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Building **Autonomy** in the Shifting Paradigm of Learning after **Covid-19** Outbreak

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"Building Autonomy in the Shifting Paradigm of Learning after Covid-19 Outbreak"

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ACKNOWLEDMENT

Covid-19 brings huge changes in our educational system. Face-to-face learning becomes online learning which brings difficulties to teachers, students, and parents. It is slowly getting better with the vaccine distribution. The government announced the Joint Decree of 4 ministers regarding guidelines for implementing offline learning in the Academic Year 2021/2022 with health and safety of everyone's priorities. School and parents are given the major authority to let the students join a very restricted learning activity. Online and offline learning process will be collaborated since not all students are allowed attend the classroom in one time. It becomes another big challenge for teachers and students to adjust themselves in that kind of situation.

Thus, the autonomy of student learning must be addressed. The teacher must be able to create the psychologically necessary setting for students. It is expected that students will have a sense of ability to learn, a sense of respect for learning results, or a sense of autonomy gained through the acquisition of freedom and trust. Numerous study findings from many countries confirm that students' challenge while engaging in online learning is a lack of clarity in teacher instructions when assigning tasks, resulting in students being unable to finish or entering tasks on time and collect their homework. On the other side, internet use might impede educational efforts through inconsistent network connections. Students face difficulty in different online learning environments because they are unable to take their own learning initiative; as a result, they must wait for instructions or assignments from the teacher; students are unfamiliar with doing online learning at home. The goals or objectives of online learning remain limited to obtaining satisfactory scores rather than developing students' abilities. Some students are still unable to monitor, organize, and control their own online learning at home. Yet, they appear to learn as needed, and there are still students who abandon e-learning tasks when they encounter difficulties and errors. Thus, this is what needs to be addressed in terms of student learning autonomy since they must be able to control their learning activities effectively in online learning.

As a result, these circumstances prompt us to consider this substantial contribution to students' present needs. Building Autonomy in the Shifting Paradigm of Learning after Covid-19 Outbreak as the big theme of this proceeding brought together all intelligent individuals, scholars, and potentially practitioners to provide broaden insights about class activities carried out in online, offline, or both learning. These collection of articles had been presented and developed throughout the seminar. I personally expect this will be useful for the development of education quality.

Denpasar, Mei 2021
Dekan Fakultas Dharma Acarya

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PREFACE

We are sending our full gratitude because our proceeding has been accomplished. *Building Autonomy in the Shifting Paradigm of Learning after Covid-19 Outbreak* is the theme for the English Language Education National Seminar (ELENAS) III 2021. The event is virtually held on May 28th 2021. It aimed at providing opportunities to share and exchange experiences about the implementation of teaching learning process during the pandemic era and anticipation for stepping on 'new normal' or after Covid-19 outbreak.

At the seminar, the results of researches and reviews carried out by academicians, practitioners, and educators, and researchers from various institutions were presented. The results of the seminar are then documented in this proceeding. The seminar was successful with the help of many parties. Therefore, we would like to thank the many parties who have helped to organize this seminar.

We realize that there are still many shortcomings in the preparation of the proceedings of this national seminar, so suggestions and constructive criticism are very much needed. Hopefully this proceeding is useful for readers and those in need.

Denpasar, May 2021
Head of Committee ELENAS III,

Putu Santi Oktarina, M.Pd.

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CREATING ENGAGING ACTIVITY AND MATERIAL IN ONLINE LEARNING

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Abstract

Today's students tend to have short attention spans, and this is especially prevalent when completing tasks in an online environment where there can be very little interaction online. One way to motivate students in an online context is to start the lesson with brainstorming activities (Khan, 2013). Online brainstorming activity is discussed in the first part of this short paper along with the applications and websites that can be used. The second part discusses some ideas for online activities supported by pedagogical theories to help teachers adapt and enhance module content. The discussion will be supported by the six learning types (Laurillard, 2002), along with possible applications and websites. Some applications that can be explored are discussed in the last part of this short paper.

Introduction

In the Emergency Remote Teaching (ERT) situation impacted by the Covid 19 pandemic, many teachers face a virtual classroom format in which small boxes showing a face, avatar, or letter represent students in the classroom. In this situation, it is difficult for teachers to engage students. However, some research pinpoints the relevance of teacher-led prompts that often give students the opportunity to answer (Wallace, 2003). One type of prompt, called brainstorming, which is done at the beginning of a meeting or the beginning of a topic, is needed to prepare students' minds before accepting something new or discussing something new. By doing so, it is expected that the students will engage in the lesson. No less important than brainstorming activities in online learning, delivery of learning materials, the primary activities of learning with technology tools is highlighted because most technology tools are not created for learning needs. In other words, digital tools are rarely developed with the needs of formal learning and teaching in mind (Laurillard, 2009).

Virtual Brainstorming

Brainstorming is an important part of the learning process. Technology can make brainstorming more effective (Michinov, 2012) by replacing physical and oral sessions with virtual and written ones – a technique known as virtual brainstorming. The

advantages of virtual brainstorming have been attributed to three main reasons (Hong & Chiu, 2016). First, virtual brainstorming eliminates the dominant students talk too much, taking over the discussion and obscuring their friends. This leads to cognitive overload and prevents introvert students from presenting their ideas. In virtual brainstorming, there is a clear positive environment, where everyone has the same opportunity to type in their opinions. Virtual brainstorming is much more environmentally friendly, and each person has the potential to contribute a new idea. Second, virtual brainstorming provides anonymous feelings, as thoughts are not attributable to a particular individual. This lessens the fear of assessment, especially for students less assured and less confident in typical brainstorming sessions. Anonymity also implies a more objective valuation of ideas. In traditional brainstorming sessions, the process is as intolerant and political as in any other face-to-face session - confident students dominate the session. Virtual brainstorming sessions can increase the diversity of ideas. Exposure to various ideas creates uniformity or regression: the confident students descend to the average group level.

Moreover, virtual brainstorming promotes students to present a broader range of ideas by keeping students from being exposed to each other's thoughts throughout the brainstorming session. Studies have shown that brainstorming individuals, in which students write a certain number of ideas on a paper, frequently produce more and better ideas (Wallace, 2003). There are three technological tools, Wheel of Names, AnswerGarden and Tricider will be discussed (here is the link to the tutorial videos about these tools (https://itell.or.id/technology-tools-for-engaging-learners/).

1. *Wheel of Names* (https://wheelofnames.com/) is perhaps the most adaptable compared to similar digital spinner sites. It is free and open. Teachers can input the data they wish and overlay pictures with words. While it was designed for choosing winners or names, its adaptability allows for many teaching and learning purposes, including brainstorming, icebreakers, conversation starters, and practicing vocabulary, grammar, and any other topic. This tool may add an engaging "spin" to the dynamics of online classrooms, frequently in unexpected ways, because of its adaptability and ease of use. Students can also be active participants by creating their own wheels out of the material they are studying and then sharing them with the rest of the class. It can be used effectively at all levels (beginner, intermediate, and advanced). For the beginner level, for example, the instructor could prepare a wheel with some questions to help students get to know one another better during the first week of classes.

2. *AnswerGarden* (https://answergarden.ch/) is a simple online feedback tool for eliciting quick responses from students. It has a simple interface that allows users to create, share, respond to, and manage topic questions without having to create an account. Despite its simplicity, it has the potential to be utilized for a variety of educational tasks, including brainstorming, polling, synchronous, and asynchronous communication. AnswerGarden does not require users to create an account in order to use it. In reality, the website does not allow you to create an

account. As a result, there are few concerns about the gathering of personal information. The AnswerGarden will not display complete answers. On the page, only the essence of the answers is displayed. The words near the center of the page frequently appear in all the answers, while those near the edge of the page appear less frequently. By clicking on a word, the teacher can see how many times it appears in the answer.

3. *Tricider* (https://www.tricider.com/) engages students in collaborative language learning to a large extent. It encourages interaction between teachers and students as well as among students. The theory of language learning that underpins this application can draw upon Bax's (2003) approach of open-ended interaction. It can also be based on the constructivist paradigm, which stems from the work of Papert (1993), who proposed that knowledge is more effectively constructed when learners are forced to articulate their knowledge. Moreover, it allows students and the teacher to evaluate each argument. Tricider is free to use, and it does not require a login. Teachers can share space with other discussions by using the ' Share and Invite ' button. It is also possible to subscribe to the discussion room and receive an email when a new argument is posted.

Six Learning Types and Technology tools

Technology is designed for travel, communication, work, and recreation. It is extremely difficult to recognize how technology has influenced life and how it may influence time. Technology can be thought of in various contexts, including education, habits, addiction, fashion, manufacturing, banking, and commerce. Most technology tools were created for businesses, pleasures, and entertainment and rarely were invented with education in mind (Laurillard, 2009). In the following, six types of learning (Laurillard, 2002), **acquisition**, **inquiry**, **discussion**, **practice**, **collaboration,** and **production**, are discussed along with the technology tools. The following will help teachers explore some ideas for activities created and implemented in an online setting.

a. Acquisition

When learners listen to a lecture or podcast, read from books or websites, or watch demos or videos, they learn through acquisition (the teacher controls the narrative of learning).

The teacher can give students access to various resources in the virtual classroom or learning management system (LMS). Organizing this week by week or topic by topic will assist students in navigating these resources and staying on track with what they should have read. The teacher creates videos or audio recordings using free or freemium technological tools, such as zoom (https://zoom.us/, https://www.screencastify.com/ or https://screencast-o-matic.com/). The teacher can also use the available materials on the Internet, such as https://www.elllo.org/, which was designed in 2003 by Todd Beuckens an English language teacher based in Japan. ELLLO is a free online resource for English language learners that includes listening, reading, and vocabulary drills. The audio, videos, lectures, games, and quizzes on the website are all Creative Commons licensed, so

teachers and students can use them for free. To use the resources, teachers do not need to create an account.

There is also the opportunity to buy a thousand mp3 files to download. It is constantly updated and maintained. There are many excellent resources for learning and available for free for reading resources, such as Dogo News, National Geographic for kids, and ReadWork. Dogo news (https://www.dogonews.com/) is an excellent reading resource on a wide range of topics, such as current affairs, sports, science, and technology. Each article is written for children and includes links to definitions of vocabulary that kids may find difficult to understand. Viewing of the content is unrestricted. Premium access is also available for teachers who want access to worksheets, activities, and other resources that can be used with articles. National Geographic for Kids (https://www.natgeokids.com/uk/) is a recognized reading resource that offers articles, movies, games, and more to help children learn about diverse places and creatures world. The content is free, and students wanting to create an account can earn badges for viewing and interacting with content. ReadWork (https://www.readworks.org/) has over 2,200 nonfiction and literary reading passages for students in grades K-12, each with a research-based question set to aid understanding. Teachers must first register an account to access materials, but once done, all information is free and searchable by grade level, topic level, and more.

b. Inquiry

Inquiry is a method of learning that requires students to look for resources, formulate questions, and evaluate what they discover. Inquiry demands students to locate and assess their own sources rather than ingesting the materials the teacher offers to them. The teacher may provide students with a certain theme or issue and ask them to discover their own source for it, which could be journal papers, news items, videos, or a set of data. Using Wakelet (https://wakelet.com/), the teacher can invite students to add the shared resource bank. Students profit not just from the discovery of their own resources but also from the pool of resources available to them. Wakelet is a content curation tool that allows teachers and students to save links, social media posts, videos, and photographs as items that can then be grouped into private or public collections. Teachers and students can leave notes on each item to tell a story, ask questions, or provide answers. Collections come in linear, thumbnail, or grid layouts on a scrollable page, which can be viewed on-site, through the mobile app, or exported as a PDF file. The Media View allows teachers and students to view items without leaving the site. It is simple to create Wakelet collections that support learning since teachers and students may curate content from nearly anywhere on the web. It's feasible to reach students who benefit from multi-modal training by incorporating videos, photos, notes, social media posts, and even your personal face and voice into the typical lecture flow. Students can practice their research and organization abilities by uploading videos and annotating their collections using written text or video explanations. Pushing students to put knowledge into their own words can provide teachers with vital insight into student learning while also preventing

plagiarism. Students can also teach their friends by making and sharing their collections, which can be shared publicly or privately.

c. *Discussion*

Discussion infers asking and answering questions from other students, challenging their arguments, and exchanging ideas. Both synchronous and asynchronous online discussions are possible to be carried out in an online setting. For a synchronous activity, teachers can use Zoom's breakout rooms, for example, to divide the class into smaller groups, such as 3-4 groups activity. Students will participate in smaller groups in these spaces, making it easier for all students to contribute ideas to the discussion. This synchronous action requires an enormous amount of bandwidth and a stable internet connection. In low bandwidth access areas, Tricider (https://www.tricider.com/) can be used both for synchronous and asynchronous discussion, and the class can be divided into smaller group with several links. Another popular tool for discussion is a notice digital board called Padlet. Padlet (https://padlet.com/) is a digital tool that can help teachers and students in class and beyond by offering a single place on a notice board. That is at its most basic. Padlet could facilitate an asynchronous and synchronous discussion. As with the in-person discussions, the teacher could provide students with a series of prompts or questions they should be addressing. The teacher could use text, audio, video, or an attached file in the discussion introduction. Students can then respond to the questions by posting a reply in the discussion, and again this could be text, audio, or video, depending on each student's preference.

d. *Practice*

Practice is a type of learning in which learners respond to a specific task goal, use feedback to modify their output or action, and possibly attempt the task again. Students' work in the inquiry activity could be built upon in a practice activity. Once the students have found their resources, ask them to produce a response by creating a summary or an evaluation of it. For example, students could produce this in various ways, such as a presentation, a poster or diagram, for example, using https://www.canva.com/, or audio using https://voicespice.com/ or https://vocaroo.com/ or video recording using https://zoom.us/. Once completed, students could share their output either via Padlet (https://padlet.com/) wall or other possible digital walls and visible to all students, or using a formative assignment in the school's Learning Management System (LMS) if this should only be visible to teachers. Provide brief feedback to students individually and consider posting an announcement to provide general feedback.

e. *Collaboration*

Collaboration is a type of learning in which students collaborate with others to produce a shared output (e.g., a definition, a diagram, or a project report), and students are required to negotiate with others while receiving peer feedback. This could be accomplished synchronously, for example, by using Zoom's breakout rooms, which allow students to share their screens with one another. In the asynchronous setting, the teacher can set up groups within the school's LMS to provide students with their own working

space for asynchronous activities. They can start their own discussions and set up collaborative Google Docs which are familiar to most teachers and students. If the task is to finish a project, for example, Trello (https://trello.com/) can be used. Trello is a visual collaboration software that allows students to see how projects are progressing. Trello is a project and assignment management tool that allows students to organize, collaborate, communicate, and coordinate the work. Trello's collaboration capabilities are the best part — boards can be viewed, modified, and controlled by many people, allowing classrooms, teams, or teachers to keep track of everything and everyone in a very intuitive and visually appealing manner.

f. Production

Production is a method of learning in which students create something that will be evaluated by the teacher and will allow them to show their understanding. This could be a formative or summative evaluation that challenges students to show their understanding of the unit. Students will submit a piece of work for the teacher to provide feedback on using the assignment function in the school's LMS, which many will be acquainted with. Allow students to take a more flexible approach to this by allowing them to choose how to respond to a task. Students could submit a video, a podcast, or a recorded presentation instead of merely a written response.

Summary

There are many other technological tools teachers could use for each of these learning types. In designing online activities, the most important is determining learning objectives. Looking at learning objectives in the curriculum and learning objectives in 4 or 5 meetings is recommended. By doing so, the flow of activity planning and variations of activities can be arranged. After the learning objectives are determined, which type of learning will be used to achieve the learning objectives. Not all six learning types must be used, adjusted to the learning objectives. Determine the mode of delivery, whether synchronous or asynchronous and then determine the technology tool to be used. Technological tools are determined last. It should also be noted, when designing activities, to think about how brainstorming will be carried out and determine appropriate technology tools.

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THE EDUCATION SHIFTING PARADIGM IN INDONESIA BASED ON A POLITICAL, ECONOMIC, SOCIAL, AND TECHNOLOGICAL (PEST) ANALYSIS

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Abstract

The education is a key operating context of many political, economic, social, and technological (PEST) factors. This article examine these factors and their influence on shifting paradigm of education in Indonesia after Covid-19 outbreak. Using library literature and established PEST analysis methodology, these article foregrounds how the education ongoing changes by the new paradigm would built by the coronavirus crisis. The conclusion notes some possible future implication of coronavirus crisis and strategy of monitoring and development in education paradigm.

Introduction

Now days, all over people in the world have suffered Covid-19 and we have witnessed the new normal era be the outbreak of Covid-19 pandemic. The virus originally from Wuhan China has spreading very fast. A lot of strategies have been applied from a country to other country. They apply lockdown method to certain restriction. Therefore, these reduced the spread of coronavirus the consequently that happened are economic activities have also declined or even certain sectors have badly impacted by the policies.

Many aspects of life have gone side by side are changes by the existing pandemic. We have learned the collapse of sectors or industries. Indeed we have to change the ways of our life especially work from home, study from home, following health protocols. By witnessing these new life ways a lot of people have lost their sources of livelihood and must be find the strategies to deal with the pandemic and to welcome the new normal era. Government has attempted to find many solutions to deal with the impact especially education, economics, social and cultural aspect. The shifting paradigm of education finding the best solutions to prepare for the future, towards the new normal and if possible finally to normal life again.

The increase in Covid-19 cases is affecting not only the health sector but also the economy, education and other sectors. Covid-19 has indirectly changed the landscape of the country's education system. Education aspect is one of sector which has changed significantly by this virus suffered driven by series of political, economic, social and technological forces. The policy of Indonesian Government has been reduce the role of the way for student take the education in this corona viruses era. The student body itself has become to diverse in social and demographic terms. This situation generates

demand for more flexible pathways to academic qualifications and increasing dependence on online learning technologies. The government has issued regulations on the education and learning process at every level of education through the digital ecosystem and big data analytics technology.

The objective of this article is to identify and examine the key of political, economic, social and technological factors shaping the paradigm education in Indonesia and consider their implications for education shifting paradigm. The article aims to inform academic library strategy, planning and positioning, while recognizing that the importance of any factor. This contribution to the literature is unique in that it foregrounds education environment for libraries throughout rather than referencing it peripherally as a backdrop to library. Is also applies the PEST (Political, Economic, Social and Technological) analysis methodology (PESTanalysis, 2014) to the wider education shifting paradigm in Indonesia. This methodology has not featured strongly in previous library literature. The current article attempts to provide insight into how the education environment shifting paradigm from the perspectives of academics, students, leaders and other stakeholders, as well as those of library staff.

A review of the literature on the education environment in Indonesia and its influence, including some material beyond that published by library authors, is followed by a description of the PEST analysis methodology, outlining its scope, value and limitations. Separate sections for each of the political, economic, social and technological dimensions examine issues under there headings which influence education paradigm. Each of these sections incorporates a discussion of the implications for academic libraries of the factors identified. These article concludes with some comments on the challenges and opportunities this nexus of influences creates for library strategy , noting also some possible future implications for shifting paradigm of education by the coronavirus crisis.

Finding and Discussion

a. Shifting paradigm of education

Luckily, we have the essential raw materials and tools to start conceptualizing and building a new paradigm of education for the future. Advances in understanding of human nature and human learning in recent years provide the theoretical basis for conceptualizing a new paradigm. Technological advances provide added tools for developing a new paradigm. Moreover, the essential basics of the new paradigm have been put into practice around the world and there are valuable lessons to draw upon.

Human potentials are the raw materials the new education paradigm relies on to prepare the diverse, creative, and entrepreneurial members of the future society when smart machines perform tasks that require homogenous and mechanical skills. Human beings have been found to have the potential for diversity, creativity, and entrepreneurial capabilities. They also have the natural psychological need for self-actualization, for achieving greatness.

Modern research has found that human beings differ on many dimensions. Individuals possess different strengths and weaknesses in talents, with some having more talent in music but less in sports, some being more talented in numbers and logic but less in language, and still some possessing more potential for art but less for interpersonal understanding (Gardner, 1983, 2006). Human beings have also been found to have different profiles of interests and intrinsic motivations with some more driven by power, some by curiosity, some by physical movement, and still some by social connections (Reiss, 2000, 2004). Additionally, humans are born and live in different environments that can strengthen or weaken their innate potentials and motivation. As a result of the interaction between their naturally born capacities and experiences with the environments, or nature via nurture, every human individual has a jagged profile of strengths and weaknesses, constituting the vast diversity of human abilities and interests (Ehrlich, 2000; Pinker, 2003; Ridley, 2003; Rose & Fischer, 2011; Zhao, 2018a). But the diversity had to be suppressed in mass-production economies that required a more homogenous workforce.

The potential to create is a natural human attribute. Human beings are born with the capacity to create (DeFelipe, 2011; Kaufman and Beghetto, 2009; Nettle, 2001; Richards, 2007; Runco, 2007). It is the natural born capacity for being creative that enables human beings to learn to adapt to the different environments they are born in. But again, human creativity needed to be curtailed for practical reasons, especially in societies when workers and citizens were required to follow orders and directions, comply with rules, maintain the status quo, and obey social norms.

Technology has advanced so much that it is a reality that one can learn anything, at anytime, with anyone, from anywhere (Bonk, 2011; Christensen, Horn, and Johnson, 2010). Thus, learning does not need to be confined to the classroom, the school, or any physically isolated place. Learning does not need to depend on the physical presence of a teacher either. This reality broadens learning opportunities beyond schools. Thus schools and teachers do not need to be concerned that they must have all the expertise in order to support the development of a diversity of interests and talents and accommodate different learning styles and patterns (Bransford et al., 2000; Fischer and Bidell, 2006; Fischer and Silvern, 1985; Tomlinson, 2001).

