate Sultanate, especially based on this structure, went well in order to overcome the Covid 19 outbreak in Ternate. This can be seen from the government's recommendation for the public to implement the health protocol, especially on the sultanate and the sultanate's indigenous peoples were carried out in collaboration with the sultanate/Kraton based on the sultanate structure that had authority over this aspect, especially in socialization to use masks, wash hands and keep their distance, don't have crowds this is done by taking places like in the sultan's mosque as well as the sultanate/Kraton or places that are customary for these indigenous peoples' associations.

Even with good cooperation, not only with the sultanate but also with other officials such as the TNI and the police who took locations or places in the sultan's mosque to socialize various recommendations and prohibitions in overcoming Covid 19, in fact, it was seen as running effectively and well because even what was done was not only followed by

[32] Nilawati Adam and Maria Ana Liwa, Pelayanan Kesehatan dari Kajian Hukum dan Hak Asasi Manusia, *Jurnal Ilmu Hukum "The Juris"*, Vol. 2, No. 2, December 2018, p. 109

[33] I Made Sukamerta, Peran Desa Adat dalam Penanganan Covid-19 di Indonesia, Prosiding Seminar Nasional Webinar Nasional Universitas Mahasaraswati Denpasar "Percepatan Penanganan COVID-19 Berbasis Adat di Indonesia", 2020, p. 1-2

indigenous peoples but also by the general public for this collaboration. Thanks to this good collaboration, the handling of Covid 19 in Ternate was quickly overturned and did not have a big impact as happened in some other areas in Indonesia. Even the City of Ternate is not in the red zone but only in the yellow zone and it is very fast from the yellow zone to the green zone. All of this happened because of the good synergy between the sultanate and the Ternate city government in overcoming the Covid 19 outbreak which not only had an impact on the Ternate City area but also on the North Maluku Region. This is important because the City of Ternate has become a barometer or benchmark measure of North Maluku Province.

So what is being done is not only for the people of Ternate City itself but actually the people in the North Maluku region. This condition shows that there is synergy between the sultanate and the Ternate city government, with their respective functions and roles based on the authority they have. These conditions can provide hope in the context of overcoming Covid 19 based on the various values of wisdom that they each have.

Meanwhile, the synergy and pattern of handling carried out by the regional government and the Sultanate in fighting Covid-19 in North Maluku, especially in the Jailolo Sultanate can be explained as follows:[34]

Jailolo sultanate custom tools consist of core tools and supporting custom tools:

a. Core Custom Set:

Consisting of Kiemalaha (imperial legislature) consisting of four major clans from jailolo, Tauraha (imperial executive) consisting of four apparatus namely Capita Loa (sea warlord), Jogugu (prime minister), Tullamo (secretary), and Kapita kie (land warlord)) and the last is the Ma Hukum (imperial judiciary) consisting of Jo Hukum Jiko and Jo Hukum Gammalamo. While the supporting devices are the imperial household administrators (sadaha and others)

b. Supporting Custom Sets:

In the area of the Jailolo Sultanate there are supporting customary apparatus, namely the Sangaji, Kapita and Bagugu while on a smaller scale, namely in the customary villages there are fanyira, mahimo, capita gam, and others. For this reason, in carrying out the synergy between the government and the community in traditional villages in tackling the spread of the Covid-19 outbreak, the West Halmahera government can coordinate directly with traditional officials in the village through criticism officers.

Every human being wherever he is very susceptible to a certain disease, even though everyone has a different level of the immune system, at least everyone has the potential to experience health problems. Health as part of human rights which at the domestic level of a country is a basic right for every citizen must be fulfilled by the state, be it the right to get good health services, or to open the widest possible access to existing health facilities or

[34] The results of the research team's interview with Sultan Jailolo (Kaicil Muhammad Siddiq Sjah)

services.[35]

