

# Optimization of Covid-19 Prevention Through Counseling a Model of Youth Creativity and Local Awareness in Mekar Jaya Village

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**Abstract.** The Covid 19 pandemic had a huge impact in various fields, not only on the economy, but also on socio-culture. The rapid spread of the virus invites panic in the community in terms of obtaining various Personal Protective Equipment (PPE) and food supplies while all routines are carried out at home. This panic, also known as panic buying, has resulted in the scarcity of PPE in almost all regions in Indonesia. Based on this, awareness is needed for the community not to depend on PPE, which in fact is very rare and difficult to obtain, especially in Mekar Jaya Village. Therefore, community service involves the community, in this case the youth and Thematic KKN students in making creative models such as making masks using materials at home as well as hand sanitizers from the local wisdom of the local community as the output of counseling by the service team.

Keywords: Covid 19; Creativity Model; Local Wisdom; Village

## 1 Introduction

The COVID 19 outbreak has emerged since November 2019 from the State of Wuhan, but this disease has spread over time throughout the country, including Indonesia. In Indonesia, it started to warm up in February 2020, but because the trend of being infected with COVID 19 is always increasing, several government policies have been issued, including the PSBB / Large-Scale Social Border (PSBB) option. This means that the government has issued many policies related to preventing the transmission of the COVID-19 pandemic, starting from Presidential Decree No.11 / 2020 concerning the Establishment of a Covid-19 Community Emergency; PP No.21/2020 concerning PSBB; Perppu No. 1/2020 Concerning State Financial Policy; Presidential Instruction No.4 / 2020 concerning refocusing activities, reallocating the Covid-19 budget; Permenkes No. 9/2020 concerning PSBB Guidelines; Permendagri No. 20/2020 Regarding the Acceleration of Handling Covid-19 in the Local Government;

Discourse on local wisdom, as Ahimsa views, the term "local wisdom" is always equated with the words "traditional wisdom" and "contemporary wisdom". Local wisdom is a formation of two words, namely nouns (wisdom) and adjectives (local). The word wisdom describes local characteristics, while the word wisdom comes from the word "arofa" which comes from Arabic which means "to know" and "to know". In Indonesian we get the word "mengarifi" which means

knowing or understanding. Thus, local wisdom means knowing or understanding local knowledge. It can even be called local knowledge. More than that, the word "arif" in the Indonesian language has a broader meaning, including the meaning of "wise", because "arif" can mean "clever and clever", "knowledgeable". From this then Ahimsa concluded that ontologically, wisdom includes two things, namely knowledge and behavior or practice. Thus, wisdom is a tool of knowledge and practice that can be used to solve problems and / or difficulties faced in a good, correct, and good way (Ahimsa-Putra, 2008: 7; Jalil, 2018).

Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local people in responding to various problems in fulfilling their needs. In foreign languages, it is often conceptualized as local policy "local wisdom" or local knowledge "local knowledge" or local intelligence "local genius". (Ulfah Fajarini, 2014: 123-124).

One thing that can be illustrated in the meaning of local wisdom is that in the past, our ancestors, especially in Javanese society, always put media containing water and siwur, located in front of the house, easily accessible for someone who wanted to wash their face during the dry season, and wash their face. also wash your hands when you want to enter the house. This media is often called padusan. This padusan contains a very deep meaning that someone to be able to visit or be accepted by the owner of the house must be clean, namely washing hands and feet, so in the context of this outbreak, it seems that it is necessary to encourage and introduce the importance of putting media for washing hands and it can be added a cleaning tool, whose function is to store water, if at any time it is necessary to just wash your face because it is so hot.

## **2 Method**

This Community Service activity will begin with socializing the Thematic KKN Integrated Lecturer Service Program to all prospective students participating in this service activity. In this socialization, the community service team which is the Thematic KKN Field Supervisor will convey the requirements that must be met by students who can become Thematic KKN participants. Participants who have met the requirements are then given a letter of willingness to take part in the Halu Oleo University Thematic KKN program in Mekar Jaya Village. This preparatory activity has previously gone through the location survey stage and identification of problems in the village so that the participants who meet the requirements will be provided with the achievement targets of the service activities to be carried out.

## **3 Results and Discussion**

This socialization activity was carried out at the village hall and was attended by representatives from the youth organization and the local community. To avoid the prevention of Covid 19, each chair is separated by a distance of 1 meter with 15 socialization participants and each KKN participant uses complete PPE. The socialization begins with the introduction of the types of masks that can be used to prevent the spread of Covid-19 according to WHO standards, explaining how to use and treat masks, types of masks that can be used multiple times and which types of masks can only be used once (one-time mask. wear) then continued with the practice of making emergency masks. After explaining the

process of making an emergency mask step by step, Then we invited community representatives to try to practice making emergency masks to test whether the community understood how to make emergency masks and could be practiced at home. The activity ended with a question and answer session and distribution of socks.