Changes in education institution by the coronavirus crisis have implications for academic libraries, presenting a range of challenges and opportunities. The challenges include competing for resources, proving the value, doing more with less, meeting the needs and expectations of an evolving student body and leveraging new technologies. The global coronavirus crisis referenced occasionally and primarily in the conclusion, recognizing that its longer-term implications for education will be profound but will become clearer in the future. Social safety net during disaster relief needed not only for the poor but also a vulnerable middle society. The changes of education paradigm are affect by the economic and social changes in the education institutions.

b. Education literature

Technology developments in teaching and learning provide the context for a brief overview of political, economic, social and technological influences. It also examines four possible 2030 scenarios: growth, constraint, collapse and transformation. Ofer a history of developments since the Second World War incorporating the influence of government policy and a full analysis of the current situation (Geiger, 2019). He emphasized major expansion and increases in participation but expresses reservations too for example regarding inequality of access, provider stratification and selectivity, risisng costs, student debt, and the quality of education and learning.

As already noted, the library literature tends to treat the higher education environment as a background topic. It features more prominently in some publications. Dempsey's emphasizes developments in education, technology and scholarly publishing and their influence on teaching and research. Government regulation as an important political factor, influencing issues such as governance, accountability and funding, and recognize the vulnerability of education to economic recessions. The application of PEST analysis has found limited in the library literature as Moran and Morner (2018) and Halaychik (2016) introduce this technique as one of a number of toolis available to libraries for planning purposes, Atkinson (2003) found PEST analysis to generate a list of drivers for change for libraries in the context of managing change and embedding innovation. Recently, Kaspar (2018) outlines the merits of PEST analysis as a versatile framework for environmental scanning by libraries seeking to understand the forces at work in higher education.

The emphasis that PEST analysis places the external factors acress four dimensions with a strong influence on higher education provides confidence in applying it to this environment as a key operating context for academic libraries. Political, economic, social and technological drivers and their impact on education institutions including some particular implications for their libraries. The global coronavirus crisis referenced occasionally and primarily in the conclusion, recognizing that its longer-term implications for education will be profound but will become clearer in the future.

c. Political factors influencing the education shifting paradigm

Government surfaced as a key point in the earlier description of the political dimension of the PEST analysis. There is a oaradox between the non-interventionist approach evident in goverments reduced role in funding and their increased emphasis on accountability for education institution. Government has regulate the structure of education institutions including the extent of lay representation with implications for local autonomy. State concern with assessing the quality and impact of teaching and research has grown. Government emphasis on accountability is another focus of critism. This result in a huge amount of administrative effort to generate reports, metrics and evidence of compliance with requirement. Government intervention surfaced as a key point in the earlier description of the political dimension of the PEST methodology.

Foreign policy can significantly impact the internationalization strategies of education institutions through the closeness or otherwise of relations with other countries. Student is a matter of interest to the state in many instances, influencing in curriculum or facilitating competition by alternative often private, providers beyond the university sector whose focus may be more vocational (Fielden and Middlehurst, 2017). Collegiality, support and attention for initiatives of increasingly busy and untenured academic staff cannot be taken for granted, but a close appreciation from academic pressures, perspective, needs and concern for serve well.

This is a significant issues for the education shifting paradigm in Covid-19 outbreak is an online study method . The intent is that competition should drive up quality, improve efficiency, and deliver better value. Indonesia's Government applied the regulation for lockdown, work from home, study from home and using the health protocols for reduce the suffered of coronavirus suffered. These policies aim to decrease the affect of economics sectors in short-term, keep the economic activity running well in coronavirus crisis, after Covid-19 outbreaks the economics would running quickly. In the middle-term government have focus to decrease recession on supply shocks.

d. Economics factors influencing the education shifting paradigm

Political factors is also be evident of the economic environment for education, because that impact to marketization on funding, competition and student expectations. Economic policy should be based on assumptions for seek a balance of safety and health society with the economy, without prioritizing between one another. The institutions face a challenging economic climate as to respons with a focus on maximizing operating efficiencies through measures such as reviewing course offerings, merging campuses or centralizing services. Some institutions more vocational in a mission than universities, potentially cheaper for students due to lower operating costs and strongly oriented towards flexible learning models, but have raised concerns regarding quality of education and economic viability (Fielden and Middlehurst, 2017).

In global, institutions compete as well as a national basis to seeking of enhance their reputation and prestige by obtaining the highest possible position in the range of global rangking systems. A deep global economic recession uncertain duration will be happened is anticipated. The possible effect of a 5% to 15% contraction in global GDP, envisaging severe impact on the affordability of higher education with the likehood that may take at least five year for a return to 2019 student numbers (Marginson, 2020). While the institutions view for rangking position, this may influence student choice, staff recruitment or research funding awards. For the student abroad is important to know at diversity and internationalizing the curriculum and the economically to pay somewhat higher fees than their nation. It is realized that the economy is affected by the Covid-19 pandemic will have more consequences far away from the sustainability of the life of the Indonesian society.

Economic climate as a key to influence on their strategy and operations. Student must be know of the infusion of new money at a time when many institutions have

stretched their efficiency measures to the limit. Value of monet and the cost control are the key to considerations in relation especially for the largest categories such library expenditure, staffing and informations resources. The experienced cuts for staffing budgets, calling for extra efficiencies, phasing out of operations or substitution of a new role to meer new areas of focus. The shifting towards understanding and matching institutional priorities through roles with an enhanced strategic focus and the increasing deployment of staffing in outreach roles (Schonfeld, 2016).

There are containment strategy for decreased the victims and be stimulations of paradigm (i) disaster relief in the short-term and (ii) reduce recession in the short-term. The main effort for suppressing the economic damage from the coronavirus crisis relies on efforts to decrease the spread of infection by the social distancing and economic restriction. There are various forms, starting from the closure border for the arrival of foreign nationals, efforts mitigating social restrictions such as school closings, until the expression is in the form of a total regional quarantine.

Social factors influencing the education shifting paradigm

Indonesia have the three big challenges in decreasing suffered of Covid-19: a weak health sector, limited fiscal capacity, and low societal discipline. Demographics is a key social factor to consider and holds the true education on PEST analysis methodology. Trends in demographic influence the size of the student population and receive a strong attention from higher education institutions for planning purposes. In the higher education, a much more diverse student body present challenges. They are may hold jobs or have family commitments, leaving limited time for study, and may expect more flexible, non-linear, pathways to academic qualifications. The levels of academic preparedness can vary among new-tarditional students to adding the challenge for their commencement in higher education.

Concerns are expressed across the student population about new learning habits, including perceived declines in sustained reading (Blake and Gallimore, 2018). The succession of suppresses spread the outbreak will affect the number of fatalities. And this capability is also determined by the capacity of the health sector, either personnel and health facilities. Mastery of technology for conducting Indonesian tests is also limited. Budget capability central and local government is limited to enlarge health sector capabilities. In addition, absorbency health sector for a larger budget allocation as well limited. To reduce the spread of infection, discipline is required high society. But with not yet awakened awareness of the dangers of Covid-19 infection, hope for this discipline it will be difficult.

Related social concern are students well-being and mental health. Particularly significant issue for the student cohort aged 16-24 as it is recognized that this group faces a range of pressures. Transition to college from non-traditional backgrounds, load debt, stress from examinations and coursework and competitive job market, in addition to changes in body, mind and social relationships (Johnson and Crenna-Jennings, 2018; Usher and Curran, 2017). The global issues with a strong social dimension are calling

for attention of higher education institutions. In 2015, all of the members of United Nations adopted the UN Sustainable Development Goals (United Nations, 2015) which has a strategic framework of 17 interconnected goals whose target is a sustainable future for people and planet by 2030. The goals aim address the issues such as climate change, biodiversity loss, poverty, hunger and gender inequality. Quality education is the Goal 4 and underpins progress across all of the other goals. The key role for higher education institutions and the publication *Getting started with the SDGs in universities* provides guidance (Sustainable Development Solutions Network Australia/Pasific, 2017).

The changes has been characterized in recent years by its pace and ongoing nature. Opportunities have been rare and looks to continue in the wake of the 2020 global coronavirus pandemic which has devastating human, social and economic. The coronavirus crisis affect of higher education profoundly. Its seems likely the influence of factors to described will endure while also changing in nature and extent according to circumstances in different geographic areas. Its long-term the consequenses for the education institutions will emerge fully over time.

Inclusive teaching and learning to prepare students for positive future influence on sustainability, interdisciplinary research to direct global challenges, appropriate institutional governance and policies informed by the 17 Goals and external leadership through public engagement. The institutions implementing these guidelines make sustainability be the key which focus on the curriculum and the physical campus environment, engaging students with the critical thinking skills, problem-solving competencies and ethical approaches needed to complex issues as global citizens. Gender equality is one of the focus of the UN Sustainable Develompent Goals number Goal 5 and has become the focus of much attention. Equality of opportunity is a strong societal focus but the concerns about equity of access to higher education.

Technological factors influencing the education shifting paradigm

Spread of the coronavirus crisis is highly denses areas will lead the urban dwellers to re-think about their stands in living at the cities. There are many technology based systems like never before such as food and delivery system, health monitoring system, public administrative system, online meeting platforms and learning management systems.Fundamentally, technology has influenced the higher education and continues to do so. Democratization access to information has changed not only the modes of teaching, learning and research but also challenge academic structures and preeminence of universities as sources, generators and interpreters of knowledge. These challenge establish authority extends to a paradigm shift in the role of the instructor from transmitting knowledge to facilitating student learning, giving rise to new and more flexible models.

In this era technology have been the fundamentally influenced in the education. There are the shifting paradigm by this pandemic. The way to access of information has changed not only modes of teaching, learning, and research but also challenged academic structures and the preeminence student as sources, generators, and interpreters

of knowledge. Flipped classrooms whereby make students study much of the introductory material about a subject in advance, enabling the lecture to provide more advanced and interactive coverage. Turn shaped by development in technology influence demand for academic programmes in new or existing subject areas. Keeping pace with technology can challenge the education institutions.

Online learning is well established which offering the opportunities to open up access to different audiences and to generate institutional revenue. On students perspective, convenience and cost supported by effective technology platforms to make online education attractive. Provider experiences not always straightforward. Academic staff may struggle to replicate their traditional teaching online to find the technology has been difficult or time-consuming and have concerns about their autonomy and ownership of the course materials (Marcum, 2014). The recognition of challenges for developing digital fluency among academic staff and maximizing strong collaboration with specialist online instructional designers (Alexander et al., 2019).

This challenge to previously established authority extends to a paradigm shift in the role of the instructor from transmitting knowledge to facilitating student learning, giving rise to new, more flexible models. These include flipped classrooms whereby students study much of the introductory material about a subject in advance, enabling the lecture to provide more advanced and interactive coverage. Changes in education institution by the coronavirus crisis have implications for academic libraries, presentimg a range of challenges and opportunities. The challenges include competing for resources, proving the value, doing more with less, meeting the needs and expectations of an evolving student body and leveraging new technologies.

Transformation through technology need to growth in the use of learning analytics to select students and particularly to identify those at risk of non-completion and in need of feedback or support. Evolving technology infrastructures, platforms and workflow tools have to facilitated this trend, with delivering increased access to a range of research materials besides the final, formal, publication as a journal article or monograph. Artificial intelligence is expected to exert a strong influence on the future of higher education (Gleason, 2018; Pells, 2019; Penprase, 2018). This phenomenon may be defined as the development of computing capacity to process vast amount of data, enabling the development of machine learning and cognitive intelligence to support the automated prediction and decision-making.

A dynamically evolving, multidisciplinary, curriculum encompassing thecnology and ethics are the goals will be to meet demand for new skills by employers and for lifelong learning by student striving to keep with changing technologies and applications. Device ownership among students is typically high, creating expectations of technology-enabled education in order to meet the evolving needs. These needs are in turn shaped by developments in technology which influence demand for academic program in new or existing subject areas.

Conclusion

Changes in education institution by the coronavirus crisis have implications for academic libraries, presenting a range of challenges and opportunities. The challenges include competing for resources, proving the value, doing more with less, meeting the needs and expectations of an evolving student body and leveraging new technologies. The result of examine the key political, economic, social and technological factors influencing the new paradigm in education toward a coronavirus crisis and at the outbreak of Covid-19. Its findings show that there are a new trends across each of these four dimensions have wrought major changes by the Covid-19 crisis. The changes has been characterized in recent years by its pace and ongoing nature. Opportunities have been rare and looks to continue in the wake of the 2020 global coronavirus pandemic which has devastating human, social and economic. Its long-term the consequenses for the education institutions will emerge fully over time.

A deep global economic recession uncertain duration will be happened is anticipated. Marginson (2020) find the possible effect of a 5% to 15% contraction in global GDP, envisaging severe impact on the affordability of higher education with the likehood that may take at least five year for a return to 2019 student numbers. The coronavirus crisis affect of higher education profoundly. The coronavirus crisis affect of higher education profoundly. Its seems likely the influence of factors to described will endure while also changing in nature and extent according to circumstances in different geographic areas. Monitoring the education institutions environment will remain the vital as will understanding the political, economic, social and technological factors. Transformation through technology need to growth in the use of learning analytics to select students and particularly to identify those at risk of non-completion and in need of feedback or support. Evolving technology infrastructures, platforms and workflow tools have to facilitated this trend.

Handling the COVID-19 pandemic in Indonesia is like a a marathon with a sprint. This handling is expected to put forward save as many lives as possible on the run short with the disaster relief paradigm, when the economic recovery the prosperity will be take. The global coronavirus crisis referenced occasionally and primarily in the conclusion, recognizing that its longer-term implications for education will be profound but will become clearer in the future. Social safety net during disaster relief needed not only for the poor but also a vulnerable middle society. The changes of education paradigm are affect by the economic and social changes in the society. There are containment strategy for decreased the victims and be stimulations of paradigm (i) disaster relief in the short-term and (ii) reduce recession in the short-term. The main effort for suppressing the economic damage from the coronavirus crisis relies on efforts to decrease the spread of infection by the social distancing and economic restriction

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PROFILING THE CHALLENGES FROM TEACHER CENTRED LEARNING TO SELF-REGULATED LEARNING TODAY

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Abstract

The major purpose of this study is to profile the major challenges on how we shift the paradigm from teacher-centered learning to student-centered learning, and even further to fostering self-regulated learning or known also as autonomous learning for our students to have better learning quality. This paper will provide the steps to take to shift one paradigm the other. It is significant to state that the shift is imminent due to be done since during the covid-19 pandemic, one paradigm of teaching is not enough to make the classroom management to be so effective. Moreover, growing learner autonomy means we should be able to make our students to be independent, self-directed, developed in decision making skills, aware of themselves, collaborative, self-motivated, and critically reflective. In order to profile the challenges, I purposefully selected related sources materials to support my thoughts on this matter and present all the supporting data descriptive qualitatively. It is believed that this paper will contribute to many parties particularly those who are facing the challenge to foster their students' autonomy.

Keywords: Teacher-centered Learning, Students-centered Learning, Self-Regulated Learning

Introduction

Over so many years, educators' belief of classroom management was based on how they implemented behavioristic theory in instructions. The major emphasis was to habituate learning in a form of stimulus control. This however, has shifted to the constructivism theory where educators' belief now is to encourage students to discover and explore learning on their own.

This condition has proven that the paradigm of teaching determines the success of instructional process. Its significance has put many scholars to put on emphasis on how important it is to shift our paradigm so that the acquisition of language function will be grasped more effectively (Goodwin & Webb, 2014; Robb, 2016; Singh & Mishra, 2017). It is known also that the field of education has been known for its changeable initiatives especially since the post-method era which implicitly emphasize the importance of 'how to not leave learner behind'. One area to be impacted by the changes of educational paradigm is how we should start shifting the teacher-centered learning to student centered learning, and even further to self-regulated learning. This is supported by Lak, Soleimani, Parvaneh (2017) who assert that teachers should start

changing their focus from looking at them as the source of learning to more communicative approaches and learner autonomy in language classroom

However, creating such ideal condition is not easy to be done. The next question will be about how to direct our teachers from the previous paradigm to slowly shift it to next ones, also, what are the challenges we face to do that. In order answer these questions, it is important to describe each of the paradigm so that we can link them to ease the shift. Next, I will describe the challenges in details so we have a better picture to overcome them.

Teacher Centered Learning

Teacher-centered learning can be defined as way of teaching where teachers play important roles in the learning process. Some key differences among the paradigm can be seen from the features that they share. What typically happens in Teacher-centered learning can be seen from the activities that both teachers and students carry out. To some extent, teacher will spend more time talking rather than letting the students talk and expressing their ideas. This is because teacher-centered learning believes that teacher is the primary source of knowledge for their students. Therefore, he should spend more time talking to transfer his knowledge to the students. Nonetheless, teachers are engaged and involved in deeper level processing such as articulating, presenting, reflecting their strengths and weaknesses in teaching, reframing the next materials, and many other activities which actually students should do them. As a result, the teacher will be filled with energy and spirited because the excitement they feel after transferring their knowledge.

On the other hand, this whole thing about teachers actually leads to a serious problem in the field of teaching English as a foreign language. This is reflected by the students' activities during this approach of instruction. Most of the time, the students will spend more time to listen to teachers explanation. It could be followed by taking notes of some important key points during the lesson. There are some thinking processes involved, but it mostly happened during the accomplishment of a task given. If we relate this to Bloom's taxonomy about the level of learning, shallow thinking processes will not bring the students further to be more critical, some to mention are being able to apply the knowledge and evaluate the experience, create more learning experience and synthesizing the gathered knowledge. At the end of the day, once they are faced with a harder kind of task, they will be drained and eventually paralyzed.

However, the implementation of teacher centered learning is not fully bad for students. There are several advantages of implementing this approach. For example, in large classroom situation with limited time allotment, teacher-centered learning can be implemented to some extent. It takes less time to do class activities because the materials and tasks are well provided beforehand. Teachers can also set some criteria when students want to communicate in class so the class is more organized.

Student-Centered Learning

As we highlighted the teacher-centered learning with all its strength and weaknesses, the shift to students-centered learning is necessary. As stated by Richards (2006) student-centered learning emerged as a reaction to teacher-centered approach in a respect of second language teaching. Lynch (2010) claims that learner-centered learning is a way of teaching where learners function as the center of learning process and teacher has the least impression in language teaching and learning. It is supported by Richards and Schmidt (2010) who emphasize that attention to the nature of learners should be central to all aspects of learning.

Student centered learning is actually derived from constructivist theory where it is believed that students will learn more by experiencing than observing. The activeness of the students includes involving them to design their own learning rather than waiting for the teacher to present the materials while acting less-actively.

To put it in a nutshell, student centered learning is all about giving learners deeper learning opportunities and active engagement. Giving learners deeper learning opportunities deals with letting them solve their problems, discover new experience, and synthesize the gathered knowledge. In addition, learners should be engaged before, during, and also after the learning process. When we compare this to teacher-centered classroom, the focus is only during the learning process. The notion of engaging learners before and after learning is often neglected since teachers have already consume a considerable amount of time to prepare activities to be done during the class.

So how do we start shifting to student-centered learning? First, as teachers we need to change our belief that directing learning to a more student-centered is possible. This is also highly emphasized by Baldauf and Mony (2006) who state that the change of teacher behavior is the most important in shifting the paradigm. It is started by decreasing the role of teachers as primary source of knowledge bit by bit to a more actively engaged learners. So the role of teachers is shifting from the knowledge source to instructional designer and facilitator. Technically, teachers can start it by reducing the teacher talk, increase students' participation, and embrace the use of technology. Talking is often associated with teaching, so teachers may find it difficult not to talk a lot. That is where designing more activities for students' takes place to reduce the teacher talk such as delivering leading questions, games, problem solving, discussion, and many more. The use of technology can help as well since it provides us with a number of useful teaching apps so the students will feel more engaged.

In order to successfully shifting this paradigm, Rogers and Frieberg (1994) outline the principles that should be changed from teacher-centered to student-centered learning. The detail is presented as follows:

Table 1. Comparison between Teacher-Centered and Student-Centered

Teacher-Centered	Student-Centered
Teacher is the primary source of knowledge	Teacher is facilitator and designer of the instruction
Teacher is the sole leader	Leadership is shared

Management is a form of oversight	Management is a form of guidance
Discipline comes from the teacher	Discipline comes from the self
Rewards are mostly extrinsic	Rewards are mostly intrinsic
Consequences are fixed for all students	Consequences reflect individual differences
Teacher is the center of classroom	Students are the center of classroom

A number of studies have proven that students-centered learning has a better result to be implemented. Larasati (2018) implemented this approach when she tried to develop students' speaking skill. She chooses to focus on this approach because it can answer the key issue in speaking classroom which is 'communication'. Student-centered learning on her perspective is useful since it stresses on students' needs, abilities, interests, and learning styles. By implementing this approach, her students can develop their speaking skill through realistic condition of learning. Marwan (2017) implemented this approach on vocational higher institution. Vocational institution is known for its practical lesson which has more weight compared to theoretical ones. Thereunto, a student-centered learning framework could make a change positively toward students. The learning becomes more meaningful, interesting, and democratic. Lastly Badjadi (2020) focuses much on the changes of students' attitude after being taught by student-centered learning. His findings provide more insights to the dynamism of meeting college students' second language learning needs.

Self-Regulated Learning

By implementing student-centered learning, teachers have actually shifted the paradigm into further one called self-regulated learning. It is because student-centered learning demands teachers to actively involve students' in decision making and problem solving. Self-regulated learning itself is known as one of the key concepts in Bandura's Social Learning Theory. Erdogan (2018) emphasizes the importance of will and skill of learners which correspond to motivation and lead to effective learning strategies decided by the learners. Thus, self-regulation is not only about cognitive skills, but also involves motivation, self-efficacy, orientation, anxiety, and many more. Self-regulated learning can also defined as an active, constructive, process where learners are enabled to set goals for their learning, control and regulate their cognition, motivation, and behavior (El-henawy et al., 2010). In this case, students need to be able to covert self-regulation and turn it into behavior. From there, they need to implement this in their environmental condition and experiencing the learning directly from the strategies that they decided beforehand and internalize that into a new knowledge.