On August 23, 2021, the Covid-19 case in West Halmahera Regency, North Maluku Province in the last few weeks has continued to decrease, however, the public must not be complacent and complacent but must remain vigilant by always tightening health protocols. With the decline in Covid-19 cases, strict monitoring of health protocols is still being carried out to prevent an increase in cases. The Head of the West Halmahera Regency Health Service through the Head of the Disease Control and Eradication Section (P2P) Wahid Selpia told RRI that the development of the Covid-19 Case in West Halmahera Regency in August 2021 experienced a drastic decline when compared to the previous month. There were 103 positive cases of Covid-19 recorded from 1 to 23 August 2021 and 91 cases recovered, so there are 13 cases remaining, of which 12 cases are being treated at home or in independent isolation and 1 case is still being treated at Jailolo Hospital. Wahid Selpia said that the treatment carried out for sufferers of the Covid-19 case who underwent independent isolation for 10 days, said Wahid Selpia, was monitored by the Puskesmas staff where the patient was domiciled in the working area of the Puskesmas. Of the 13 Covid-19 sufferers spread over 9 sub-districts in West Halmahera Regency and until August 23 today for West Halmahera only 1 case was recorded. People in West Halmahera are asked to maintain and tighten health protocols such as washing hands, wearing masks, maintaining distance, staying away from crowds and reducing mobility so as to break the chain of transmission of Covid-19 in West Halmahera Regency, where cases are decreasing. [36]

Outbreaks like this also occurred in the West Kutai area when people still lived in a small community in a Lou (lamin), Lou was a longhouse of the Dayak tribe. Outbreaks like this in the Continental language are called repaaq (disease/virus). Because this repaaq caused many people to die. That's why a traditional besangaar (reject reinforcements) event was made to drive away or avoid various diseases whose spread is invisible, specifically Covid-19. Even when carrying out this counter-reinforcement activity, there are several forms and levels, there are low and high levels. What is meant here is the types of rituals and offerings provided, the low level usually only involves slaughtering chickens while the high level includes slaughtering pigs. After the rejection of reinforcements is completed, bejarik (abstinence) is held. In this abstinence activity, it is hoped that the community cannot carry out any activities and cannot leave the village. Traditional local/local quarantine lockdowns must be obeyed by residents of all villages and are not allowed to leave the village or guests from outside the village are not allowed to enter the village that holds abstinence from the ritual of rejecting reinforcements. If someone violates these customary rules, they will be given customary sanctions based on the customs that apply in the village according to the

[35] Nilawati Adam, National Health Coverage Sebagai Hak Asasi Setiap Warga Negara, Suatu Kajian Hukum Kesehatan, *Jurnal Hukum Justitia*, Vol. 5, No. 1, 2017, p. 19

[36] RRI Ternate, Kasus Covid-19 di Halmaheta Barat Terus Menurun, see **https://rri.co.id/ternate/daerah/11619 04/kasus-covid-19-di-halmaheta-barat-terus-menurun**

values issued by the local customary decision.[37]

Elsewhere, the Head of the North Maluku Ministry of Law and Human Rights Regional Office, Husni Thamrin and the Head of the Penitentiary Division Muji Raharjo Drajat Santoso continue to take proactive and anticipatory steps in preventing and controlling the spread of Covid-19. This time, by following standard health protocols, the Head of Regional Office and Head of Correctional Division and their entourage immediately conducted monitoring and evaluation (monev) at Class IIB Jailolo Penitentiary (Lapas) and Class IIB Weda State Detention Center (Rutan) regarding the handling of Covid-19 and services public. The first visit took place at Jailolo Lapas accompanied by the Chief of Staff, Husaini inspected the area around the Lapas, starting from the visiting waiting room, service room, main door, visiting hall, and also directly inspected the Covid-19 handling facilities, public service facilities, coaching facilities, and also medical facility. The Kakanwil and Kadiv Corrections also distributed Covid-19 Prevention Health Equipment such as Personal Protective Equipment (PPE) and Rapid Tests. Furthermore, monitoring and evaluation was carried out at the Class IIB Weda Detention Center which was warmly welcomed by Karutan Supriyanto. Kakanwil, Husni Thamrin on this occasion reminded all staff to pay attention to the use of existing sterilizers and maintain a healthy body while on duty. While the Head of Correctional Services Division Muji emphasizes the implementation of assimilation and integration with the aim of preventing the spread of Covid-19 in prisons/detentions so that it requires the synergy of all parties including security forces in supervision. Kakanwil Husni on this occasion appreciated the efforts that had been made by Jailolo Prison and Weda Detention Center in preventing and controlling Covid-19 according to government protocol. According to Husni Thamrin[38] "I saw that the Class IIB Jailolo Penitentiary and the Class IIB Weda State Detention Center had carried out the instructions well. amidst the Covid-19 pandemic".

In addition, the Regent of West Halmahera issued Decree Number 39/KPTS/I/2021 concerning the Designation of the Jailolo Regional General Hospital as a Regency Referral Hospital for Covid-19 Vaccination Follow-up Event Services (Kejadian Ikutan Pasca Imunisasi/KIPI). This West Halmahera Regent's decision is a form of government responsibility towards the rights of the community (including the sultanate's indigenous people) in an effort to synergize and handle patterns in fighting Covid-19 in their area.