### **3.1. Socialization of Making Ginger Powder Herbal Potion**

Activities carried out in the village hall, with the number of participants who attended the number of IRT and 3 people. the activity began with giving an explanation of the benefits of ginger, then continued with a praketek making ginger powder herbal concoctions. The activity ended with a question and answer session and distribution of ginger powder for public consumption at home.

### **3.2. Socialization of Making Disinfectants**

The activity was carried out at the Mekar village hall, with 10 participants. The activity begins by mentioning the tools and materials needed and their uses, then continues by explaining the steps for making disinfectants using materials available at home. The activity ended with representatives of the community practicing making disinfectants and a question and answer session.

Based on the survey we conducted, the total sex population in the village of bloom jaya showed that there were 792 people, the most sex in the village of bloom jaya was female with a total of 406 people or 51.3% and the lowest was male. with 386 people or 48.7% with 209 family heads.

The life order of the people of Mekar Village is still thick with an attitude of solidarity among fellow communities, this can be seen from the existence of mutual cooperation activities, performing takziah when a member of the community dies, helping community members who hold an event or other traditional ceremony. Based on information during the survey and interview with the Village Head of Mekar that residents also have cultural arts activities to commemorate Islamic holidays such as the Prophet Muhammad's birthday and other major holidays.

Meanwhile, almost all of the people of Mekar Village are of middle to lower status. The profession of the people of Mekar Village includes breeders, construction workers, traders, civil servants, midwives and teachers. Most of the people are fishermen. It can be said that their income is very low because most of them rely on income from fishing and trading. But it can also be supported by their income from tourists on the island of Bokori.

In addition, the community also has varied (multiple) livelihoods, this is due to the factor of job opportunities, for example, teachers who teach in the morning, then they garden in the afternoon until the afternoon. The economic potential of Mekar Village is dominated by the proceeds from fishing and trading. It could be said that their economic income is very low

Facilities and infrastructure.

The facilities and infrastructure available in Mekar Village are as follows.

#### **1. Education facility.**

There is 1 educational facility in the village of Bloom Jaya, namely SDN 2 Bokori and TK Mekar Jaya.

#### **2. Health facility.**

In Mekar Jaya Village, there are health facilities, namely a toddler posyandu which is located at the Mekar Jaya polindes.

#### **3. Facilities of worship.**

The majority of the population in the village of bloom jaya are Muslims and this is also supported by the presence of 1 mosque.

The activities we carry out during the Thematic KKN activity process in Mekar village begin with meet with the lecturer bombing to ask for a cover letter to the Lurah / Desa. And take money for thematic KKN activities and credit money. The next day we went to the KKN location and met with the head of the village of bloom to submit a letter of guidance and asked for permission to carry out KKN activities in Mekar village, review the post for activities and held the first meeting to determine the distribution of pickets or shift schedules to collect data to avoid taking data roll and prevent creating crowds in residents.

Another important thing that we have to do is meet with the village head to ask for community data that includes the number of family heads in the blossom village and the village boundaries as well as conducting a survey in the hamlets of the blooming village. The activity was continued with a series of 2020 Thematic KKN student admissions events in Mekar Village by the village head, the head of the Karangtaruna, the head of the hamlet and several local residents as well as providing an overview of Covid-19 thematic activities related to counseling on creativity models at the opening of the activity. Then the next discussion is related to the technical and work plans of Community Service Program in Mekar village.

After conducting a meeting related to the Work Plan, then continued by collecting data regarding Covid prevention information which includes the symptoms of Covid-19 and actions that need to be taken when the community has symptoms of Covid, namely by making a list of questions regarding socio-cultural problems experienced by the community in an effort to prevent Covid 19, such as knowledge about Covid 19, problems in the economic and education sectors as well as changes in culture or local wisdom that emerged as a result of efforts to prevent Covid 19.

#### **4 Conclusion**

Field survey to identify problems related to COVID 19 in Mekar village Conducting data collection and direct interviews in villagers' homes. Making informative content in the form of pamphlets / leaflets / posters to prevent and get information about Covid-19. Counseling about the types of masks, how to choose masks that are in accordance with Covid 19 prevention standards, and how to wash hands properly. The practice of making masks using clean foot rafters, clean handkerchiefs and wet wipes, disinfecting using materials available at home, making ingredients according to the symptoms of Covid 19. Spraying Disinfectant liquid has been successfully carried out well.

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