Once teachers have tried to shift from teacher-centered learning to student-centered learning, directing them to be self-regulated is a matter of habituating the behavior because part of self-regulated learning has been included into student-centered learning. The steps that teachers need to take are giving students more space to explore and engage them with authentic problems. Lowry (2008) suggests several steps to take to

foster students' self-regulated learning. First, teacher should become less of an instructor and more of a facilitator. This step is actually is the continuation of shifting the paradigm from Teacher-centered to student-centered learning. Second, teacher should encourage students to learn for themselves by making them aware of their capacity. Next, students must be encouraged to make decision about what they learn with the assistance of the teacher. After that, students should be encouraged to learn with their learning preferences and strategies. By then, students' self-regulated learning will be mostly developed.

It necessary to state that shifting the paradigm from teacher centered-learning to self-regulated learning is not an easy task to do. Teachers are faced with many challenges to go there. Some of the challenges are provided as follows: (1) Changing the perspective, it goes to the view that talking as the same as teaching. The more teachers talk, teaching process is considered better. This view of teaching needs to be reframed into how to engage students more in learning rather than looking at them as receivers of knowledge. (2) Designing the instructional process that encourage students' involvement. This is considered as a challenge because teachers need to think a lot of the teaching plan. It is even more challenging in a large number of class because it needs more time to do students' conference, designing, implementing, and evaluating it. (3) The use of technology. It cannot be neglected that nowadays teachers must be familiar with the use of technology to foster students' learning, yet the realization of it is still far from enough. Therefore, before teachers try to help students to be autonomous with the learning and technology, they are in desperate need of help of the teacher assistance and that can be achieved through instructional technology.

Conclusion

The efforts to shifting the paradigm of teaching from teacher-centered learning to student-centered and self-regulated learning are faced with numerous challenges. Beside the fact it takes quite amount of time, changing the view of teaching is hard to do. However, the starting points to do those are given in this paper to help teachers to foster students' learning autonomy in post-method era. It depends now on the amount of efforts that teachers put into their teaching so students are getting closer to their learning goals.

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SPECIAL CONDITION CURRICULUM IMPLEMENTATION: TEACHERS' PERCEPTION AND ATTITUDE

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Abstract

This descriptive qualitative research aimed at identifying teachers' perception and attitude toward the implementation of special condition curriculum in Covid-19 pandemic. The subjects of this research were teachers of senior high schools in Denpasar, Gianyar, and Tabanan. The data were gathered by doing observation, questionnaire, and interview. This research used the researcher as key instrument and also used observation sheet, list of questionnaire questions, and list of interview questions to collect data. The researcher analysed the data by using interactive method. As the result, the researcher found that the teachers had positive perception and attitude the implementation of special condition curriculum. The perception and attitude of the teachers made the implementation of the special condition curriculum run as the government expected.

Keywords: teachers' perception, teachers' attitude, special condition curriculum

Introduction

Indonesia as a state clearly states in its constitution, specifically in Article 31 paragraph 3, that the government strives for and implements a national education system, which increases faith and piety as well as noble morals in the context of the intellectual life of the nation, which is regulated by law. It can be said that the government has responsibility to guarantee the citizen right to get basic education in any condition based on the constitution. That paragraph is also supported by the next paragraph (Article 31 paragraph 4) that the state prioritizes the education budget for at least twenty percent of the state revenue and expenditure budget as well as the regional income and expenditure budget to meet the needs of providing national education. The paragraph explains that the government has already allocated twenty percent of national budgeting for the development education sector. Moreover, that article is a promise of the government to guarantee the flow of education system in Indonesia. As citizen, we should not be worried about our education when we still live in this country. Supported by Farih (2020), education should be happened in any condition. It can be said that education should be also conducted in this pandemic situation. It is a basic need and right of human being.

To run an education, the government issued curriculum to manage the education system. Generally, curriculum is one of the important components in implementing education to achieve educational goals. The curriculum is a plan that is

used as a guideline or handbook in the teaching and learning process. It can be said that the curriculum is a plan and arrangement of objectives, content, learning materials and methods used, as a guide in teaching and learning activities to achieve educational goals. Fujiawati (2016) stated that curriculum is not merely the administrative thing but also the process occured during the teaching learning process. Curriculum and education are an inseparable relationship. It is well known that the curriculum acts as a guide in the implementation of education. If there is no curriculum, education cannot be carried out and educational goals will not be realized, as a guideline for the administration of education, besides that the curriculum is always adjusted to the existing situation and circumstances. The curriculum is arranged systematically, clearly, and in detail with the aim of making it easy to understand and use as a guide for the implementation of the teaching and learning process.

Today, educational activities in Indonesia during the pandemic took place in a very different way. The pandemic changed the way people live their life. It also happened in the way people getting education. Teachers and students are required to adapt. In Covid-19 pandemic, Indonesian government through Education and Culture Ministry proved their promise to facilitate education although the world attacked by Corona Virus Disease 2019. To respond pandemic condition, the Ministry of Education and Culture issued a Decree of the Minister of Education and Culture Republic of Indonesia Number 719/P/2020 concerning guidelines for implementing curriculum in education units in special conditions. This decree gives alternative curriculum during the pandemic, in order to make education system in Indonesia run ideally. This curriculum is structured to deal with the COVID-19 pandemic situation in Indonesia and is planned to take effect throughout the 2020-2021 school year. Minister of Education and Culture, Nadiem Makarim explained that the aim of this downsizing was to focus more deeply on learning on essential subjects (Kemendikbud, 2020). Even so, this special condition curriculum is not mandatory. The curriculum in these special conditions provides flexibility for educational units to determine a curriculum that suits the learning needs of students. There are three options that schools can do in implementing the curriculum under special conditions. First, schools can continue to use the national curriculum. Second, schools can use a simplification of the curriculum under special conditions prepared by the Ministry of Education and Culture. Third, schools can simplify the curriculum independently. By these three options, the curriculum in this pandemic is expected to run ideally.

During the Covid-19 pandemic, Indonesia needs more flexible curriculum in teaching and learning process to be implemented online. As stated by the Ministry of Education and Culture, it simplified the curriculum during the Covid-19 pandemic (Kemendikbud, 2020). The government compiles the special condition curriculum, which simplifies basic competencies at all levels. The Ministry of Education and Culture has dramatically reduced basic competence for each subject. This special condition curriculum is not a new curriculum, but a filtered result from the 2013 Curriculum. This special condition curriculum focuses on materials that are considered

as the foundation for the next level of competence. By simplifying this curriculum, it is hoped that students are not burdened by too many basic competencies to achieve. Psychologically, students are also expected to be calmer because the material they get is not too much. In addition, teachers are expected to focus on important material. For parents, the existence of this basic curriculum makes it easier for their children to study at home.

Based on pre-observation, the researcher found that most of the schools in Bali have already implemented special condition curriculum since the beginning of academic year 2020/2021. Before the special condition curriculum issued, the schools used revised 2013 curriculum. The curriculum seemed to be hard to implement in pandemic, because the teachers lacked of time to implement more than ten basic competencies for each subject. They said that online teaching and learning process need more time to implement. As a result, the issue of special condition curriculum was the good news for our education ecosystem. It eases the teachers to teach as it contains fewer basic competencies to be achieved.

Moreover, the success of implementing the curriculum is largely on the hands of the teacher as field executor. As Iskandar (2015) stated that "teachers are not passive recipients of an innovation." It means that teachers play important role in implementing the innovation, in this case implementation of a new curriculum. Therefore, before a curriculum is implemented, teachers must have a good perception in knowing how the new curriculum should be implemented. This is because perception has an impact big on someone's attitude to something. It can be said that with a good perception it will be raises a good attitude too. Therefore, before the new curriculum was implemented the government must conduct socialization first, in order to build teachers' understanding. By this understanding, it is hoped that the teacher can have good perceptions and attitudes towards the new curriculum that will be applied. When the teachers have good perception and attitude, they can implement the curriculum in the right way.

Srakang and Jansem (2013) believe that teacher perception is really crucial in the process of education. Teacher perception influence teachers' decision in teaching (Yu, 2004). It can be said that teachers should aware of their perception because teacher should make appropriate decision for their students based of the needs of their students not based on them. It is also supported by a definition of teachers' perception that it is a basic assumption used by teachers to decide what they should do in teaching inside or outside the classroom (Nurhayati et al., 2018). Related to curriculum implementation, the government should aware of the teachers' perception to make sure that the teachers implement the new curriculum based on the school and student's situation to achieve the target planned by the curriculum.

Moreover, teachers attitude also contributes to the implementation of a new curriculum (Iskandar, 2015). Implementation of change, in this case curriculum, needs the change of teachers and student's behaviour (Kennedy and Kennedy (1996) in Iskandar (2015)). Directly, teachers' attitudes is a part of behaviour. There two conditions that might be happened; the new curriculum change the teachers' attitude or

the teachers' attitude change the curriculum. Young and Lee (1984) stated that new curriculum will not have significant effect if the teachers' attitude toward the curriculum does not change positively. It becomes important to make sure the teachers have positive attitudes toward the implementation of a curriculum.

Based on previous background, the researcher conducted a research to identify teachers' perception and attitude toward the implementation of special condition curriculum in some senior high school in Denpasar, Gianyar and Tabanan. Furthermore, the researcher expects that the result of this result can become a reference for the government as a material to improve the implementation of the special condition curriculum. It is also expected that the result of this result can be a reference for further research in related topic. For the schools, it is expected that this result can be an evaluation material toward the teacher's professional development in facing this new curriculum. Also, the teachers are expected to understand how important their role in the implementation of a new curriculum by adjusting their perception and attitude to achieve the curriculum target.

Research Method

This research used descriptive qualitative research design that focused on identifying the teachers' perception and attitude in the implementation of special condition curriculum. This descriptive qualitative research used four senior high schools in Bali as research setting. There were SMAN 1 Blahbatuh, SMAN 1 Gianyar, SMK Saraswati 2 Denpasar, and SMAN 1 Kediri. All of these schools have already implemented special condition curriculum. These schools were chosen purposefully. There was a condition in which these schools were able to provide data for this research. Moreover, the subjects of this research were eight teachers in those schools. The researcher also used purposive random sampling to decide the subjects.

In this research, researchers used some methods in collecting data, such as observation, questionnaire, and interview. As the instrumentation of this research, the researcher used observation sheet, list of questionnaire questions and list of interview questions. The researcher used observation sheet to record the implementation of the special condition curriculum. It applied online by observing the online teaching and learning process and offline by observing teachers' activities at school during the implementation of special condition curriculum. Moreover, researcher used observation sheet that had been prepared by the researcher with some questions in table as an initial stage in doing the research.

Beside doing observation, researcher also gave online questionnaire by using *Google Form* to the teachers. The researcher did online questionnaire by sending the link of the questionnaire through *WhatsApp* to the teachers. Then, they had to fill their identity and answer questions related to their perception and attitude toward the implementation of special condition curriculum in their school. The questions are written and answered in *Bahasa Indonesia* to make the teachers easier to understand and answer the questions. To confirm the result of observation and questionnaire, the

researchers conducted interview. The interview technique used in this research is in-depth interview. It was aimed at getting a complete picture of the topic. Interviews in this research were conducted to obtain data and information about teachers' perceptions and attitude towards the implementation of special condition curriculum during the pandemic. The researcher applied two ways in doing interview. First, the researcher came to the school to meet the teachers and had direct interview session. Second, if the condition of the teachers were not good enough to have face to face meeting, the researcher conducted the interview through online media, such as *WhatsApp* and *Google Meet*. Further, the researcher used triangulation to validate the data. The researcher compare data taken from three instruments used in this research to make sure the validity of the data.

After all data had been gathered, the researcher analysed the data by using Interactive Model of Miles and Huberman (1994). First, the researcher did data reduction in which the researcher selected and classified the data; it makes the researcher easier to understand until finding the answer of research problem. Then, the researcher presenting the data descriptively until the researcher could verified and conclude the data. The data are explained in detail in the findings and discussion.
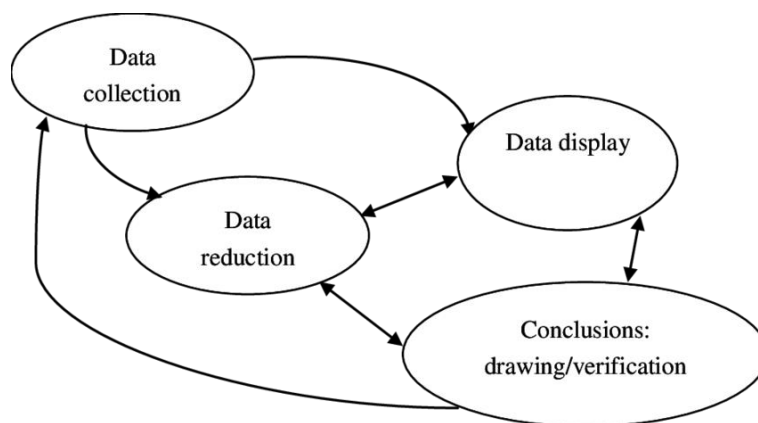
Figure 1. Interactive Model

Result and Discussion

To answer the research problems, the researcher collected some data by using instruments mentioned before. In the beginning, the researcher did observation. From the observation, it can be seen that all schools carried out the learning process during the pandemic by implementing the special condition curriculum guidelines. However, in its implementation of the materials of the special condition curriculum was simplified in accordance with the regulation of the education ministry. This simplification contained a reduction in the number of basic competencies taught each year. It was usually ten until fourteen basic competencies per year before a pandemic but in special condition curriculum, the materials were reduced until seven or nine basic competencies each year. This reduction is around 61% at the high school level of

education so that teachers and students are easier in achieving the target in the learning process during the pandemic.

As also observed, online learning greatly affects the teaching and learning process. As educators, the teachers showed a flexible attitude and were ready to face changes occurred. As a rule of educators, the teachers are demanded to be ready with all changes and always make adjustments to all changes. By the implementation of the new curriculum, the teachers also made changes to the actions taken in the teaching and learning process. In today's learning, the special condition curriculum made the teachers easier because they could adjust the materials used according to the conditions of the school and students. As an illustration, the teachers adapted the syllabus given and created lesson plan based on the students' conditions.

Based on the observation, the learning procedure applied was almost the same, they still used scientific approach. For an illustration, in observing step, the teachers used PowerPoint slides and led students to observed picture or text on the sides and asked question related to the observation. After that, they conducted discussion in collecting information step to solve questions related to the topic. There were several question-and-answer sessions in deepening the material and gathering information. In associating step, they tried to find the relationship between what they had discussed with their real life. Finally, in communicating step, the teachers asked the students to present their understanding toward the topic by making video or directly in video conference. It can be said that the learning procedure used was almost the same.

The observation also showed that the teachers faced problems in the implementation of the curriculum. First, they chose the crucial materials hardly. In the beginning, they thought that all of the materials were important, but because of the special condition happened in which they should conduct the class online with limited internet connection, they finally conducted meetings with some teachers of related subject to decide the crucial material. Furthermore, the teachers took times in choosing strategies to implement the materials online. Also, in the implementation, it can be observed that the teachers unable to monitor student's activities maximally, it was because of some technical thing, such as poor internet connection, that disturbed the flow of teaching learning process. Supported by Asmuni (2020), technical problem is a common problem faced in online learning process in Indonesia. On another hand, the teachers also could not be strict in giving punishment because the teachers should do individual approach first to know the real problem faced by the students before giving the punishment. In that case, the teachers did some adaptation toward the assessment system used to monitor and scored the students. It can be said that teachers' problem clustered into three main activities as stated by Hamalik (2009), such as program development, learning implementation, and evaluation. Wanres (2020) also supported that teachers' problems commonly about preparing materials, choosing various media for online learning, preparing interesting activities, and monitoring the students online. In addition, some media changed so that students had self-reliant in understanding the material. During the pandemic, teachers distributed materials through video conference

or explaining the material they had made by video. The teachers mostly used learning media system, such as *Zoom, Google Meet*, *Google Classroom* and *WhatsApp*. Moreover, it was observed that although the teachers faced some problems, they were still tried to do their best. They seek helps and solved problems.

While doing the observation, the researcher spread link of questionnaire to be answered by the teachers. The questionnaire confirmed teachers' perception and attitude toward the implementation of the special condition curriculum. Based on the questionnaire, the teachers had perception that the special condition curriculum was created to reduce the burden on teachers in implementing the national curriculum or the revised 2013 curriculum. Further, the teachers stated that the teachers had to follow all of government regulation about education. In their perception, they did not have big problem with the implementation of special condition curriculum, instead the curriculum helped them in the process of teaching and learning because the materials that must be delivered is less that before and focused on essential materials only. By the result of the questionnaire, the researcher found slightly different fact found in observation and questionnaire, for example when the teacher stated they did not face problems but it observed that they faced problem. Because of that condition, the researcher conducted the interview to confirm.

Later, the researcher scheduled interviews with the teachers. Some of them did it online because they wanted to keep safety during the pandemic and because some of them still worked from home and taught online from their place. Half of them asked to have direct interview by inviting the researcher to their school. In the interview, the teachers confirmed that their schools applied the special condition curriculum as observed previously. They also confirmed some problems faced during the application, such as their problems in handling the class online. In detail, the teachers stated that they faced difficulty to check students' understanding toward the materials when conducted the class online. The teachers also could not fully follow every student improvement, development, and student activities as a whole cause technical problem. The teachers found technical obstacles in the learning process, such as the teacher could not directly assess the attitude or character of students through video conference. They also stated that the frequently got complain from students' parents who wanted to start the class offline because the parents thought that online learning was not effective for their children. Although, the teachers frequently got complaint from the students and parents about the online teaching system, the teachers tried to maximize the learning process so that learning could be carried out well. After the researcher had confirmed about the gap data gathered by observation, questionnaire, and interview, the teachers confirmed that the problems seen by the researcher were not problems for the teachers, those were mostly the effect of changes. It commonly happened in implementation of a new curriculum; those were not problems, those were challenges. Based on the data presented above, the researcher wanted to discuss it in this section before the researcher came to conclusion. The existence of a pandemic made the learning process carried out online; it caused there was slightly difference in the

implementation of the curriculum before and after the pandemic. The differences could be seen in the form of the creation of syllabus and lesson plan, implementation of teaching and learning process, and implementation of students' assessment. During the pandemic, teachers prioritized more crucial competencies to be implemented in the teaching and learning process. From the observations, it was observed that the teachers had already implemented special condition curriculum in their teaching learning process. The teachers taught according to the special condition curriculum guidelines because it is an obligation for the teachers to carry out learning according to it. However, during the pandemic the 2013, the curriculum was more simplified according to the conditions and circumstances of schools and students. They adapted the syllabus provided by the government in their class.

Moreover, the implementation of special condition curriculum during the pandemic adjusted to the current situation and conditions of the schools. It can be said that there were differences in the implementation of the 2013 curriculum before the pandemic and special condition curriculum during the pandemic. The differences included the learning material, learning process, method, strategy, syllabus and learning plans. Everything was adapted to the current pandemic conditions, school's conditions and students' condition. The implementation of special condition curriculum is to provide flexibility for the education units to determine the curriculum that matches the learning needs of learners. The special condition curriculum prepared is the simplification of the national curriculum. On the curriculum, there is a basic competence reduction for each subject so that teachers and students can focus on essential competence and prerequisite competence for further learning.

The teachers understudy had good perception toward the implementation of special condition curriculum. They mostly had a perception that the special conditions curriculum is the solution of a pandemic friendly curriculum. The special condition curriculum reduced the burden of materials during the teaching learning process in pandemic condition. The teachers were helped by the implementation of this curriculum. Although they still faced some challenges during the implementation but they commented that was a normal thing happened in the implementation of a new curriculum. By the time, they believed that the teachers will get used to the implementation of the new curriculum and enjoy teaching using the curriculum. Moreover, the teachers had perception that they as citizen should always follow the government regulation, especially in education in which the teachers as a key of success. As stated previously that teacher's involvement should be counted in every change, in this case the implementation of a new curriculum. Following that perception, the teachers also had a perception that they should always be ready with any changes conducted in education sector. They should ready to adapt and implement the regulation in any condition for success of the program. It can be concluded that the teachers had the basic perception needed by the teachers to adapt and overcome an implementation of a new curriculum.

On another hand, the a t t i t u d e o f the teachers towards the implementation of special condition curriculum can be categorized as open, flexible, and adaptable attitude. First, the teachers had open minded attitude toward the implementation of special condition curriculum. They did not have any rejection toward the new curriculum. The teachers accepted happily the new regulation about this special condition curriculum; they prepared and did trial and error toward the implementation. Second, the teachers seemed flexible. They easily adjusted to the new curriculum. Third, the teachers showed adaptable attitude. They adapted fast. They moved from the previous curriculum to the new one. They arranged the materials, and executed it although they were still new and studied the curriculum. These three attitudes led the teachers to the positive implementation of the curriculum. The teachers performed their best in the implementation. Moreover, the teachers did not have many problems about the implementation because the teachers were always ready to face changes that will continue happened; the teachers had prepared and anticipated these changes.

Based on the discussion, it can be concluded that the subject of this study had positive perception and attitude toward the implementation of the special condition curriculum. They were really supportive toward the implementation and it could be seen that the school implement the curriculum well. It can be seen the relation of teachers' involvement, in this case teachers' perception and attitude, was really affected the successfulness of new curriculum implementation. Moreover, the government should pay attention to the teacher's profesional development if they want to implement a new curriculum (Alsubaie, 2016).