4. Conclusion

The role of indigenous peoples in preventing and overcoming Covid-19 through the values of local wisdom in the Sultanate of Ternate and Jailolo Sultanate is almost the same as the Sultanates in North Maluku. have various similarities both in terms of substance and

[37] Sabalius Uhai, Kearifan Lokal Dayak Benuaq Kutai Barat dalam Perayaan Tolak Bala untuk Menangkal Dampak Covid-19, Prosiding Seminar Nasional Webinar Nasional Universitas Mahasaraswati Denpasar "Percepatan Penanganan COVID-19 Berbasis Adat di Indonesia", 2020, p. 120-121

[38] Humas, Reformasi Birokrasi, dan Teknologi Informasi Kantor Wilayah Kementerian Hukum dan Hak Asasi Manusia Maluku Utara.

meaning because what is meant by local wisdom values has been inherited and preserved various wisdom values in their lives from generation to generation by adapting to the situations and conditions that occur. One of the values of local wisdom in the Sultanate of Ternate which is used with an approach in looking at Covid 19 is called Tampayang or Mamolo. In addition, according to Subajou's wisdom, this symbol is used as a substitute for a greeting which is immediately done by shaking hands. However, with this symbol you don't have to shake hands directly, but simply fold your hands in front of your face by looking at the people in front of you who have shown greetings and you don't have to shake hands as usual. Prevention efforts that are independent from the community are also carried out, including by consuming traditional herbs and carrying out special rituals that are believed to be a shield in warding off the attack of this dangerous disease outbreak. Among the many areas that still hold on to the traditions of their ancestral heritage include the Jailolo Sultanate Region in West Halmahera district, North Maluku Province. To prevent the danger of Covid-19, people in Jailolo consume traditional ingredients including Guraka Water, Red Coconut Water, Cinnamon and Cloves, and Grated Yellow (turmeric). Other efforts carried out by the Jailolo community are through several ritual activities to ask for protection from Allah SWT for disasters and the spread of disease outbreaks, including the Tawaf Gam Ritual, the Salai Jin Ritual, and Sou Gam.

The synergy and pattern of handling carried out by the regional government and the Sultanate in fighting Covid-19 in North Maluku, namely during the Covid-19 Pandemic Outbreak, the interaction or relationship between the Ternate city government and the Ternate Sultanate, especially based on this structure, went well in the context of overcoming the Covid outbreak 19 of these in Ternate. This can be seen from the government's recommendation for the community to implement the health protocol, especially on the part of the sultanate and the sultanate's customary community, to be carried out in collaboration with the sultanate/kraton based on the structure of the sultanate which has authority over this aspect, especially in socialization to use masks, wash hands and take care distance, there should be no crowds, this should be done by taking places such as the mosque of the sultanate or the sultanate/kraton or places that are customary for these indigenous peoples' gatherings. Even with good cooperation, not only with the sultanate but also other officials such as the TNI and the police who took locations or places in the sultan's mosque to socialize various recommendations and prohibitions in overcoming Covid 19, in fact it was seen as running effectively and well because In fact, what was done was not only followed by indigenous peoples but also by the general public for this cooperation. Thanks to this good collaboration, the handling of Covid 19 in Ternate was quickly overturned and did not have a big impact as happened in some other regions in Indonesia. Even the City of Ternate is not in the red zone but only in the yellow zone and very quickly from the yellow zone to the green zone. Meanwhile, in the Jailolo Sultanate, there are supporting traditional instruments, namely Sangaji, Kapita and Bagugu, while on a smaller scale, namely in

customary villages, there are fanyira, mahimo, capita gam and others. For this reason, in carrying out the synergy between the government and the community in traditional villages in tackling the spread of the Covid-19 outbreak, the West Halmahera government can coordinate directly with traditional officials in the village through criticism officers. In addition, the Regent of West Halmahera issued Decree Number 39/KPTS/I/2021 concerning the Designation of the Jailolo Regional General Hospital as a Regency Referral Hospital for Covid-19 Vaccination Follow-up Event Services. This West Halmahera Regent's decision is a form of government responsibility towards the rights of the community (including the sultanate's indigenous people) in an effort to synergize and handle patterns in fighting Covid-19 in their area. This can be seen on August 23, 2021, the Covid-19 case in West Halmahera Regency, North Maluku Province in the last few weeks has continued to decrease.