Conclusion

Responding to the pandemic situation, Indonesian government issued a new regulation about special condition curriculum. In the implementation of this new curriculum, teachers are the executor who implement this new curriculum in the school. This descriptive qualitative design research was aimed at identifying teachers' perception and attitude toward the implementation of special condition curriculum in Covid-19 pandemic. After the data had gathered by doing observation, questionnaire, and interview, this research reported some findings. First, the teacher had perception that (1) the special condition curriculum was created to reduce the burden of teacher in implementing the national curriculum during pandemic; (2) the teachers have to follow all of the government regulations about education; and (3) the teachers are demanded to be ready with all changes and always make adjustments to all changes. Second, the teachers showed an open, flexible and adaptable attitude.

In conclusion, implementing a special conditions curriculum to respond to the Covid-19 pandemic is the best step the government can take to continue providing educational services in the midst of a pandemic. As for its application in the field, it adapts to school conditions. Judging from the perceptions and attitudes of teachers in its application, teachers have been very supportive and adaptive in the application of this

curriculum. Those perception and attitude made the implementation of the special condition curriculum run as the government targeted.

Furthermore, the researcher suggests that the government in this case ministry of education to use the result of this study as a reference to improve the implementation of the special condition curriculum and later on for the development of new curriculum after the pandemic. It is also suggested for the other researchers to use the result of this result can be a reference for further researches on related topic. For the schools, it is suggested that the result of this study can be used as an evaluation material toward the teachers professional development in facing this new curriculum. Also, the teachers are suggested to understand how important their role in the implementation of a new curriculum by adjusting their perception and attitude to achieve the curriculum target.

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CAN PEER ASSESSMENT BUILD STUDENTS ATTITUDE ON SELF DIRECTED LEARNING IN VIRTUAL LEARNING: AN EXPERIMENTAL STUDY

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Abstract

With the world has shifted to new paradigm since the Covid-19 pandemic era, teacher has to find teaching strategies that could enhance students positive learning attitude. One of positive learning attitude that worth to be pursued especially in the virtual teaching is Self-directed learning. Because of that, this research aims at finding out whether or not virtual peer assessment strategy could have better effect on students' self-directed learning than teacher assessment. To obtain the answer of this study, an experimental study was conducted. There are 64 samples participated in this study and separated into two groups. The two groups were treated differently; one group was treated by using virtual peer-assessment, and the other direct assessment by the teacher. In the end of the experiment, an adaptation of Fisher Questionnaire on Self-directed learning was given. The result shows that students who were treated by using virtual peer assessment has showed significantly better attitude on self-directed learning than if it was assessed by teacher himself. This finding hopefully can be another reference on how to build up students' positive attitude on learning process especially in context of ELT.

Keywords : Peer Assessment, self-directed learning

Introduction

One year has passed since Indonesia implemented learning from home or virtual learning in response with the Covid 19 crisis that broke out in Indonesia in March last year. It is undeniable that the Covid-19 pandemic is one of the biggest challenges in the education system in the world. With this crisis, there will automatically be a massive disruption that causes a sudden reversal of the educational paradigm. The habits of the face-to-face learning process are forced to shift towards online learning. In times of crisis like that, the readiness of various parties related to the learning process of students is an absolute requirement.

Although various transformations and adaptations have been carried out, various webinars have been held and trainings on the use of technology as a medium in the delivery of learning materials have been carried out, there are still various complaints that have emerged in education during the pandemic. One of the problems that arise is maintaining students' positive attitude to learn during this pandemic.

Maintaining the positive attitude of students is not an easy task. Especially during a pandemic. Various factors are thought to have contributed to this declination of positive attitude. The first thing is a change in the situation from formal interactions in the form of face-to-face direct supervision by educators to a more informal situation where students study at home with remote supervision. This change causes the attitude control towards students to decrease so that the level of cohesion between educators and students is minimal.

Second, learning at home has a high distraction. In online learning, students learn at home. Unfortunately, many students think that the presence of family and friends around their house during study hours often changes their focus. Especially online distractions such as interesting applications, games and social media which are often considered more interesting than learning in the classroom itself. Indirectly, distraction is a barrier stone in the focus of learners in learning.

The third thing that is often considered to reduce student positive attitude is the lack of interaction and appreciation. It is undeniable that in the classroom, attention to the progress of students really spurs them to develop themselves. The reward and punishment system that often occurs in the face-to-face learning process is a good external stimulant in maintaining student positive attitude in learning. Unfortunately during the pandemic, the sense of pride when they are able to do good things is pushed to a minimum due to the lack of interaction. Slowly, it is undeniable that the students positive attitude in learning process will decrease.

Worth to be noted that beside the score of assessment, students learning attitude is one of the major aspects that needs to be developed to ensure successful learning process (Brown, 2001). As virtual learning itself has created some challenges to students, teacher needs to focus on how to develop positive learning attitude which can help students to focus more on their learning. Thus teaching strategy also needs to be developed to cope with these challenges.

In other hand, Sutherland (1992) believe that children' thinking can progress positively by interacting with various encounters. By this children will learn to be more adaptive and adjustable with their learning environment through a process of assimilation ad accommodation. Similarly, Vygotsky (1978) states that learning involves several process that help children to develop internally. Some of these will operate only if children is interacting with each other and cooperating with their peers in their environment. From these, the learning process should involve environment to help students develop their thinking process. However, with the virtual learning process, this active interaction is hardly achieved due to limited communication in the virtual classroom. Thus teacher needs to think a strategy that can involve students to interact with other and involved with their learning process.

One of these learning strategies that want to be applied is peer assessment. Peer assessment is a strategy where teacher arranges the students to consider the score, value or level of learner with equal status and giving elaborated feedback and discuss the product for those who were assessed. This will result on negotiated agreed outcome

(Topping, 2018). Students are asked to find each other mistake and errors as well as students strength and weaknesses which will provide some input and information on students' competency or skill. In peer assessment, students' task is not simply pointing out that their peers are wrong, but students have to be able to locate their mistake and discuss it together to provide some possible suggestion to the assesse for their improvement.

Peer assessment has been widely recognized as one of the effective assessment method to be applied. Race (2001) specified that there are 7 reasons why implementing peer assessment could be beneficial for students. First, evaluating other people works has become a habit for students. Students often have opinion or comment on other people project, but rarely state it publicly due to the minimal chance for students to contribute. Second, involving students in assessment will help students to comprehend and understand the assessment culture as well as aspects of assessment. Third, overwhelming responsibilities of educator sometimes distract teachers focus on assessing students and students who act as an assessor can be a great help for the teacher. Four, assessing their peers will involve students more in the learning process itself. Fifth, assessing their peers is one of the deepest learning experience which also helps them deepens their understanding on their learning process? Sixth, students can learn other people weaknesses and finally students can learn from other people weaknesses.

Meanwhile, one of the positive attitudes that need to be encouraged during this virtual learning is self-directed leaning. Learning paradigm where learning should be students centered not teacher focused has been spoken for years. Yet, this sudden shift in learning process truly encourages teacher to focus their purpose of teaching in how to make their students can learn independently. For that, self-directed learners have to be the aim of education in this pandemic era.

Self-directed learners are usually responsible and in control of their learning although the degree of how much students will take responsibility depends on students attitude, ability and their personality (Fisher, et.al. 2001). A self-directed learner usually has improved and developed their knowledge, skill and competency as well as their attitude and efforts. It results on students that gradually take over most of their learning process and moves forward to find preferable material and strategies that they think can actually help them develop. (Gibbons,2002)

Fisher (2001) believes that self-directed learners are characterized by some aspect. First, a self-directed learner has an ability to do self-management where they can manage their time, skill and abilities to develop themselves. Second, a self-directed learner usually has more desire and curiosity for learning and able to decide what they need to learn and what they should do. Finally, a self-directed learner has self-control to help them control their emotion and behavior while dealing with obstacles and learning frustration. These aspects will be able to help them to actually survive in many challenging aspect of learning especially with the virtual learning process.

This study was conducted in Cultural Tourism Major of STAHN Mpu Kuturan Singaraja. STAHN Mpu Kuturan Singaraja is a newly established university located in Singaraja. Same as the university, the study program is also newly established. As a new university, students with various capabilities and learning attitude are accepted as students. This diversity clearly creates a challenge for teacher in the classroom setting. Moreover, the pandemic of Covid-19 has become another issue that should be overcome by teacher. Thus it will be interesting to find out whether the virtual peer assessment could be effective for ELT in this study program

From the background above, it is clear that virtual learning process demands students to have good learning attitude to ensure quality of learning. One of these positive attitudes is attitude of a self-directed learner. From the explanation peer assessment is assumed to have good effect on students' self-directed learning. However, it needs an experiment to ensure this theory. Thus, this research will focus on whether or not virtual peer assessment can give significant better effect on students' self-directed learning than virtual teacher assessment.

Method

This research is an experimental research, specifically, post-test only control group design. Fraenkel and Wallen (1993, 248) stated that this design involves two groups, one of which receives experimental treatment, while another does not. Post test then is conducted to find out result of the research.

The population of this study was 82 first semester students of STAHN Mpu Kuturan Singaraja. After conducting cluster random sampling technique, 64 students were chosen as the sample of this students. These students were separated into two groups. A statistical analysis was done and it was proven that both groups were stastitically normal and homogeneous. one groups will receive normal treatment wehee they were assessed by using teacher direct assessment. Meanwhile, another group of students were assessed by virtual peer assessment.

To find out the intended data, in the end of the experiment, an adaptation of Fisher Questionnaire on Self-directed learning was given. The data from the questionnaire then were analyzed descriptively and inferentially. A T-test by utilizing SPSS was conducted to find out the intended answer. To get deeper understanding and clear drawing on the issue, a deeper investigation through interview was conducted to several students in both groups.

Result and Discussion

After the data were analyzed, the descriptive analysis could be presented as follows

	Virtual Peer Assessment	Virtual Teacher Assessment
Mean	131.8125	124.0625
Median	129	123.5000
Variance	210.480	169.415
Std. Deviation	14.50792	13.01596
Minimum	110.00	99.00
Maximum	160.00	147.00
Range	50.00	48.00

From the data, wit can clearly be seen that virtual assessment generate higher attitude of self-directed learner than being assessed virtually by the teacher. The mean score of students self directed learning attitude after being taught by using virtual peer assessment was 131.8125. It is higher by 7.75. point than those who were taught by applying virtual teacher assessment who only scored 123.0625 points in average. From another aspect, also it can be seen that students who were taught by virtual peer assessment generate higher score in all aspect of descriptive statistics such as median score, maximum score and minimum score, standar deviation, variance and range, indicating a greater impact of peer assessment on students attitude of self-directed learning.

Specifically, if it was analyzed in several aspect of self-directed learning attitude based on Fisher, the data could be presented as follows

Factors	Indicators	Virtual Peer Assessment	Teacher Assessment
Self-Management		**3.76**	**3.56**
	Having responsibility to their own learning	3.91	3.70
	Time management on the learning process	3.97	3.90
	Using their own strategies and skills	3.67	3.51
Desire for learning		**3.78**	**3.53**
	Deciding what they need to learn.	3.52	3.21
	Enjoying the learning process	4.13	3.96
Self-control		**3.94**	**3.68**

Recognizing their own ability.	4.09	3.82
Setting their own learning styles and goals.	3.93	3.66
Evaluating their performance.	3.86	3.60

The table above shows a data of mean score from every factors and indicators that construct the attitude of self-directed learning. From the descriptive analysis text above, it was clear that in every factor and every indicator, students who were treated by using virtual peer assessment strategy get better score in attitude of self-directed learning than students who were treated by using virtual teacher assessment indicating the superiority of virtual peer assessment on students' self-directed learning.

After descriptively proven that virtual peer assessment is better assessment to improve students' attitude of self-directed learning, a further statistical inferential analysis needs to be done to prove its significance. Therefore a T-test was implemented. However, some conditions needs to be fulfilled. Those are these data should be normally distributed and homogeneous. The data of normality and homogeneity can be seen as follows.

		Kolmogorov-Smirnov[a]		
	AssessmentStrategies	Statistic	Df	Sig.
SDL	Virtual Peer Assessment	.116	32	.200[*]
	Virtual Teacher Assessment	.093	32	.200[*]

The table above showed the normality score of each group. To be called as normal, the sig value should be more than 0.05. The table shows that for both groups, the sig values are .200. It indicated that both group are normally distributed.

Meanwhile for the second condition which needs to be fulfilled or homogeneity test, the result can be seen as follows

Test of Homogeneity of Variance

		Levene Statistic	df1	df2	Sig.
SDL	Based on Mean	.344	1	62	.560
	Based on Median	.220	1	62	.641
	Based on Median and with adjusted df	.220	1	59.327	.641

Test of Homogeneity of Variance

	Levene Statistic	df1	df2	Sig.
SDL Based on Mean	.344	1	62	.560
Based on Median	.220	1	62	.641
Based on Median and with adjusted df	.220	1	59.327	.641
Based on trimmed mean	.326	1	62	.570

The data could be called as homogeneous when all the sig values are more than 0.05. The table above clearly shows that all scores of students self-directed learning based on mean, median, mean and with adjusted df and trimmed mean passed the 0.05 score. Thus it can be said that all data were homogenous and therefore the T-test can be conducted.

		F	Sig.	t	Df
SDL	Equal variances assumed	.344	.560	2.249	62
	Equal variances not assumed			2.249	61.284

The difference between both groups can be called as significant when the t_{obs} are higher than t_{cv}. Based on the table above, it could be seen that t_{obs} is 2.249. For the degree of freedom of 63, the t_{cv} is 2.00. From that we can see that $t_{obs} >$ than t_{cv}. Therefore, we could say that "there is a significant effect of applying virtual peer assessment on students attitude on self-directed learning.

This experiment proves once again the effectivity of peer assessment on students attitude of self directed learning. In addition, if all attributes of self-directed learning are analyzed separately, it can be seen that students who were taught by using peer assessment has better attitude of self-directed learning in each aspect, contributing it all to the better score on students attitude of self directed learning.

As have been stated above, to investigate the reason behind this, an interview was conducted and the result can be seen as follows.

Peer Assessment and Self Management

From the descriptive statistics, it can be seen that students with virtual peer assessment has shown a better result than students who were taught by using teacher assessment. The mean score of students self-management in experimental group is 3.76, while the control group was 3.56 which shows, 0.20 score difference between both groups.

One of the interviewee which was taught by using virtual assessment stated " I have to speak, therefore I need to learn the criteria of good speaking. I also need to learn hard because that standard will be used as my guidance to evaluate my friends. With this guidance my assessment will not be an issue and protested by my peers"

From this statement there are several things that can be taken. First of all, students with peer assessment has shown higher responsibility for their own learning. In a way, students who were taught by peer assessment has to do minimum 2 duties, doing their own speaking and assessing their peer speech. In other words, students are in control and be responsible on 2 process, the process of producing speaking and the process of assessment. Both processes need students' focus, time and deep comprehension to achieve the best result. In the process of producing, students need to prepare their own speech and speak it in front of the class. In, the process of assessment, students need to apply what they have already learned in speaking class to assess their peers. Therefore, the students were actively involved in the process of learning. With the amount of time devoted and the level students' involvement in learning process, students gradually become more responsible with their own learning.

Another intersting thing is, students who were taught by using virtual peer assessment has gotten better score in time management and willingness to use their own strategies than students who were taught by teacher assessment, although the scores do not have too much differences. With more responsibilities, students are demanded to have more understanding on what they have learned. Of course, the time they spent on understanding the material will be greater. This also affects their effort to find the strategies to comprehend all the material needed to support them during peer assessment. Thus, with this case, students have better self-management than students which were assessed by using direct teacher assessment.

Peer Assessment and Desire for Learning

Descriptively, students who were taught by using virtual peer assessment has better desire for learning than students who were taught by teacher assessment mby 0.25 point. The students in experimental group' mean score is 3.78 while in control group it is 3.53. It indicates that peer assessment has greatly affects students desire of learning in positive way.

To have better comprehension of this result, this statement of interviewee can be seen as follows

"I feel there are more discussion in the classroom. I evaluate my friend. So are my othet friends. But we are not always in the same page. My evaluation is also not always accepted by my peers. Thus we discussed it. I gave my point of view and they gave me their perspectives. The discussion is interesting and therefore sometimes I want to study the subject that we debated earlier deeper."

This statement shows us 2 things. First of all, students who were taught by using virtual peer assessment enjoyed their learning process more. Students virtual learning environment changes for the better when they discuss their opinion on the speech presented in the classroom. Students are no longer participate as receiver of information. They will sometimes enact as the source of information. Although sometimes they disagreed with each other, it also means that they give input to each other and learn from each other. This active exchange for information and active involvement could positively affect their enjoyment in the learning process.

Furthermore, students who were taught by virtual peer assessment, also has a tendency to decide which particular material that want to be learned. Based on the interview, some students always want to deepen their understanding on the topic that has been discussed or debated before. Although students has gained some insight on their speaking competency from their friends, but some students sometimes pursue some material to clarify all insight that they got during the classroom. In other words, This discussed topic usually ignites the curiosity of students and motivate them to learn this particular material.

This finding is in line with Race (2001) statement which state that peers assessment could help students to deepen their knowledge by applying the theories to evaluate themselves and their peers.

Peer Assessment and Self-Control

Peer assessment has contributed significantly better in the aspect of self-control than students who were taught by teacher assessment. These two statements by the participants below will give clear drawing of this.

> "I have never known that I can tell my friend what I think is right. I am like a teacher that knows my material. After this ends, I think have clearer information on what should I do to make me a better speaker."

> "When evaluating my friends, unknowingly i also reflect on my speaking. Hearing the comment of others and being the evaluator myself, I tried to fix what is lacking from me."

The statements above gaves us a preview on what happen to students while and after they are assessed by using peer assessment. While doing peer assessment, students delivered what becomes their concern on their peer' speech. While delivering their opinion, students conciiously reflects on whether they have done same mistakes as what they have commented which contribute positively on their speaking competency development. Additionally, sometimes students realized that they actuallyare able to give comment or evaluate the students which somehow reflect also what students have already understood about the speaking material delivered in front of the class.

Conclusion

Based on the research above, there is one thing that can be concluded. Students attitude on self-directed learning is affected greatly by the implementaion of peer-assessment. It was proven by the descriptive and inferential analysis. Thus, this strategy could be one alternative to help teacher improving students attitude of self-directed learning in virtual learning environment.

However, conducting a peer assessment was not an easy path to be done. There are several problems that appear during the virtual learning environment. First of all students could feel a little hesitant on contributing in this learning environment due to the fear of being spiteful instead of being insightful to their peers. Thus teacher needs to motivate students to speak but also encourages them to always comment responsibly. This means students should back up their evaluation with proper theory or explanation.

Another unique things that happens is the spark of some debate that somehow could go irrelevantly. Some students sometimes tell their opinion without ptoper explanation. Some students also just give evaluation for the sake of only finishing their duties. In one argument, one of the students give some incorrect evaluation that can influence their peers to do inccorectly also. The differenes of competencies, the motivation to contribute and the level of readingess of students in accepting this stratigy is seen as the contributing factor that influence this phenomenon. Some students have deep understanding, motivation to contribute and readiness to face this type assessment tend to evaluate their friends confidently. Meanwhile there are also some students with low understanding but high motvation to contribute can give incorrect statement. Thus teacher needs to supervise and pay attention on this issue to minimize the incorrect input by their peers.

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THE USE OF E-LEARNING IN TEACHING ENGLISH DURING THE COVID-19 PANDEMIC

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Abstract

The spread of Covid-19 was started from Wuhan, China at the end of 2019. The Pandemic situation already transferred around the world at the beginning of 2020. Pandemic of Covid-19 already gave significant changes in every aspects of human life. It gives impact especially in economy, social, health, and education. All Indonesian citizenships are supposed to practice social/physical distancing during the pandemic situation. Some preventive strategies were done by the government of Republic of Indonesia in order to minimize the outbreak of Pandemic of Covid-19. All students including University students were expected to study from home during the pandemic situation. Based on the phenomena, the researcher was interested in analyzing the use of E-Learning in Teaching English during the Covid-19 pandemic situation. This study aimed at analyzing the use of E-Learning in teaching English for nursing students during ethe pandemic situation. Descriptive qualitative research was used in this research. E-learning application was used by the students and lecturers in order to access in the teaching method. E-learning system is one of the applications that could be accessed by the students and lecturers in the online teaching activity. The interactive situations between students and teacher are not as effective as in normal class situation before the pandemic Covid-19 situation. Universities and government need to give support for the success of E-learning during the Pandemic situation.

Keywords: E-learning, pandemic, teaching method.

Introduction

The Covid-19 outbreak was first reported to the World Health Organization (WHO) office in China. WHO recognized this outbreak on 30 January, 2020 as there were a huge number cases of Covid-19 cases around the worlds. This corona virus that infected their people such as Asian countries like South Korea, Japan, Singapore, Malaysia, Indonesia, Thailand and so on, European countries, for instance England, Spain, Germany have been confirmed by many countries. This outbreak also affected America as there were many infected cases in Covid-19 in the country. Many changes to people lives have been caused by this coronavirus. It gave impact especially in the most aspects of life; economy and commerce, health, tourism, education and many more. Indonesia is called as one of big countries in South East Asia that has got the impacts of this global pandemic. It was in early March, in Indonesia that the first two COVID-19 cases were announced. And it caused such a panic in this country. There are several strategies done by the government to minimize the impacts for examples

Physical Distancing and now it is known as Social Distancing. People were requested to Work from Home (WFH) in order to avoid gathering and crowds. Indonesian Education and Culture Minister, Mr. Nadiem Anwar Makarim, has issued Minister circular letter Number 302/E.E2/KR/2020 about learning system during the pandemic situation. The students were requested to study from home (SFH) meanwhile the classes were held virtually. The shift real teaching-learning process in the classroom context into virtual classroom is the culmination of the government's efforts in order to prevent COVID-19 spreading to local communities. Meanwhile some universities in Indonesia quickly closed to protect students and teachers once the virus began to spread widely. In addition to challenges associated with moving instruction to an online format, many teachers and students need to grapple with a variety of additional issues such as how to stay healthy. There should be some sollutions on how to manage lost or reduced employment, how to deal with shortages of food or basic supplies, and how to manage mental.

Schools (teachers) and universities (lecturers) were requested to teach and monitor the learning process using online/digital platforms which is known as online learning or E-learning. This study aimed at investigating the use of the E-learning in Indonesia in the time of Covid-19 pandemic. The research was conducted with a descriptive qualitative research in which the researcher does not control the variables, but only observe the situation. The term of E-learning was started to be used in the 21st century. According to Seok (2008:725), "*e-learning is a new form of pedagogy for learning in the 21st century. E-Teacher is stated as the e-learning instructional designer, facilitator of interaction, and subject matter experts*". E-learning has already become a new trend of learning method and it is considered to be the most relevant learning method today especially in the covid-19 outbreak. Many organizations and institutions have used e-learning. One of the reasons is that it can be as effective as traditional training at a lower cost. We need to prepare multimedia or highly interactive methods in using e-learning method. Delivery costs for e-learning (including costs of web servers and technical support) are lower than those for classroom facilities.

Several colleges have already applied this learning method, especially for those institutions which have complete facilities in order to support online learning system. The use of E-learning is increasingly needed and it is relevant to the current situation to slow the spread of Covid-19 virus. This is also in line with the circular letter that was issued by of Minister of Education and Culture of Indonesia Number 302/E.E2/KR/2020 related to the covid-19 outbreak. E-learning is stated as an internet-based online learning which can be accessed wherever students are located, including from home. E-learning model is used in educational course or distance learning. Clark &Mayer (2008:10) stated that there are some characteristics of E-learning. Those are; 1) having content that is relevant to the purpose of learning; 2) using instructional methods. It can be done by presenting examples and exercises to improve learning; 3) it is good of using media elements such as words and pictures to deliver learning material. This study discusses the current phenomenon of using online/E-learning in the time of

COVID-19 pandemic in the learning process at nursing department which was held during the pandemic situation. E-learning can be used as an alternative method of learning in order to support the actual teaching-learning practices in the classroom. It is mixed with face-to-face conventional teaching to promote independent learning. During the pandemic of covid-19 situation it was found that results students to study from home, E-learning method seemed to be the most relevant learning system to replace the conventional classroom. This research will find out on how E-learning method can help teachers in teaching English with its strength and weaknesses in actual practices. It includes the challenges of using E learning especially in the time of COVID-19 outbreak.

Methods

This study implemented descriptive qualitative design. The phenomenological study was conducted to collect the data. A combination of methods such collecting primary research method (by interviews) and secondary research method (by literature research and online sources) were done in order to provide insight into this research. In literature research, the researcher read some documents such books, ELT journals/articles related to the topic. The researcher also collected the information from online sources such as downloading and watching video.

In conducting E-learning process while teaching, lecturers need to be able to understand several competencies in order to produce a good quality of E-learning course. The quality of an e-learning course can be determined by:

a. *learner-centered content*

E-learning curricula needs to be relevant and specific to learners' needs.

b. *granularity*

E-learning content needs to be segmented to facilitate assimilation of new knowledge and to allow flexible scheduling of time for learning.

c. *engaging content*

Instructional methods and techniques need to be used creatively in order to develop an engaging and motivating learning experience.

d. *interactivity*

Frequent learner interaction is needed in order to sustain attention and promote learning.

e. *personalization*

Self-paced courses need to be customizable to reflect learners' interests and needs.

The term E-Learning was started to be used in 21st century. It is in accordance with Seok (2008:725) stating that "*e-learning is a new form of pedagogy for learning in the 21st century. E-Teacher are e-learning instructional designer, facilitator of interaction, and subject matter experts*".

E-learning. (Electronic Learning) is a new trend of learning method and it is considered as the most relevant learning method today during the covid-19 outbreak where people

are suggested to practice social distancing and avoid the crowds as national pandemic preventive strategies. E-learning is used by many organizations and institutions. E-learning is considered to be expensive.

Pranoto et al. (2009:309) stated that E-learning is useful to:

1. The use of E-learning to support the learning process can increase students' comprehension
2. of material taught,
3. Increase the active participation of students,
4. Develop the ability of students to learn independently
5. Improve the quality of teaching material,
6. Develop the ability to display information of technology devices where ordinary devices are difficult to do that.

In conducting E-learning activity, lecturers as educators need to be able to understand some competencies in order to produce a good quality of E-learning course. The quality of an e-learning course can be enhanced as follows:

a. *learner-centered content*:

E-learning curricula needs to be relevant and specific to learners' needs, roles and responsibilities in professional life. Skills, knowledge and information need to be provided until this end.

b. *granularity:*

E-learning content needs to be segmented to facilitate assimilation of new knowledge and to allow flexible scheduling of time for learning.

c. *engaging content*

Instructional methods and techniques need to be used creatively in order to develop an engaging and motivating learning experience.

d. *interactivity*

Frequent learner interaction is needed in order to sustain attention and can promote learning.

e. *personalization*

Self-paced courses need to be customizable in order to reflect learners' interests and needs; in instructor-led courses, tutors and facilitators need to be able to follow the learners' progress and performance individually.

It can be seen that there are two modes of E-learning activities that can be done as follows:

1. S*ynchronous* events is usually conducted in real time. Synchronous communication between two people requires them to both be present at a given time. Examples of synchronous activities are chat conversations and audio/video conferencing, live webcasting, application sharing, whiteboard presentation, and polling.
2. *Asynchronous* events are time-independent. A self-paced course is an example of asynchronous E-learning because online learning takes place at any time. E-

mail, discussion forums, Wiki, Blog, Webcasting are examples of asynchronous communication tools.

E-learning as a Medium for Teaching English

E-learning can be used in language learning including English. Web pages as one of menus offered in E-learning could help lecturers to teach English by using E-learning. Web pages are grouped according to their domains such as vocabulary, grammar, phonetics and four language skills. Through this menu, lecturer textbook or teaching modules can be downloaded either free or with cost. Link or information was shared by the lecturers to students about English. They could access English video as well and both teachers and students will discuss in it. Teachers can be helped by the use of Web Centric Pages to communicate about learning materials and assess students' speaking directly via virtual conference applications that can be downloaded. They are *Zoom, Cloud Meetings, Cisco Webex Meetings, Google Classroom* and other similar applications. Those are the applications that can be used by the students in doing E-learning process duing the pandemic situation. However, teacher needed to get tutorial before conducting the lesson by using the applications that can be used during the pandemic situation. Dozens of students can be invited by the lecturers to have face-to face lectures online even examination can be carried out online these days. Presentations can use the Web Enhanced Course with more participants. After the presentation was done by the lecturers, lecturers can engage students in interactive dialogue related to the topic.

E-learning Components

There are some E-learning approaches that can combine different types of e-learning components, those are:

a. *E-learning content*

   E-learning content includes; simple learning resources, interactive e-lessons, electronic

simulations, and job aids.

b. *E-tutoring, e-coaching, e-mentoring* give individual support and feedback to learners by using online tools and facilitation techniques

c. *Collaborative Learning/Collaborative activities* that range from discussions and knowledge sharing to working together on a common project. Social software, for examples chats, discussion forums and blogs which can be used for online collaboration among learners.

d. *Synchronous and asynchronous online discussions can be designed to facilitate communication and knowledge-sharing among learners.* Learners can give comment and exchange ideas about course activities or contribute to group learning by sharing their knowledge.

e. *Virtual Classroom,* a virtual classroom is stated as an e-learning event where an instructor teaches remotely and in real time to a group of learners using a

combination of materials (e.g. PowerPoint slides, audio or video materials). It is also called synchronous learning. This method needs the least amount of effort to convert materials (but instructors still have to prepare them).

Results and Discussion

In this pandemic situation, the lecturers and students are supposed to study an teach online by using social media or learning program provided by institution. For example, learning process during the pandemic situation conducted at Nursing Department, Polytechnic of Health Denpasar.

A. Learning Process by Using What's up Group

The students and the lecturers need to prepare the materials before conducting learning process by using What's up group. The lecturers provided teaching materials in this social media. Therefore, the students can learn the materials provided by the teachers. There were some activities which were done by the students in conducting learning activity. The questions can be shared by the lecturers in this What's up group. In conducting the learning activity, the lecturers need to make questions related to the topic which was discussed in What's up group. The students need to be active in conducting teaching activity provided by the lecturers. There were some activities which were done by the lecturers and students in doing learning activity by using what's up group. The lecturers need to encourage the students to be active in the activity of what's group. Learning process by using *what's up group* were given to the students of nursing department in conducting learning activity during pandemic situation. The lecturers gave the guidance to the students in order that the students could do the activity of E-learning process, so that the process activity can be done well. The discussion session was held by the lecturers in order that the students could ask the questions to the lecturers related to the topic that was discussed. The students are supposed to be active in the discussion session which was held by the lecturers in What's up group. After conducting research related to the E-learning process, it was found that there were some weaknesses of E-learning process. There were some students who were not inactive in the E-learning process. Therefore, not many students involved in the discussion session which was held by the lecturers in the What's up group. The lecturers need to support the students in order that they could follow the lesson well. Games materials related to the topic can also be shared in this What's up group, therefore the students are more enjoyable in conducting learning activity which was given by the lecturers. Before giving online class in What's up group, the lecturers contacted the head of the class in order to give class presentation. Then, the information of online class was shared by the head of nursing class forwarded to his classmates. The head of the class used to contact the lecturers a day before conducting E-learning class. The lecture also shared about the pictures of the materials in order that the students could enjoy E-learning class session during the pandemic situation. What's up group for English discussion was created by the head of the class, therefore teacher could join in directly after added by the head of the group. English teacher asked the head group of

the class to create the what's group that could discuss only for English lesson. The discussion session was mostly done by using what's up group. English teacher could respond the questions from the students by using what's group.
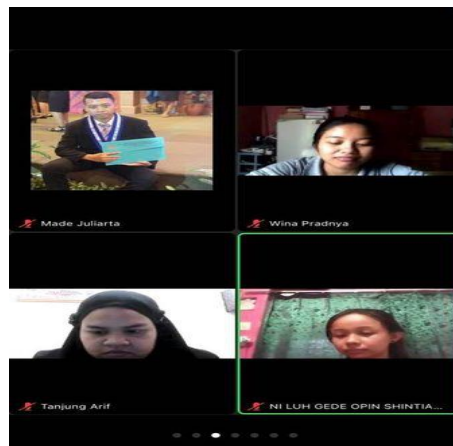
B. E-learning process by Using Zoom Video Conference

Zoom can be used as a video collaboration tool that provides a click-and-connect conferencing solution. We can use it as E-learning system for classroom teaching and learning, group discussions, or even one-on-one office hour meetings. Zoom is stated as an easy-to-use tool to create a video meeting, invite students or colleagues, solicit participation, and share resources. Online zoom is as close to being in the same lecture hall or office as we can get while working and learning from home. And with the University's new enterprise license for Zoom, students, faculty, and staff zoom online learning can be accessed for no cost with duration of 45 minutes.   Zoom video conference is the tool that can be accessed by the students in order that the learning process can be done well. By using zoom video conference, teacher can do presentation to the students of nursing department. While doing online zoom video conference, the students are not allowed to turn on the mic which is available on the left button of zoom video conference. They are not allowed to turn on the mic in order that the lecturers can do e-learning presentation well. Before giving online zoom class, the students are informed about link of zoom that can be accessed by the students before conducting online zoom class. The students of nursing department seemed to be enthusiastic while doing online zoom class. The lecturers and the teachers need a stable internet connection in order that the activity of e-learning process can be done well. They are supposed to access the internet connection to join e-learning zoom class presentation which was conducted by the lecturers. There were some activities of online zoom class which was conducted by the students. The questions related to the topic discussed by the lecturers can be shared on zoom online conference class. The lecturers need to prepare the link for video zoom class, therefore the zoom class link can be accessed by the students. The presentations by using power point can also be shared by the lecturers by using zoom class. While joining the class session held by Englih teacher the students could see each other by turning on the video.
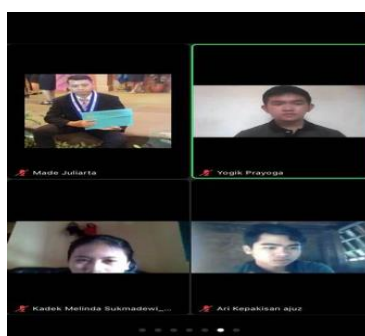
Picture 1. Online Class Activity

It can be seen from the picture that the students were having online class held by English teachers. The students were active in giving feedback to their classmates and teachers in order that they can share the materials each other. There were some questions asked by the students of nursing department in joining the class session held by English teachers.

Picture 2. Students joined E-learning process by using zoom video conference

Students joined E-learning process by using zoom video conference. Picture 2 showed that the students were hearing the explanation given by their teacher. Teacher provided English materials while joining the class session and attended by some students of Nursing department. Before joining the class session hel by the teacher, the students could read the materials sent to class group social media by English teacher. Once the materials were shared by the teacher the students could learn and read them before the discussion session was held in the class session.
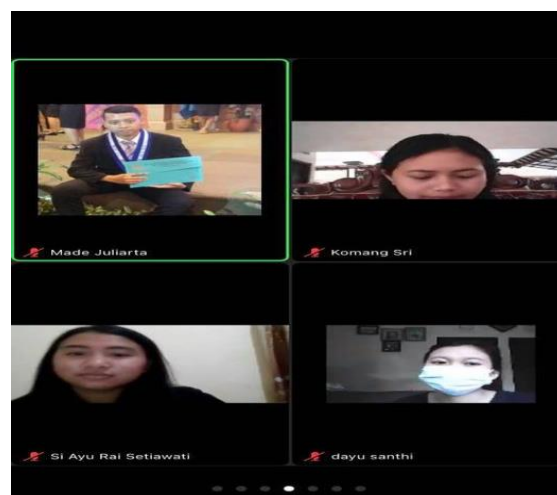
Picture 3. The students seemed to enjoy the discussion session held by English teacher

The topic was about learning medical English and some vocabularies related to the topic. The discussion session about medical surgery, names of deseases and tenses

discussion were alslo discussed in this session. The students were suppossed to give feedback to the class session held by teacher. The teachers then responded the feedback given by the students in order that there were class interactions between teacher and students of Nursing department. Students culd also practice English especially speaking when they gave feedback to the teacher after tutorial session. Most of the students use zoom application as their learning process in order that they could see each other by using zoom application.

E-learning access by using zoom online class was used by the students of nursing department in order that they could do the learning process as well. The lecturers also need to encourage the students in joining online zoom class. Games activity was also given by the lecturers in order that the students could enjoy E-learning process given by the lecturers. However, there were some weaknesses found in doing E-learning process. The students need a strong *wifi* connection in doing E-learning activity. There were students who had difficulty in getting access of internet connection. The students who lived in a rare area had difficulty to get internet connection as there were some troubles in internet connection. We need to get the solution in how to get a steady internet connection. Overall, the students could follow the lesson well by using online zoom class although there were some difficulties in getting access of internet in conducting e-learning process. Although there were some connections problems in internet connections, the students tried to join the class session conducted by the lecturers well. They had to follow the lesson by using online zoom class therefore the lesson could be done well. The lecturers need to follow up the students therefore they could join the lesson by online zoom class provided by the lecturers well. All students of nursing department seemed to enjoy E-learning activity given by the lecturers. However, internet connection has an important role in coducting online class session held by the teacher in order that they could listen and join the class session. Application of zoom can be installed by using their mobilephones and laptops. Most of the students joined the class by using zoom in their mobilephones.

C. E-learning process by using Google classroom

Google Classroom can be used as E-learning activity that aims to simplify creating, distributing, and grading assignments. The Google Classroom is used to streamline the process of sharing files between teachers and students. Google Classroom can be used to integrate Docs, Sheets, Slides, Gmail, and Calendar into a cohesive platform in order to manage student and teacher communication. Students are usually invited to join a class by using a private code, or automatically imported from a school domain. Teachers create, distribute and mark assignments all within the Google ecosystem. A separate folder can be created by each class in the respective user's Drive, where the student can submit work to be graded by a teacher. Assignments and due dates can be added to Google calendar. The progress for each student can be monitored by the teachers by reviewing revision history of a document, and after being graded, teachers can return work along with comments.

Before giving E-learning activity by using google classroom, the students were informed by the lecturers a day before class joining the activity. Students could join google classroom in order that they can join the class and read the materials provided by the lecturers. The lecturers uploaded the materials in pdf by using google classroom, therefore the students could read the materials provided by the students as well. The students need to be encouraged to be active in joining the class session by using Google classroom. The students asked questions related to the topic discussed in the google classroom. There were some questions asked by the students of nursing department in conducting e-learning process. The students were active in asking some questions related to the topic discussed in google classroom. However, steady internet connection was needed by the students and lecture in conducting E-learning process. The lecturers are supposed to encourage the students in order that the students could follow the lesson well by using google classroom. The assignments from the students were submitted to the lecturer by using google classroom. The students were enthusiastic in joining the E-learning by using google classroom. However, there were some students who were inactive in asking questions related to the topic discussed by using google classroom. The head of the class told the lecturers that they were ready enough to have online class session by using google classroom. The attendance list was also shared by the lecturers therefore the students could fill the attendance list by using the form shared in google classroom. However, video conference could not be shared by using google classroom. The lecturers and the teacher needed to use the other applications of E-learning to do video call. There were some questions shared by the students of nursing department in google classroom. The lecturers shared the materials on google classroom a day before the online class session was started. The students of nursing department could read and learn the materials which were given by the lecture before joining the class session by google classroom. The students had no difficulty in getting access of downloading the materials which were shared by the lecturers before conducting the class session. The students could download and learn the materials which were given by the lecturers. The students could read and learn the materials which were given by the lecturers anytime they could before giving lessons that would be given by the lecturers. There were some activities that could be done by the students by using google classroom.

However, there were some weaknesses by using the applications of google classroom. It could be seen that the students could not make a video conference by using the applications of google classroom due to lack of support application in it. Teacher and students could have the other applications instead of using google class as their video learning application in it. This is caused by the applications of google classroom that do not provide the application for making video conference in learning process. However, the discussion session can be done well by using this applications as there are some feedbacks and discussion session that can be done by using this application. This application is useful enough for learning process and this application can be installed in the laptop or computer that can enable the students to access it easily. When the students made google classroom account they needed to have active email for

the confirmation. Email account verification is needed when the students made google classroom for E-learning class.

Suggestion and Conclusion

Learning through E-learning can give an interesting experience for students. Students could learn English easily. Those are listening, speaking, reading and writing through real world situations. Students felt different learning sensation by using E-learning process. It can be seen that the access of students to information drastically increase. E-learning provided interesting learning sources to students. It can be seen from this global pandemic that online platform for virtual learning was still not working properly. However, the students and teachers have some technical difficulties with internet access. They had difficulty with the internet service that was so slow. The students also couldn't afford to make video calls on program such as *Zoom* because it consumes more internet data. E-learning could be used effectively by nursing students if there were supports from institutions (colleges or universities) and government. Lecturer and students needed to work together to realize the importance of technology-based education for example E-learning. Internet networks, computers, other facilities and infrastructures were provided. There should be a student activity center, interactions between groups, system supporting administration, sharpening of materials, examinations and online materials that could support E-learning process activity. E-learning process could be success in education, the competencies of lecturers/ teachers in the use of information and technology. However, it must be continuously improved. Besides, it is also important to improve creativity of lecturers/teachers in providing and updating interesting learning materials which is used through E-learning system in order to achieve higher levels of student engagement. Lecturers and students of nursing department should be able to operate the E-learning optimally and efficiently. Institutions need to give support for conducting training for the teaching staff, guide students who are experiencing difficulties. Institutions need to guide them on how to login to the online system, ensure that the facilities and infrastructures are available and can function well to support the implementation of E-learning system. In giving E-learning activity by using Google classroom, the students were informed by the lecturers a day before class joining the activity. Students joined google classroom in order that they could join the class and read the materials which were provided by the lecturers. The lecturers then uploaded the materials in PDF by using google classroom. Therefore the students could read the materials that were provided by the students as well. The students needed to be encouraged to be active in joining the class session by using Google classroom. The students then asked questions that were related to the topic discussed that was in the Google classroom. There were some questionsthat were asked by the students of nursing department in conducting e-learning process. The students were so active in asking some questions that related to the topic discussed in Google classroom. The students also needs to be active during the class session which is held by the teacher in doing E-learning process. By being active in the classroom, the

student can also practice their English skill and it can improve their abilities by using English. Teacher needed to encourage the students as well in order that they could be active in joining the learning process. However, internet connection is very useful in conducting the learning process conducted by the teacher. Students needed to get strong wifi connection in conducting the class session. We should get the solution in how to get a steady internet connection. Overall, the students could follow the lesson well by using online zoom class although there were some difficulties in getting access of internet in conducting e-learning process. Although there were some connections problems in internet, the students needed to join the class session conducted by the lecturers well. They already joined the lesson by using application of online zoom class therefore the lesson could be done well. The lecturers needed to follow up the students therefore they could join the lesson by online zoom class provided by the lecturers well. All students of nursing department really enjoyed E-learning activity given by the lecturers. However, internet connection had an important role in coducting online class session that was held by the teacher in order that they could listen and join the class session. Application of zoom could be installed by using their mobilephones and laptops. Most of the students joined the class by using zoom in their mobilephones. The applications used to learn as E-learning process needed to be installed by the students in order that they could join the class session held by English teacher. It was easy enough to install the application that was used for E-learning process. All students of nursing department already installed the applications that were used for E-learning process. All students of nursing department showed that they could install all the applications that was used for E-learning process easily. It is hoped that the institutiond could guide the students and teacher to use the application. It could be seen that there were some teachers and students who had dificulty in learning process especially for using the applications and internet connection. However, students also needed some supports about how to use the applications during E-learning process. When the students get the support in the process of E-learning, they could join the class session well held by the teachers.