References

Aji Satria Nugraha, Kearifan Lokal dalam Menghadapi Pandemi Covid-19: Sebuah Kajian Literatur, Sosietas Jurnal Pendidikan Sosiologi, Vol. 10, No. 1, 2020.

Armada Riyatno, et,al., Kearifan Lokal-Pancasila Butir-Butir Filsafat Keindonesian, Yogyakarta: PT Kanisius, 2015.

B. Prasetyo, Kearifan Lokal Sebagai Basis Mitigasi Bencana, Paper presented at the National Seminar FST- UT, 2019.

D. Triana, Mitigasi Bencana Melalui Pendekatan Kultural dan Struktural, Paper presented at the National Seminar ReTII Ke-12, 2018.

Data Sebaran Covid-19, see https://covid19.go.id/

Djalante, et.al., Review and analysis of current responses to COVID-19 in Indonesia: Period of January to March 2020. Progress in Disaster Science, 6, 2020.

Eka Susylawati, Eksistensi Hukum Adat Dalam Sistem Hukum di Indonesia, Jurnal Al Ihkam, Vol. IV, No. 1, June 2009.

Gatra.com, Beragam Cara Masyarakat Adat Hadapi dan Cegah Wabah Covid-19, see https://www.gatra.com/detail/news/478670/kebencanaan/beragam-cara-masyarakat-adat-hadapi-dan-cegah-wabah-covid-19

Humas, Reformasi Birokrasi, dan Teknologi Informasi Kantor Wilayah Kementerian Hukum dan Hak Asasi Manusia Maluku Utara.

I Made Sukamerta, Peran Desa Adat dalam Penanganan Covid-19 di Indonesia, Prosiding Seminar Nasional Webinar Nasional Universitas Mahasaraswati Denpasar "Percepatan Penanganan COVID-19 Berbasis Adat di Indonesia", 2020.

Kadarudin, Penelitian di Bidang Ilmu Hukum (Sebuah Pemahaman Awal), Semarang: Formaci Press, 2021.

Kementerian PPN/BAPPENAS, Bersama Tokoh Adat dan Masyarakat, Bappenas Bahas Kearifan Lokal Bali untuk Penanganan Pandemi Covid-19, News, 3 August 2020.

Nam Rumkel, et.al., Penguatan Tata Kelola Pemerintahan Propinsi Maluku Utara yang Berbasis Pada Nilai-Nilai Kearifan Lokal Moloku Kie Raha, Ternate: Penelitian Dasar Unggulan Perguruan Tinggi (PDUPT), 2018.

Nam Rumkel, Adat Law 'Larwul Ngabal' in the Implementation of Regional Autonomy Policy, Scholars International Journal of Law, Crime and Justice, Vol. 3, No. 4, 2020.

Nilawati Adam, Peranan World Health Organization di Negara Maju dan Berkembang, Jurnal Hukum Justitia, Vol. 3, No. 1, 2015.

Nilawati Adam, National Health Coverage Sebagai Hak Asasi Setiap Warga Negara, Suatu Kajian Hukum Kesehatan, Jurnal Hukum Justitia, Vol. 5, No. 1, 2017.

Nilawati Adam and Maria Ana Liwa, Pelayanan Kesehatan dari Kajian Hukum dan Hak Asasi Manusia, Jurnal Ilmu Hukum "The Juris", Vol. 2, No. 2, December 2018.

Peter Mahmud Marzuki, Penelitian Hukum, Jakarta: Kencana Prenada Media Group, 2010.

Putera Sibela, 2015, Asal Moloku Kie Raha, see http://ghgcg.blogspot.co.id/

RRI Ternate, Kasus Covid-19 di Halmaheta Barat Terus Menurun, see https://rri.co.id/ternate/daerah/1161904/kasus-covid-19-di-halmaheta-barat-terus-menurun

Sabalius Uhai, Kearifan Lokal Dayak Benuaq Kutai Barat dalam Perayaan Tolak Bala untuk Menangkal Dampak Covid-19, Prosiding Seminar Nasional Webinar Nasional Universitas Mahasaraswati Denpasar "Percepatan Penanganan COVID-19 Berbasis Adat di Indonesia", 2020.

Soerjono Soekanto and Sri Mamudji, Penelitian Hukum Normatif, Jakarta: Rajawali Pers, 2011.

Syahyunan Pora, 2009, Sekelumit Tentang Filsafat Moloku, see http://yunansyahpora.blogspot.co.id/2009/07/sekelumit-tentang-filsafat-moloku-kie.html