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THE EXPERIENCES OF SOCIETY IN IMPLEMENTATION OF DEWA YADNYA CEREMONY DURING COVID-19 PANDEMIC IN BANJAR SERIBATU-BANGLI

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Abstract

The Covid-19 pandemic is a very shocking event for everyone around the world. As a result of the Covid-19 pandemic, many activities are carried out with a small number of people. Such is the case with the implementation of the Dewa Yadnya ceremony in Bali, which of course is carried out in a different way during this pandemic. Which certainly provides a different experience for every community in Bali, one of which is in Banjar Seribatu-Bangli. This research was conducted to find out the experiences of society in implementation of dewa yadnya ceremony during covid-19 pandemic in Banjar SeribatuBangli. The data were collected through interview and observation and explained descriptively. Interview's questions consist of 5 questions. The population in this research were 5 participants who come from Banjar Seribatu. This research was conducted in Banjar Seribatu. The result of the research that there are five themes of the experiences of the society in Banjar Seribatu-Bangli, such as; 1) Uncomfortable when must be social distance at the temple, (2) Unable to socialize with other people at the temple, (3) Mandatory wearing a

mask to the temple, (4) Time limit when at the temple, and (5) Uncomfortable because there is no gamelan during the ceremony.

Keywords: Experiences of Society, Covid-19 Pandemic, Implementation of Dewa Yadnya Ceremony.

Introduction

At the beginning of 2020, the world was shocked with the incidence of severe infection with unknown, which began with a report from China to the World Health Organization (WHO). There were 44 patients with severe pneumonia in an area namely Wuhan City, Hubei Province, China, to be precise on the last day of 2019 in China. The initial assumption is that this is related to the wet market which selling fish, marine animals and various other animals, Ridlo I.A (2020: 156). On January 10, 2020 the cause started identified and the genetic code obtained new corona virus. Not long after, reports began to appear from other provinces in China and even outside China, on people with a travel history from Wuhan City and China, namely South Korea, Japan, Thailand, the United States, Macau, Hong Kong, Singapore, Malaysia to a total of 25 countries. Including France, Germany, United Arab Emirates, Vietnam, and Cambodia, Ridlo I.A (2020: 156). The threat of a pandemic is even greater when various cases

show human-to-human transmission to doctors and medical staff who treat patients without a history of traveling to closed markets. Indonesia is also a country affected by the corona virus or Covid-19. In Indonesia, the first confirmed Corona virus disease 2019 (COVID-19) case was a female who had had close contact with the 24th confirmed case in Malaysia, with the second case being the mother of the first case. As time goes by, the number of new cases has increased significantly, reaching 160,165 confirmed cases with 6,944 deaths by August 27, 2020. The time when the COVID19 pandemic in Indonesia will end is not known, Susanna Dewi (2020: 160). There are many activities that involve many people are omitted, such as religious ceremonies covering all religions in Indonesia. One of them is a religious ceremony for Hinduism.

In Hinduism, it is known as Yadnya. Yadnya comes from Sanskrit, namely from the root word "yaj" which means to worship. Etymologically, the meaning of Yadnya is a sincere sacrifice based on awareness and love that comes out of the heart as a true devotion to Ida Sang Hyang Widhi Wasa (God Almighty). Yadnya according to Hindu religious teachings, is a form of obligation that must be carried out by humans in their daily lives. Because God created man and other living creatures based on his yad, then let humans maintain and develop themselves, also on the basis of yadnya as a way to improve and devote themselves to God; Ida Sang Hyang Widhi Wasa (God Almighty), Wartayasa (2018: 187). According to Wartayasa (2018: 188), Yadnya ceremony in the Bagawad Gita also mentions yadnya in the highest meaning, namely psychological and spiritual meaning. The supreme creator (prajapati) created humans with yadnya and connected humans to support each other, so that they grow and develop in a harmonious bond through yadnya. This can be found in the Bhagavadgita Adhyaya III Sloka 10, 14 as follows:

"Sahayadnyah prajah srstva puro, vaca prajapatih
Anena prasavisyadhvam, esha vo'stv istha kamandhuk"

Terjemahannya:
Pada jaman dahulu kala Prajapati menciptakan manusia dengan yadnya dan bersabda; dengan ini engkau akan mengembang dan akan menjadi kamandhuk dari keinginanmu (Dalam Mantra, 2003: 43).
Translate:
In ancient times Prajapati created humans with yadnya and said; with this you will expand and will become the kamandhuk of your desires.

One part of the yadnya is the Dewa Yadnya. Dewa Yadnya is an offering to the gods who tend to present offerings that are offered in a friendly manner, Wartayasa (2018: 187). The implementation of the Dewa Yadnya that is often found is certainly a ceremony or piodalan at the temple. When there is a piodalan or ceremony at the temple, it will involve many people or the community in the temple area. Due to crowd restrictions due to Covid-19, the activities of the Dewa Yadnya ceremony are also limited. The implementation of the dewa yadnya which has been preserved since recent

historical times has experienced a shift due to external influences in the form of the Covid-19 pandemic. The widespread spread of covid-19 has created social restrictions. This has an impact on the implementation of the dewa yadnya ceremony which is different from what is done previously especially the presence of the people. The people who come to the temple do not come at the same time but come in different time to avoid the crowd. The same thing also happened in one of the villages in Bangli, Bali, namely Banjar Seribatu. In carrying out the Dewa Yadnya ceremony in Banjar Seribatu, it is also limited due to the Covid-19 pandemic. This is a new experience for the people in Banjar Seribatu, Bangli. Maybe people have different experiences. This makes researcher want to know how the experiences felt by the community in Banjar Seribatu, Bangli in carrying out the Dewa Yadnya ceremony during this Covid-19 pandemic.

The Implementation of Dewa Yadnya Ceremony During Covid-19 In Banjar Seribatu-Bangli

Here are some result of the observation.

1. At the ceremony at Pura Puseh Banjar Seribatu which fell on Sasih Jhista or on May 10, 2020 and also April 29, 2021.
    - On May 10, 2020 the implementation will be carried out in rotation. People come alternately according to the row of houses (which are on the west and on the east). At that time, whose house is on the west side, pray to the temple from 9 a.m. to 1 p.m. And whose house is on the east side, prays to the temple from 2 p.m. to 6 p.m. At that time the ceremony at Puseh Temple did not use gamelan. All people must maintain health protocols by wearing masks and maintaining distance when praying. Such a system is implemented in order to avoid crowds and reduce the risk of transmission of the corona virus.
    - On April 29, 2021, the implementation will also be carried out in rotation. It's just that the first people who live in the east. For the time is still the same only different from who came first. And at this ceremony, gamelan is used, which is a little different from 2020. All people must also maintain health protocols by wearing masks and maintaining distance when praying. Such a system is implemented in order to avoid crowds and reduce the risk of transmission of the corona virus.
2. At the ceremony at Pura Dalem Banjar Seribatu which falls on tilem sasih kaenem or on December 14, 2020. This ceremony is known as Meayu-ayu or Ngaturang Bakti Petamyu or in other places it may be known as Mayah Ketekan / Pis bolong.
    - This ceremony is still the same as before, which is carried out in turns. All people must also maintain health protocols by wearing masks and maintaining distance when praying. At that time the ceremony at Pura Dalem did not use gamelan.

3. At the ceremony at Pura Dalem Banjar Seribatu which falls on the tilem sasih kasanga or on March 13, 2021.
   - This ceremony is different from the previous one, this time people are allowed to come together to the temple. It's just that you have to continue to apply health protocols, by keeping your distance and wearing masks. And the duration of the ceremony is also not too long. In this ceremony using gamelan. When the prayers are finished, all the people are asked to return home immediately and not to form any more gatherings.

Research Design

Characteristic of Participant, Participants in this research are described as follows.

   1. **Participant 1**

P 1 with the initials NS is a 50 year old housewife. This participant come from Banjar Seribatu. Participant 1 has experience in carrying out Dewa Yadnya ceremony during the covid-19 pandemic. When the participant first participated in the implementation of Dewa Yadnya during the pandemic, which was in 2020. Participant said she experienced several new things that she had never experienced before, namely going to prayer using masks, not being able to socialize with other people, and praying in temples with a time limit. Participants also added that at first it was very uncomfortable to go to the temple to wear a mask. But, the participants also said that the way to overcome the discomfort was by trying to be normal because it was an obligation to wear a mask and had started to get used to the new thing.

   2. **Participant 2**

P 2 with the initials PW is a 32 year old male. This participant come from Banjar Seribatu. Participant 2 has experience in carrying out Dewa Yadnya ceremony during the covid-19 pandemic. The first time participant took part in the implementation of Dewa Yadnya during a pandemic, which was in 2020. Participant said that he felt a new experience in the implementation of the Dewa Yadnya ceremony, namely the limited time at the temple, going to the temple wearing masks, and no sound of gamelan or gong during the ceremony. participant felt something was missing because during the ceremony there was no gamelan sound and participant also felt uncomfortable always wearing masks at the temple. But, participants said to try to be normal in order to get used to this new thing and so far participants said he felt comfortable.

   3. **Participant 3**

P 3 with the initials WW is a 27 year old housewife. This participant come from Banjar Seribatu. Participant 3 has experience in carrying out Dewa Yadnya ceremony during the covid-19 pandemic. When participant 3 participated in the implementation of Dewa Yadnya during a pandemic, which was in 2020. Participant said she had an unusual experience, namely having to keep her distance from other people at the temple or social distancing, going to the temple wearing a mask, not being able to socialize with other people, and feeling strange because during the ceremony there is no gamelan sound as usual. Participants also added that participant did not feel comfortable

maintaining distance or social distancing while at the temple. But, participants said she just followed the new rules and got used to them all.

4. Participant 4

P 4 with the initials MRW is a 21-year-old young woman. This participant come from Banjar Seribatu. Participant 4 has experience in carrying out Dewa Yadnya ceremony during the covid-19 pandemic. The first time participant took part in the implementation of Dewa Yadnya during the pandemic, which was in 2020. Participant said she felt a new experience in the temple ceremony, namely taking turns to come to the temple with time, keeping a distance from people around when at the temple, the absence of gamelan, and must wear a mask to the temple. The participant also added that she is very uncomfortable with these new things. But, the participant said that he tried to accept and follow everything and so far has gotten used to it.

5. Participant 5

P 5 has the initials KEW, a 17 year old student and young girl. This participant come from Banjar Seribatu. Participant 5 has experience in carrying out Dewa Yadnya ceremony during the covid-19 pandemic. When participants first time participated in the implementation of Dewa Yadnya during a pandemic, which was in 2020. Participant said she had an extraordinary experience when participating in Dewa Yadnya ceremony during this pandemic, namely keeping her distance from people around her, not being able to socialize with other people, going to temple with restrictions time, and must always wear a mask when in the temple. Participant also added that she did not feel comfortable when she had to pay attention to the time when at the temple. However, the participant tried to be normal and were able to accept it.

The Experiences of Society in Implementation of Dewa Yadnya Ceremony During Covid-19 Pandemic in Banjar Seribatu-Bangli

Based on the results of interviews and observation from 5 participants, 5 themes were obtained which showed The Experiences of Society in Implementation of Dewa Yadnya Ceremony During Covid-19 Pandemic in Banjar Seribatu-Bangli, such as (1) Uncomfortable when must be social distance at the temple, (2) Unable to socialize with other people at the temple, (3) Mandatory wearing a mask to the temple, (4) Time limit when at the temple, and (5) Uncomfortable because there is no gamelan during the ceremony.

1. Uncomfortable when must be social distance at the temple

   "Pengalaman tidak biasanya ini ya di pura itu harus jaga jarak sama orang lain, jadi duduk sendiri-sendiri gitu ngga bisa bareng sama yang lain." (p3) "Di pura juga kan harus jaga jarak." (p4) "Yang luar biasa itu di pura harus jaga jarak dengan orang lain" (p5).

2. Unable to socialize with other people at the temple

   "Di pura juga tidak boleh ngobrol dengan teman, biasanya kan bisa sambil cerita dengan teman tapi sekarang sangat di batasi." (p1) "Ngga bisa

ngobrol juga sama yang lain karena kan harus jaga jarak" (p3) "jadinya kan saya tidak bisa komunikasi gitu atau ngobrol kayak dulu." (p5).

3. Mandatory wearing a mask to the temple

   "Ya hal barunya itu seperti pergi ke pura dengan menggunakan masker." (p1) "Di pura juga harus memakai masker" (p2) "Ke pura juga kan sekarang pakai masker." (p3) "Ditambah pakek masker kan kalau kemana-mana sekarang terutama ke pura juga pakek masker." (p4).

4. Time limit when at the temple

   "Sekarang juga kalau ke pura harus bergiliran dan ada waktunya, jadi saya harus buru-buru juga." (p1) "yang saya alami itu ketika ke pura harus bergiliran dan ada waktunya" (p2) "Hmm pengalaman barunya itu sekarang datang ke pura nya itu bergiliran ada waktunya juga kan kita sama-sama tau gimana peraturan disini sekarang pas ke pura." (p4) "Ke pura juga sekarang ada waktunya trus bergiliran." (p5).

5. Uncomfortable because there is no gamelan during the ceremony.

   "sekarang tidak ada gamelan lagi ketika di pura jadi rasanya ada yang kurang." (p2) "Sekarang juga jarang bisa ada gamelan di pura pas upacara. Jadi itu tidak biasa aja bagi saya." (p3) "belum lagi di pura ngga ada gamelan pas upacaranya" (p4).

Discussion

In the discussion section explains the interpretation and research results based on the themes found. This research has produced four main themes, such as:

1. Uncomfortable when must be social distance at the temple

Based on interviews that have been conducted, it is known that carrying out Dewa Yadnya ceremony during the pandemic requires people to keep their distance while in the temple. Under these conditions can indeed provide an uncomfortable experience for the community. Herdiana D. (2020: 93) said that the basis of understanding on social distancing policy is by reducing the intensity of social interaction between people, which in the implementation of social distancing policy, direct physical contact between one person and another is limited so that the spread of the corona virus can be minimized among humans. Because of that in the temple people have to do social distancing to limit the spread of the corona virus.

2. Unable to socialize with other people at the temple

Based on interviews that have been conducted, it is known that people who participated in carrying out Dewa Yadnya ceremony during the pandemic felt an uncomfortable experience because they could not socialize with other people. This was done as an effort to reduce the spread of the corona virus. It is hoped that the community will understand and apply it.

3. Mandatory wearing a mask to the temple

Based on interviews that have been conducted, it is known that people who participated in carrying out Dewa Yadnya ceremony during the pandemic felt

uncomfortable experience because they must wear mask in the temple. According to Leung in Atmojo J.T et al (2020: 89), the most important benefit of continuous use of masks is to provide protection and prevent the spread of the virus from asymptomatic sufferers, mild symptoms and pre-symptomatic carriers. So, ask people wear mask in the temple is the one of the way to avoid the spread of corona virus. It is hoped that the society will understand the situation and the directions for the mandatory use of masks so that they can break the chain of spreading COVID-19.

4. *Time limit when at the temple*

Based on the interviews conducted, it is known that people feel unusual about the time limit or rules during the Dewa Yadnya ceremony. Actually this is done to reduce the crowd, the longer you stay at the temple the longer the crowd and the possibility of spreading the corona virus becomes greater. So, in addition to taking turns to come to the temple, the limited time at the temple is also an effort to reduce the spread of the corona virus.

5. *Uncomfortable because there is no gamelan during the ceremony.*

Based on interviews that have been conducted, tt is known that people feel less experience when the Dewa Yadnya ceremony takes place but is not accompanied by gamelan. This was actually implemented at the beginning of the corona virus in Indonesia, especially in Bali. This was done initially to prevent the appearance of crowds. but for now the gamelan at the ceremony has started again.

Conclusion

This research was conducted to find out the experiences of society in implementation of dewa yadnya ceremony during covid-19 pandemic in Banjar Seribatu-Bangli. The data were collected through interview and observation and explained descriptively. The result of the research that there are five themes of the experiences of the society in Banjar SeribatuBangli, such as; 1) Uncomfortable when must be social distance at the temple, (2) Unable to socialize with other people at the temple, (3) Mandatory wearing a mask to the temple, (4) Time limit when at the temple, and (5) Uncomfortable because there is no gamelan during the ceremony.

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THE IMPACT OF THE COVID-19 PANDEMIC ON THE IMPLEMENTATION OF PANCA YADNYA ACTIVITIES OF THE HINDU COMMUNITY IN BALI

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Abstract

The Coronavirus (Covid -19) has been declared a Pandemic by the World Health Organization or what is called the World Health Organizer (WHO), because it has spread to almost all countries in the world. Efforts to contain the spread of this virus are continuously being carried out, but in implementation it is inevitable that new impacts or problems will arise in the adjustment. For this reason, further research is needed in order to reveal the impacts arising from the adjustment of people's lives to the epidemic disaster management efforts. In this study, the research location was carried out in Bali. The approach in this study is a descriptive qualitative approach, which will explain the picture of the sociocultural life of the Balinese Hindu community in the midst of the Covid -19 Pandemic. This study aims to determine the effects of the Covid-19 Pandemic so that it can be used as learning in the future to face similar disasters. The effects of this Pandemic are also studied from the perspective of Hindu religious education. As a result of the arrival of the Coronavirus (Covid -19), many significant changes have occurred in Bali.

Keywords: Pandemic, Panca Yadnya.

Introduction

The ceremony is a type of Hindu religious activity that is carried out within a certain period of time whose purpose is to pray thanking Ida Sang Hyang Widhi Wasa for His grace. The ceremony in Bali is a form of implementation of tatwa (the purpose of Hindu teachings) and susila (rules of implementation in achieving the goals of Hinduism). The two forms of Hindu teachings are forms of religious activity in the form of human activities in expressing devotion to Ida Sang Hyang Widhi Wasa, strengthening inner feelings and getting closer to Him, as well as expressing gratitude and asking for guidance.

The embodiment of this gratitude is carried out by Hindus in a ceremony or odalan which is generally known as the implementation of yadnya or holy sacrifices. Burdenan in Bali is a unique characteristic by associating religious creativity and containing artistic and traditional culture which is characterized by Desa-Kala-Patra (place, time and state of the traditions of the supporting community).

The importance of knowing the impact caused by the arrival of the Corona Virus (Covid 19) on the implementation of the Panca Yadnya activities of the Balinese people is that the government not only pays attention to the prevention of the transmission of the Corona Virus (Covid-19) but also pays attention to the sustainability of the socio-cultural life of the Balinese people, which may not be possible. as a result of the policies implemented. Besides that, through this research, the public can also understand and understand the intent of the policies issued by the government, so that the community plays an active role in supporting these policies in helping together prevent the spread of the Corona Virus (Covid -19). For this reason, it is necessary to know what the corona virus is and how it spreads, so that people do not mistakenly accept opinions or rumors that are not yet known for sure.

Pandemic Covid-19

According to Fakhrul Razi, et al (2020: 07) the Corona virus (Covid-19) is a new disease that can cause respiratory problems and pneumonia. This disease is caused by infection with Severe Acute Respiratory Syndrome Coronavirus 2 (SAR-CoV-2). Clinical symptoms that appear vary, such as symptoms of the common cold (fever, cough, runny nose, sore throat, muscle aches, headache) to severe complications (pneumonia or sepsis). The mode of transmission of Covid-19 can be through droplets/splashes when coughing, sneezing or talking, physical contact with an infected person (touching or shaking hands), touching the mouth, nose and eyes with hands that are exposed to the virus. Because it is so easy to transmit Covid-19, the level of personal vigilance must be increased. The way that can be done to avoid yourself from the corona virus is by doing Social Distancing or Pasycal Distancing.

Social Distancing and Pasycal Distancing basically have the same meaning, namely maintaining a safe distance from objects of Covid-19 transmission. The difference lies only in the use of the term. If the use in the field of social science in an effort to prevent Covid-19 is called Social Distancing. in the root word Social means social and Distancing means keeping a distance, so Social Distancing means maintaining social distance. It should be underlined, maintaining social distance does not mean that we break kinship, but maintaining social distance means jointly supporting, encouraging, things such as solidarity, social cooperation and social responsibility. Solidarity, social cooperation and social responsibility during this Covid-19 period means that we are together to break the chain of spread by reducing going out of the house (Stay At Home), avoiding ourselves from gatherings of people and avoiding ourselves from touching people (Patients). covid-19). Physical Distancing also has the same meaning, only this term is used in a medical term which means trying to avoid touching or direct physical contact with people who may be suffering from Covid-19.

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

1) Travel to countries affected by Covid-19. For example, deliberately holding a vacation abroad, or immigrants who are in a country affected by the virus.

2) Contact with people who have a travel history in the last 14 days to confirmed countries/regions with confirmed local transmission of Covid19.

3) Close contact with people from countries/regions where local transmission of Covid-19 has been confirmed.

4) Work or visit health facilities that are in contact with confirmed Covid-19 patients.

5) History of close contact (at least 15 minutes with a distance of less than 2 meters) with confirmed Covid-19 patients.

Various symptoms of Covid-19:

1) Mild and moderate symptoms: fever (equal to or >38o C) or history of fever, in certain cases no fever, cough/runny nose/throat pain.

2) Severe symptoms: shortness of breath (breathing rate > 24x/minute) and pneumonia and kidney failure.

Based on the information above, it is very important to know what Covid-19 is like and how it is transmitted, so that people can understand and understand and comply with the regulations and policies issued by the government in order to suppress the spread of Covid-19.

Panca Yadnya

Yadnya means worship, offerings or holy sacrifices both material and non-material based on a sincere and pure heart for the sake of noble and noble goals. Soul and Yadnya is located in the spirit of sacrifice for a noble cause. Yadnya essentially aims to free humans from the bonds of sin, karmic bonds and henceforth can lead to "Kalepasan" or moksha. Yadnya is one of the foundations or foundations of Dharma. Yadnya is obligatory to do, because this nature was created and maintained with Yadnya itself. Yadnya there are several kinds, but the most common is the so-called Panca Yadnya.

1) Dewa Yadnya

Dewa yadnya is a worship performed before Ida Sang Hyang Widhi Wasa or Ranying Hattala Langit. The purpose of performing prayers (yadnya) is so that humans always remember the greatness of God (Ranying Hatalla) and understand all the shortcomings that exist in him.

2) Pitra Yadnya

Pitra Yadnya is the implementation of rituals against ancestral spirits. Pitra means the spirit of a deceased human. Yadnya means a sincere sacred offering ceremony. The Pitra Yadnya ceremony is a sacred offering ceremony that is sincerely carried out with the aim of purification and meralina (cremation) as well as respect for people who have died according to the teachings of Hinduism. Meralina (cremation according to Hindu teachings) is changing a form in such a way that the elements return to their original origin.

3) Manusa Yadnya

The Manusa Yadnya ceremony is a sacred offering ceremony that is sincere in the context of maintenance, education and spiritual purification of a person from the realization of the body in the womb until the end of life. Humans as social beings cannot live alone but still need other people in their lives.

4) Bhuta Yadnya

The word "Bhuta" is often combined with the word "Kala" which means "time" or "energy." Bhuta Kala means the element of the universe and its power. Bhuta Yadnya is worship and sacred offerings that are sincerely addressed to Bhuta Kala whose aim is to establish a harmonious relationship with Bhuta Kala and take advantage of its usefulness.

5) Rsi Yadnya

Rsi means holy people as clerics for the Hindu community. Yadnya means a sincere sacred offering ceremony. The Rishi Yadnya ceremony is a sacred offering ceremony that is sincere as a tribute and worship to the Rsi who have given life guidance to reach inner and outer happiness in this world and the hereafter.

Discussion

Impact of the Covid-19 Pandemic on Panca Yadnya Activities

With the Covid-19 outbreak, the government has finally issued several appeals and regulations to prevent and break the chain of the Corona virus (Covid-19) in Bali. The regulation aims to increase the firmness of the disaster emergency response that has been decided by the central government. National security through the Head of the National Police of the Republic of Indonesia (KAPOLRI) also provided a Police Notice in connection with the government's efforts as an effort to prevent the spread of Covid-19. Presidential Decree of the Republic of Indonesia Number 12 of 2020 concerning Determination of Non-Natural Disasters for the Spread of Corona Virus Disease 2019 (Covid-19) As a National Disaster, it becomes a reference for all new regulations in the context of efforts to prevent the spread of Covid-19. With this decree, decisive action from the relevant government in handling the Covid-19 disaster is to impose laws on anyone who deliberately tries to thwart, or create chaos, in the prevention efforts. Regulations made by the government are nothing but a form of government efforts to protect its people. (Murdiana; 2021)

The sustainability of the new regulations issued by the government in the context of preventing and managing the Covid-19 disaster has also had an impact on the religious activities of the Balinese people. This is because a new regulation is based on a coping strategy with the implementation of Social Distancing. Where Social Distancing is contained in it to reduce gatherings or masses. Meanwhile, in the implementation of religious activities, the Balinese Hindu community usually invites people to get together, work together.

Negative impacts are also caused by restrictions on religious activities during this pandemic, including:

1) Limiting people who want to go to the Great Temples during Piodalan. The desire of Pemedek or Hindus who want to fight during the Piodalan ceremony at the Great Temples such as Besakih and Batur Temples, is slightly hindered, because there are restrictions on people who will fight and have special interests for fighting. In the period before this Pandemic came, almost all Balinese Hindus and outside Bali took the time to go to Besakih and Batur Temples during Piodalan. But now it's starting to look deserted because of restrictions on people who want to fight, in order to anticipate the spread of the Corona virus (Covid-19).

2) Limiting the space for the ceremony/ceremony and reducing invitations (eg weddings, cutting teeth, etc.). Because it is not allowed to hold mass meetings (invitations) so that people who want to carry out religious ceremonies are only carried out by a few people (families) who help in carrying out the ceremony.

3) Temporarily stop religious activities that invite the masses (eg Ngaben Ceremony). During this pandemic, the Balinese government, through the statement of the PHDI and the Governor of Bali, decided to stop the Ngaben ceremony. This is reviewed because this ceremony requires inviting many people and takes a long time. This can trigger the development of the spread of the Corona virus (Covid-19). This appeal was strongly emphasized at the Mass Ngaben ceremony

Conclusion

Corona virus (Covid-19) is a new disease that can cause respiratory problems and pneumonia. This disease is caused by infection with Severe Acute Respiratory Syndrome Coronavirus 2 (SAR-CoV 2). Corona Virus (Covid-19) causes various impacts on the socio-cultural life of the Balinese people, namely in terms of regulations, religious aspects and social activities which in this study were studied. through the perspective of Hindu religious education.

Yadnya means worship, offerings or holy sacrifices both material and non-material based on a sincere and pure heart for the sake of noble and noble goals. It has become a tradition and culture of Hindus, to perform yadnya ceremonies or offerings when they get a disaster or disaster. With the outbreak of the Covid-19 Pandemic, the Balinese Hindu community is made aware of performing Yadnya and offerings to God in the manifestation of protecting the universe. Various ceremonies were carried out with the aim of asking for mutual safety and this Corona Virus Pandemic passed quickly. Just as if humans protect and protect nature, then nature will take care of humans. When nature is in a bad condition, then pray, and carry out the holy Yadnya sincerely, so that the Almighty God is pleased to restore the situation as it should be. Hindus realize that by carrying out Yadnya, there is a sacred sacrifice to replace a major disaster that can disrupt life. With Yadnya is proof of humanity's concern for the environment, so that the Gods can feel happy with this holy sacrifice.

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THE IMPACT OF CORONA VIRUS (COVID-19) ON EDUCATION, CEREMONY, AND CULTURE OF BALI HINDU COMMUNITIES

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Abstract

The Coronavirus (Covid -19) has been declared a Pandemic by the World Health Organization or what is called the World Health Organizer (WHO), because it has spread to almost all countries in the world. Efforts to contain the spread of this virus are continuously being carried out, but in implementation it is inevitable that new impacts or problems will arise in the adjustment. For this reason, further research is needed in order to reveal the impacts arising from the adjustment of people's lives to the epidemic disaster management efforts. In this study, the research location was carried out in Bali. The approach in this study is a descriptive qualitative approach, which will explain the picture of the socio-cultural life of the Balinese Hindu community in the midst of the Covid -19 Pandemic. This study aims to determine the effects of the Covid-19 Pandemic so that it can be used as learning in the future to face similar disasters. The effects of this Pandemic are also studied from the perspective of Hindu religious education. As a result of the arrival of the Coronavirus (Covid -19), many significant changes have occurred in Bali. The results showed that the socio-cultural life of the Balinese people followed new adjustments or adaptations to anticipate the development of the Corona virus disease (Covid -19) outbreak. These adjustments include regulations, religious activities (regarding traditions) and social activities.
Keywords: Covid-19, Education, Culture Bali Hindu Communities.

Introduction

Socio-culture is an inseparable unity in society. In a society there is a socio-cultural life of each. This is due to the habits of society that originate from the human mindset and character devoted to social life. The socio-cultural life of the Balinese Hindu community in general involves a group of people and carries out direct interaction, mingling and a strong sense of mutual cooperation in carrying out their traditions, culture and religious rituals. However, since the arrival of the Corona Virus Pandemic (Covid -19), there have been major socio-cultural changes. The impact of the Corona Virus (Covid -19) on the socio-cultural life of the Balinese people has led to the emergence of a new culture, starting in terms of regulations, aspects of social activities and aspects of religious activities. Regarding the context of preventing the spread of the Corona Virus (Covid -19), limiting the space for the community to carry out socio-cultural life activities as before. The Balinese people who used to be very enthusiastic

about their mutual cooperation, are now limited by the rules that the Balinese Hindu community in the midst of this Pandemic needed to implement. In this adjustment, of course there will be socio-cultural changes that will have a positive impact and a negative impact on the sociocultural sustainability of the Balinese people. Because of this socio-cultural change we chose the title "THE IMPACT OF CORONA VIRUS (COVID-19) ON EDUCATION, CEREMONY, AND CULTURE OF BALI HINDU COMMUNITIES"

The importance of knowing the impact caused by the arrival of the Corona Virus (Covid19) on the socio-cultural life of the Balinese people is for the government not only to pay attention to the prevention of Corona Virus (Covid-19) transmission but also to pay attention to the sustainability of the socio-cultural life of the Balinese people who may not be able to. Running due to the policies applied. Besides that, through this research the public can also understand and understand the intentions of the policies issued by the government, so that the community plays an active role in supporting these policies in helping jointly prevent the spread of the Corona Virus (Covid -19). For this reason, it is necessary to know what the corona virus is and how the process of it spreads, so that people do not get the wrong opinion or rumors whose truth is not yet known.

Pandemic Covid-19

The Corona virus (Covid -19) is a very dangerous virus, so it can be said to be a disaster that can damage and destroy human life. This virus has been declared a pandemic by the world health agency or World Health Organizer (WHO) because it has spread to almost all countries in the world. The Corona virus (Covid-19) is a new type of virus, which is widely known for its spread. The spread is so fast and wide that this virus is called the Covid-19 Pandemic. There are two terms for outbreaks or diseases based on distribution, namely Epidemic and Pandemic. An epidemic is an epidemic or a disease that occurs only in certain areas. While a pandemic is an epidemic that can spread widely to surrounding areas, even to the international world. According to experts a pandemic is an outbreak and spread of an infectious disease that occurs rapidly and crosses widely across national and continental borders.

Nature of Hindu Religious Education

Hindu religious education consists of two words, namely education and Hinduism. Education means the process of changing behavior while Hinduism means a real religion that has a goal it wants to achieve. This goal is clearly expressed in the Vedic formula as follows: Moksartham jagadhita ya ca iti dharmah. The goal of Hinduism to be achieved and to be realized in this life is certain, namely in the form of Moksa and Jagadhita through the path of dharma. Moksa is in the form of inner happiness, while Jagadhita is welfare born in a good and correct way according to the instructions of Hindu / Dharma teachings.

Hindu religious education can be interpreted as a process of learning / changing human behavior, based on Hindu religious teachings. In the learning process, human beings (Hindus) are invited to change bad behavior or views (Asubha Karma) into good behavior (Subha Karma) with the aim that their life is always on the path of Dharma (truth). If his life is always on the path of Dharma, then he will find happiness both physically and mentally (Moksa). So in the meaning of Hindu religious education so that in examining its teachings, it must be carried out from stage to stage. Like the philosophy of religion, Hinduism must also be based on belief, so that its teachings can be felt directly in human life.

The practice of Hindu religious education can be applied at any time or age, and under any circumstances. As is happening at this time, even though the world situation is being hit by a major disaster (Covid-19 Pandemic) which has an impact on various aspects of human life, the practice of Hindu religious teachings can still be carried out properly. Some of the practices of Hinduism that can be applied during the Covid-19 Pandemic are Tat Twan Asi, Tri Hita Karana, Sad Kerti. The manifestation of Tat Twam Asi's teachings during the Pandemic period could be in the form of mutual support and praying for the pandemic to pass quickly. The attitude of helping each other in the form of donations of funds, food or anything at this time also includes the practice of Tat Twan Asi teachings. With this pandemic, the Balinese Hindu community also practiced the teachings of Tri Hita Karana. Not only maintaining a relationship with God Almighty by getting closer to diligently doing prayers / prayers at home, but also participating in carrying out the ceremony to reject reinforcements in accordance with PHDI recommendations. One of them is making "Nasi Wong-wongan". With this awareness the Balinese people automatically respect nature. With a ceremony addressed to the Bhuta, showing maintaining harmony with nature. This is also an implementation of the Tri Hita Karana teachings. Besides that, with this pandemic, garbage and air pollution have also decreased. All of this is because of the sympathy of the Balinese Hindu community to hear the government's appeal to Stay At Home. Thus waste and air pollution are reduced, this is also an indirect implementation of the teachings of Sad Kerti, namely Jagat Kertih.

Disscusion

The Impact of Covid-19 on Religious Activities

The continuity of the new regulations issued by the government in the context of preventing and overcoming the Covid-19 disaster also has an impact on the religious activities of the Balinese people. This is because a new regulation is based on a coping strategy with the application of Social Distancing. Where, social distancing in it is contained to reduce associations or masses. Mean while, in the implementation of religious activities, the Balinese Hindu community usually invites people to come together, work together. Following are the positive impacts on religious activities during the pandemic.

1) Reducing the cost of the wedding ceremony. In accordance with the government's appeal and prohibition to prevent mass gatherings, whatever their activities. With this appeal, people who want to carry out or hold a wedding ceremony during the Covid-19 period can reduce wedding costs because they will automatically hold a few invitations. This simple wedding ceremony is known in Hinduism, namely the Pawiwahan Sandapati ceremony. The Pawiwahan Sandapati ceremony is a very simple ceremony, the cost is small but the meaning is very high because Banten (upakara) is used. For the Hindu people who have set Dewasa Ayu or a good day for their marriage, they can still carry out their marriage in the midst of the Covid-19 Pandemic even though it doesn't have to be as festive as a wedding party as usual.

2) More time to worship at home. The government appeal prohibits people from worshiping in places of worship on a large scale (temples, mosques, churches, etc.), but moments can also be used as a time to worship and gather with relatives at home. It can also cultivate affection in the family. Worship at home with the family will increase harmony in the family. If all Hindus take advantage of this moment properly, then God will protect all relatives wherever they are.

3) Performing the Yadnya or sacrifice. It has become a Hindu tradition and culture to carry out yadnya ceremonies or offerings when they get a disaster or disaster. With the Covid19 Pandemic outbreak, the Balinese Hindu community has been awakened to do Yadnya and offerings to God in manifesting protecting this universe. Various ceremonies are carried out to ask for mutual prosperity and the Corona Virus Pandemic has quickly passed. Yadnya in this case can be interpreted by the nature of human relations with nature, how humans maintain harmony with nature, and the elements that exist in nature to achieve balance. Balinese people, in general, have carried out several ceremonies such as the Tumpek Bubuh and Tumpek Kandang ceremonies in the context of human relations with nature.

The Impact of Covid-19 on Social Activities

Following are some of the positive impacts of the stipulated regulations on the social activities of the Balinese people.

1) Implementation of Tat Twam Asi teachings. The people of Bali have felt the joys and sorrows during the Pandemic. It can be seen from several enthusiastic volunteers who help each other to those in need. And it is only fitting that a sense of care between each other appears at times like this because we live in this world side by side. Realizing these things is a reflection of the implementation of the Tatwam Asi teachings. Where each other feels distressed, the suffering caused by this pandemic, especially has a major impact in terms of the economy of the community. For this reason, make Dharmalah at the current

momentum, because with a generous heart to share with each other will cause happiness and satisfaction in oneself (Atmanastuti).

2) Increased sense of religious tolerance in Bali. During the Pandemic period, there were several benefits and lessons to be learned. One of them was the sense of religious tolerance in Bali which was addressed indirectly through the government's appeal. Whereat the time of Nyepi, the government urges to carry out Sipeng one day later, enthusiastically the diversity of non-Hindu people also supports this by obeying the appeal from the government. In addition, there are several villages that also carry out the village Sipeng Day, by advising the community not to leave the house. The village sipeng is a tradition of Balinese Hindus, but because it coincided during the Pandemic period, it is also an effort to prevent the spread of Covid-19. A sense of tolerance is also shown by Muslims, namely that during Nyepi, they do not use loudspeakers when performing their prayers. The sense of tolerance between religious communities is also shown in the form of praying for each other so that all people will be protected by God Almighty and this pandemic can end soon.

3) Improved environmental cleanliness. The implementation of Social Distancing, Stay At Home, or even government efforts to restrict large-scale social activities, such as closing entertainment venues, city parks where people gather, also have an impact on environmental cleanliness. Not only on the problem of the garbage but also on air cleanliness. The noise on the streets is starting to decrease. What used to be the possibility of a lot of congestion and air pollution, with the government's efforts, now indirectly began to decrease. The air is brighter, and air pollution is also reduced. If viewed from the law of Rta, maybe now is the time for nature to recover itself from all human activities. So that by removing humanity from its busy activities, nature will return to normal. Because nature also has a role to protect humans and everything that lives in it. One of the clear pieces of evidence that nature is the protector of mankind is that nature provides a place to live and provides all human needs.

Conclusion

Coronavirus (Covid-19) is a new disease that can cause respiratory problems and pneumonia. This disease is caused by infection with Severe Acute Respiratory Syndrome Coronavirus 2 (SAR-CoV-2). The Coronavirus (Covid-19) has had various impacts on the sociocultural life of the Balinese people, namely in terms of regulations, from a religious perspective, and in terms of social activities which in this study were examined through the perspective of Hindu religious education. Hindu religious education is a learning or behavior change process based on Hindu religious teachings. The main teachings of Hinduism teach how humans respond to any situation that occurs in their lives. By realizing the changes that occur in human life, humans can still be grateful for all the trials they experience. There is always a path of truth that is taken to uphold dharma and a sense of care for others to maintain the balance of the universe.

The Rta Law in Hinduism is true, that the state of the world is not eternal but is always changing. For that, always accept it sincerely and don't forget to be grateful for what is still there. With a sincere and grateful heart, all the difficulties faced will be easily passed.

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THE EFFECT OF COVID-19 PANDEMIC TOWARD IMPLEMENTATION OF PITRA YADNYA IN BALI

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Abstract

Bali is known for its diverse traditions, ritual customs, and culture. Many cultures and ceremonies in Bali such as traditional ceremonies and Yadnya are carried out communally. However, the presence of Covid-19 has caused Yadnya ceremonies in Bali to be postponed or even not carried out. This is the background for writing this paper entitled "The Impact of the Covid-19 Pandemic on the Implementation of Pitra Yadnya in Bali". The aim to be achieved from writing this research is to increase the author's insight into the impact of Covid-19 on the Implementation of Pitra Yadnya (Ngaben) in Bali, knowing that there are changes in the implementation of Yadnya, especially in the implementation of Pitra Yadnya in Bali which has the potential to disappear/ fading after Covid-19, as well as urging the public to continue to preserve Balinese traditions so that they do not fade or even disappear after Covid-19. The data collection technique used in this study is a literature review. The method used is descriptive analytical. The results of this study indicate that there is an adjustment to Yadnya activities, especially the Pitra Yadnya ceremony in Bali which is postponed, simplified or even not carried out in the midst of a pandemic, so that there is a potential for a shift in the character of culture and traditions in Bali from initially prioritizing communal aspects to tending to be individualistic and limited.

*Keywords***:** Pitra Yadnya, Covid-19 Pandemic, Pitra Yadnya during Covid-19

Introduction

The coronavirus disease 2019 (Covid -19) firstly appeared in China since 2019, and this virus become a global pandemic. The governments around the worlds are responding to the coronavirus disease 2019 pandemic, caused by serve acute respiratory syndrome coronavirus 2 (SARS-CoV2), unprecedented policies designed to slow the growth rate of infections. Many policies, such as closing schools and restricting populations to their homes, working and learning from home has been conducted by governments to stop the chain of corona virus pandemic.

This pandemic hits the economies of many countries include Indonesia. Many employees get lost their jobs because of this pandemic, due to their company cannot employ them. The corona virus disease 2019 also causes many social changes, and human lives. However, people around the world should attempt to adapt and struggle to

live on this pandemicsituation.

The impact of Covid-19 disease is extremely being felt by Indonesian, especially for Balinese. As we know, before the pandemic of Covid-19, Bali was visited by many tourists from all over around the world. Nowadays, the pandemic has put limitation to do interaction and gathering with people. There are many Balinese' activities especially for Yadnya are beingstopped and prohibited due to the regulation made by governments.

Balinese cannot do Yadnya as usually because the policies of government do not permit to gathering with many people. Therefore, there are some Yadnya that cannot be done by Balinese. For example, Yadnya that like Pitra Yadnya cannot be conducted in masse, as result of it many Balinese can only do cremation by just followed by a view of people. It is very different like the usual ceremony before this pandemic. Before this pandemic, Balinese usuallyconduct Pitra Yadnya (Ngaben) in masse and involve a lot of people to minimize the cost of Ngaben.

There are several changes in the way of Balinese conducting Yadnya during this pandemic. Therefore, this paper aimed to investigate the effect covid-19 pandemic towards theimplementation of Pitra Yadnya.

The Nature and Categories of Yadnya

Yadnya (Yajna) comes from Sanskrit from the root word "Yaj" which means to worship or offerings. Etymologically the meaning of Yadnya is a sacred sacrifice sincerely in the context of worshiping Hyang Widhi. Basically Yadnya is the buffer of the world and the universe, because nature and humans were created by Ida Hyang Widhi Wasa (The Almighty Gos) through Yadnya. In generally, Yadnya categorized into five, it called with Panca Yadnya. Panca Yadnya refers to the sacrifice or offerings sincerely to the Almighty God, ancestors, lower creature, and according to Balinese Hinduism beliefs, there are five categories of Panca Yadnya, they are:

1) Dewa Yadnya

   Dewa Yadnya refers to holy sacrifice dedicated to Ida Sang Hyang Widhi Wasa (The Almighty God) and His manifestation as Brahma (the creator), Wisnu (the preserver), and Siwa (the destroyer). Balinese Hindu perform Tri Sandya (three times praying), and muspe (praying and offerings at the holy places). The exampleof Dewa Yadnya implemented in holy days such as Purnama, Tilem, Odalan in holyPlaces, Galungan and Kuningan day, and etc.

2) Rsi Yadnya

   Rsi Yadnya can be defined as Yadnya or holy sacrifice dedicated to priests (Rsi, Pedanda or Pemangku). This Yadnya conducted to respect the services of the priest for finishing Yadnya. Therefore, Balinese should conduct Yadnya to the priests.

3) Butha Yadnya

Butha Yadnya is Yadnya or sacrifices dedicated to the lower level creatures such as; Bhuta Kala. Balinese Hindus Believe that there are creatures that invisible in the world, therefore as a human who has thoughts and budhi (feeling) should be able to respect lower creatures. It is aimed to create the harmony and balancing in the world. By conducting Bhuta Yadnya, the human beings will be able to maintain the relation between lower creatures and human being, so that the harmony can be reached in this life.

4) Pitra Yadnya

Pitra Yadnya can be defined as Yadnya or sacrifice/ offerings ceremony dedicated for ancestors and/or holy spirits. Sawa Wedana and Atma Wedana are one series of Pitra Yadnya ceremony. Ngaben/ Pelebon or cremation is the common word used for Pitra Yadnya ceremony.

5) Manusa Yadnya

Manusa Yadnya is a sacred ceremony that aims to maintain life, and achieve perfection in human life and welfare during their life. This example of Yadnya such as; Ngotonin, Mebayuh, and Pawiwahan (Wedding Ceremony).

Panca Yadnya is conducted to pay three debt in Hinduism beliefs, the debts are called Tri Rna. Tri Rna is can be defined as three debts that should be pay by people when they live in the world. The three categories debts are: Dewa Rna, this debt can be pay by conducting Dewa Yadnya and Bhuta Yadnya ceremony, second; Rsi Rna, this debt can be pay through conducting Rsi Yadnya, and the third category is Pitra Rna, this debt can be pay through conducting Pitra Yadnya and Manusa Yadnya.

Level of Yadnya

Yadnya is broadly divided into two namely Nitya and Naimitika Yadnyaa. Nitya Karma (Yajna) or nitya is a Yadnya that is performed every day, like the Tri Sandya and Yadnya Sesa. Yadnya Sesa is performed after we finish cooking rice and before eating. Yadnya sesa are arranged for Bhatara-Bhatari at the ceremony of Hyang Wisnu in the Well (water storage area), Hyang Raditya on the roof of the house, Hyang Pertiwi and Bhuta-bhuta in the yard, rock guards on the monument, and other places that are considered sacred. While Naimitika Karma (Yajna) is the implementation of Yadnya which is carried out at certain times, for example based on sasih or pawukon (Adiputra, 2003). Another Naimitika Karma is based on an event that is deemed necessary for the implementation of the yaja, such as the wali puja, the completion of the construction of the Temple, Galungan, Kuningan,

Judging from the quantity, then yaja can be divided into:

1) *Nista, meaning small level yaja, is divided into 3, namely:*
   a. Nistaning humiliation is the smallest among the small.
   b. Madyaning contempt is medium among the small.

   c. Mainning insults is the biggest among the small ones.

2) *Madya, meaning moderate, which consists of 3 levels:*
   d. Midya Nistaning is the smallest among medium.
   e. Madyaning madya is medium among moderate.
   f. Utamaning madya is the largest among the moderate

3) *Utama, meaning big, which consists of 3 levels:*
   g. The main nistaning is the smallest among the big ones.
   h. Main Madyaning is medium among large.
   i. The main priority is the biggest.

The success of a yajna is not determined by the size of the material offered, but is largely determined by purity and sincerity. In addition, it is also determined by the quality of the yajña itself. In the Bhagavadgită, XVII. 11, 12, 13 it is stated that there are three divisions of yaja in terms of quality, namely: a) Tamasika yaja is a yaja that is carried out without heeding the instructions of literature, mantras, hymns, daksina, and sradha; b) A Rajasika yaja is a yaja that is carried out with the expectation of a result and is both showy and luxurious; c) Satwika yajña is a yaja that is carried out based on sraddh, lascarya, religious literature, daksina, mantra, gina annasewa, and nasmita.

The performance of the Yadnya is a level of sacrifice which in this case depends on the person who performs the sacrifice (Suhardi and Sudirga, 2015:52). The following is an excerpt from Bhagavadgită XVII. 12, as follows: *"Abhisandhăya tu phalan dambhărtham api cai vayat ijyate bharasrestha tan yajñyan viddhi răjasam"* **Translation:** *"*But what is offered with the hope of merit, and solely for the purpose of splendor, know that, O best son of the Bharata line, it is a yadnya which is rajas*"* (Pendit, 2002: 410).

The Nature of Pitra Yadnya (Ngaben)

Pitra Yadnya is a ceremony of respect and sacred obligation to the ancestors including our parents who have died so that later he can still be connected; With regard to our birth as well as its care during our lifetime; And also as a partner obligation that must be carried out by every human being.

Pitra Yadnya ceremony aims to improve the position of Pitara or the spirits of ancestors who have died according to the level of the yadnya held. So according to Hinduism, people who are still alive can also try to elevate Pitara's position, from a low level to a higher level. Indonesian Pitra Yadnya Ceremony Foundation stated the aims of Pitra Yadnya (Ngaben), as followes: As a process of returning Panca Maha Bhuta Sang Amantuk, to return to its source, namely Sang Hyang Prakerthi as the power of "Acetana" from Sang Hyang Widhi. While the purification of the atman (Roh or Spirit of the Amantuk), really is more determined by his own karma wasana while still living in Mercapada, the underworld loka and Yadnya which is carried out by his preti

sentana (Putra Yang Su-Putra) in the order of the ceremony, namely:

Discussion

Implementation of Pitra Yadnya Ceremony

There are several ceremonies that include in the implementation of the Pitra Yadnya Ceremony, namely; 1) Burial Ceremony, his ceremony includes the burial process since the ceremony of bathing the corpse, memendem (planting) until the ceremony after the corpse is planted or in pendem; 2) Ngaben Ceremony, this ceremony is the completion of the body of the person who has died. The Ngaben ceremony is also called the pelebon ceremony or Atiwa-tiwa and can only be done once for someone who dies. The goal is to return the physical elements to their origin, namely the Panca Maha Bhuta in Bhuana Agung. The types of Ngaben Ceremony are: a) Sawa Wedana, is a direct burning where the bodies of the dead are immediately brought to the grave (setra) to be burned; b) Asti Wedana, is a ceremony that is carried out after the cremation ceremony is complete, then the bones that have become ashes are washed away into the sea or into a river that empties into the sea; c) Private Wedana, is a ceremony for burning corpses that can no longer be found, so that the corpse can be manifested by power (lalangan), water and others; d) Ngelungah, is the cremation ceremony of a corpse that is still a child or whose teeth have not yet fallen out; e) Atma Wedana, is a ceremony to return the Atma from the Pitara realm to the Hyang Widhi realm. This ceremony is also called the "Nyekah Ceremony", which aims to increase the purity and perfection of the atma of the deceased so that they can return to their origin.

Corona Virus Disease (COVID-19)

Severe Acute Respiratory Syndrome Coronavirus 2 (Sars-Cov-2) better known as the Corona virus is a new type of coronavirus that is transmitted to humans. This virus can attack anyone, such as the elderly (older groups),adults, children, and infants, including pregnant women and breastfeeding mothers. Corona virus infection is called COVID-19 (*Corona Virus Disease 2019*) and was first discovered in the city of Wuhan, China at the end of December 2019. This virus spreads very quickly and has spread to almost all countries, including Indonesia, in just a few months.

On 11th March 2020, the World Health Organization (WHO) announced the status of a global pandemic for the 2019 corona virus disease (COVID-19). The World Health Organization (WHO) declared this coronavirus disease as pandemic because all citizens of the world have the potential to be infected with COVID-19. This has made several countries implement policies to impose *lockdown*s in order to prevent the spread of the Corona virus. In Indonesia itself, a Large-Scale Social Restriction (PSBB) policy was implemented to suppress the spread of this virus. Coronavirus is a collection of

viruses that can infect the respiratory system. In most cases, this virus causes only mild respiratory infections, such as the flue. However, this virus can also cause severe respiratory infections, such as lung infections (pneumonia). This virus is transmitted through phlegm (droplets) from the respiratory tract, for example when in a crowded closed room with poor air circulation or direct contact with droplets. In addition to the SARS-CoV-2 virus or Corona virus, viruses that are also included in this group are the virus that causes *Severe Acute Respiratory Syndrome* (SARS) and the virus that causes Middle-East Respiratory Syndrome (MERS). Although caused by viruses from the same group, namely coronaviruses, COVID-19 has several differences with SARS and MERS, including in terms of the speed of spread and the severity of symptoms.

Symptoms of Corona Virus (COVID-19)

The initial symptoms of Corona virus infection or COVID-19 can resemble flu symptoms, namely fever, runny nose, dry cough, sore throat, and headache. After that, the symptoms may disappear and heal or even get worse. Patients with severe symptoms may experience high fever, cough with phlegm and even blood, shortness of breath, and chest pain. These symptoms appear when the body reacts against the Corona virus.

In general, there are 3 general symptoms that can indicate a person is infected with the Corona virus, namely: a) Fever (body temperature above 38 degrees Celsius); b) Dry cough; c) Hard to breathe; there are several other symptoms that can also appear in Corona virus infection although it is less common, namely: a) Diarrhea; b) Headache; c) Conjunctivitis; d) Loss of ability to taste; e) Loss of ability to smell (anosmia); f) Rash on the skin. These symptoms of COVID-19 generally appear within 2 days to 2 weeks after the patient is exposed to the Corona virus. Some patients infected with the Corona virus can experience a decrease in oxygen without any symptoms. This condition is called happy hypoxia.To determine whether these symptoms are symptomsof the Corona virus, a rapid test or PCR is needed.

Causes of Corona Virus (COVID-19)

Corona virus infection or COVID-19 is caused by coronavirus, which is a group of viruses that infect the respiratory system. In the vast majority of cases, the coronavirus only causes mild to moderate respiratory infections, such as theflu. However, this virus can also cause severe respiratory infections, such as pneumonia, Middle-East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). There are allegations that the Corona virus was originally transmitted from animals to humans. However, it was later discovered that the Corona virus was also transmitted from human to human.

A person can get COVID-19 in various ways, such as: a) Accidentally inhaling

droplets of saliva that come out when a person with COVID-19 coughs or sneezes; b) Holding your mouth or nose without washing your hands first after touching an object that has been splashed by a person with COVID-19; c) Close contact with people with COVID-19

Corona virus can infect anyone, but the effect will be more dangerous or even fatal if it occurs in elderly people, pregnant women, people who have certain diseases, smokers, or people whose immune systems are weak, for example in cancer patients. Because it is easily transmitted, the Corona virus is also at high risk of infecting medical personnel who treat COVID-19 patients. Therefore, medical personnel and people who have contact with COVID-19 patients need to use personal protective equipment (PPE).

Corona Virus (COVID-19) Diagnosis

To determine whether the patient is infected with the Corona virus, the doctor will ask the patient's symptoms and whether the patient has recently traveled or lived in an area that had cases of Corona virus infection before symptoms appeared. The doctor will also ask if the patient has had contact with people who have or are suspected of having COVID-19. To confirm the diagnosis of COVID-19, the doctor will perform the following examinations: a) Rapid test to detect antibodies (IgM and IgG) produced by the body to fight the Corona virus; b) Swab test or PCR test (polymerase chain reaction) to detect Corona virus in sputum; c) CT scan or chest X-ray to detect infiltrates or fluid in the lungs; d) In addition, the test using the GeNose tool can also be used as a screening or initial examination to detect the Corona virus. The results of the COVID-19 rapid test or positive GeNose test most likely indicate that you are already infected with the Corona virus, but it could also mean that you are infected with other germs or viruses. On the other hand, a negative COVID-19 rapid test result does not necessarily indicate that you are absolutely free from the Corona virus.

Corona Virus (COVID-19) Treatment

There is no truly effective drug to treat Corona virus infection or COVID-19. Treatment options will be tailored to the patient's condition and severity. Some patients with mild or asymptomatic symptoms will be advised to carry out self-isolation protocols at home while still taking steps to prevent the spread of Corona virus infection. In addition, doctors can also provide several steps to relieve symptoms and prevent the spread of the corona virus, the steps are: a) Referring severe COVID-19 sufferers to undergo treatment and quarantine at a referral hospital; b) Provide fever and pain relievers that are safe and according to the patient's condition; c) Advise COVID-19 sufferers to self-isolate and get adequate rest; d) Advise COVID-19 sufferers to drink lots of water to maintain body fluid levelsCorona Virus (COVID-19) Prevention.

Currently, Indonesia is conducting periodic COVID-19 vaccinations to the

Indonesian people. Even though vaccination has started to run, the best way to prevent it is to avoid factors that can cause you to be infected with this virus, namely: a) Apply physical distancing, which is to keep a minimum distance of 1 meter from other people, and don't go out of the house unless there is an urgent need; b) Use a mask when active in public places or crowds, including when going shopping for groceries and attending worship on holidays; c) Wash your hands regularly with soap and water or a hand sanitizer that contains at least 60% alcohol, especially after activities outside the home or in public places; d) Do not touch your eyes, mouth and nose before washing your hands; e) Increase endurance with a healthy lifestyle, such as eating nutritious foods, exercising regularly, getting enough rest, and preventing stress; f) Avoid contact with people with COVID-19, people who are suspected of being positively infected with the Corona virus, or people who are sick with fever, cough, or cold; g) Cover mouth and nose with a tissue when getting cough or sneeze, then throw the tissue in the trash; h) Keep objects that are frequently touched and the environment clean, including the cleanliness of the house.

The Effect of Covid-19 toward the Implementation of Pitra Yadnya in Bali

The Corona virus 2019 (COVID-19) has attack the economics of Bali, changes the habits of Balinese in conducting the rituals, cultures and tradition. According to Surat Keputusan Bersama Parisadha Hindu Dharma Indonesia (PHDI) Provinsi Bali No: 020/PHDI-Bali/III/2020 dan Majelis Desa Adat (MDA) Provinsi Bali No: 04/SK/MDA/-Prov Bali/III/2020, there are several regulation that should be obeyed in conducting ceremony, such as; a) All Panca Yadnya ceremonies that are ngewangun (planned), such as the work of malaspas, ngenteg linggih, cremation, mass cremation, mumukur, meligya, yadnya (padiksaan), mapandes, and other neawangun works, such as mamukur, nyegara gunung , and others, to be postponed until the Covid-19 pandemic is declared to subside; b) The Panca Yadnya ceremony can also be carried out by involving very limited participants. In every implementation of the Panca Yadnya ceremony, following the health protocols for the prevention and control of the covid-19 pandemic, such as being required to use masks correctly, maintaining a distance between people of at least 1.5 meters; c) In addition, providing a place to wash hands with soap and running water or hand sanitizer, prioritizing Clean and Sebating Behavior (PHBS), and prohibiting attendance for anyone showing clinical symptoms, such as fever, cough, runny nose, inflammation. throat, and shortness of breath; d) Pujawali/piodalan at the Kahyangan Jagat Temple, Dang Kahyangan Temple, Kahyangan Village/Banjar Adat, and other temples, the ceremony is carried out simply; e) The implementation of the ceremony is sought to be carried out with provisions, a maximum of 1 (one) day, unless there are other provisions that require more than 1 (one) day while still implementing strict health protocols; f) Praying at the temple is done by adjusting the distance and taking turns 25 percent of the capacity. The ceremony is not accompanied by gamelan or guardian dance; g) For the death

ceremony, Pitra Yadnya died due to being positive for Covid-19, it was carried out by direct cremation according to health protocols. For those who died not because of Covid-19, so that the makingsan ceremony was held at gni or buried, except for Sulinggih and Pamangku. The ceremony was carried out simply and the number of participants was very limited, there were no invitations or other forms of crowds; h) The Manusa Yadnya ceremony is carried out simply without a reception. Each traditional village must ensure that there are no crowds and tajen in the wewidangan of their respective traditional villages.

From the letter can be proved that there are several changes in conducting Yadnya, especially Pitra Yadnya due to the pandemic of corona virus 2019 (COVID-19). In conducting Pitra Yadnya, it cannot involve a lot of people as usually, and also should be conducted simply which means the Pitra Yadnya ceremony cannot be conducted in masse. However, as stated by Ida Rsi Bhagawan from Griya Kusuma Sebali, Pitra Yadnya should be conducted even though there is a Covid-19 Pandemic, but the ceremonies should obey the health protocols and government regulation. This tradition should be conducted to stop the corona virus, since if the virus are being in 100 degree celcius, the virus will be died.

To conclude the statement above, the corona virus disease 2019 (COVID-19), really effected the ways of Balinese in implementing Yadnya, especially Pitra Yadnya. It can be proved by the regulation stated by the PHDI and government.

Conclusion

The Covid-19 pandemic has attack the economics of Bali, changes the habits of Balinese in conducting the rituals, cultures and tradition. The disease really change the ways of Balinese in implementing Pitra Yadnya. However, Pitra Yadnya ceremony should be conducted, but it should be obey the regulation of PHDI and government, also the health protocols. The Covid-19 much effected Pitra Yadnya ceremony, since it cannot involve a lot people and conducted in masse, so that the ceremony should be conducted in simply way.

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THE INFLUENCES OF COVID-19 PANDEMIC TOWARD PITRA YADNYA CEREMONY ESPECIALLY NGABEN IN SUDAJI VILLAGE SINGARAJA-BALI

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Abstract

This article discusses how the global influence of the Covid-19 pandemic in the implementation of religious ceremonies in Bali, especially the Pitra Yadnya Ceremony (Ngaben) in Sudaji Buleleng Village, Bali. Covid-19 has claimed the lives of many people with the number of cases continuing to increase. Bali as one of the islands that has many traditions and religious ceremonies has been greatly affected by the Covid-19 pandemic. Many ceremonies state choices, including the Ngaben ceremony. Ngaben is a tradition or ceremony that involves many people in this ceremony. The Ngaben procession is a procession of cremating a corpse that is carried out in a grave by means of an offering where this procession is not believed to be the inability of Panca Maha Butha to come from. Data collection was carried out by learning methods and searching material on the internet to determine the effect of the Covid-19 pandemic on the Pitra Yadnya ceremony, especially Ngaben in Sudaji Singaraja Village, Bali. This data is combined with secondary data in the form of reports or literature related to the object of research and presented in the form of descriptions. This study concludes that the Covid19 Pandemic was very influential in the implementation of the Pitra Yadnya Ceremony, especially the Ngaben Ceremony in Sudaji Singaraja Village, Bali.
Keywords: Influences, Pandemic Covid-19, Pitra Yadnya, Ngaben, Sudaji Village.

Introduction

Ngaben cremation or cremation ceremony in Bali, Indonesia. The Ngaben traditional ceremony is a ritual that is carried out to send the corpse to the next life. In this ceremony, the body is placed in a sleeping manner. The responding family will assume that the deceased person is asleep. In this ceremony, there are no tears because they think that the corpse is only temporarily absent and undergoing reincarnation or will find its final resting in Moksha, a state where the soul is free from reincarnation and the wheel of death. This Ngaben ceremony is also a symbol for purifying the spirits of people who have died. In Hinduism, the human body consists of a subtle body (spirit or atma) and a gross body (physical). The gross body is formed by the five elements known as Panca Maha Bhuta. The fifth consists of the elements of nature (earth), teja (fire), apah (air), bayu (wind), and akasa (vacuum). These five elements combine to form the physical and are then moved by the spirit. If a person dies, it is actually only

the gross body, while the spirit does not. Therefore, to purify the spirit, it is necessary to carry out a Ngaben ceremony to summon a spirit with its gross body. Broadly speaking, Ngaben is to process the return of Panca Maha Bhuta in this great realm and accompany Atma (Spirit) to the Pitra realm by breaking her attachments to that worldly body. By breaking the love of Atma (Spirit) with his world, he will be able to return to his realm, namely the Pitra realm. Then the goal of the Ngaben ceremony is so that the ragha sarira (body) can quickly return to its origin, namely Panca Maha Bhuta in this world and Atma can safely go to the Pitra realm.

As we know, the spread of covid-19 in Indonesia continues to increase, which makes the Government have to work more in breaking the spread of the covid-19 chain. In the midst of the Covid-19 pandemic that hit Indonesia, many activities were restricted and even stopped, especially in Bali. Bali, which is known to have many traditions and traditional ceremonies that usually involve many people, has to be limited. One of them is the Ngaben ceremony. Generally, the implementation of Ngaben in Bali is carried out by many people, considering that this ceremony requires a lot of energy. Especially in bringing bodies and offerings to the grave to be burned. However, since the pandemic hit, there have been drastic changes in the implementation of the Ngaben ceremony. The Ngaben ceremony itself is a ritual of burning the bodies of the dead by Hindus in Bali. The Ngaben ceremony itself has many series of events and involves many people in each process. In the midst of the Covid-19 outbreak, not many people were involved in the Ngaben procession, there were no' bade' or others that involved many people. In fact, the gambelan gong that usually accompanies the body was replaced by using tape to minimize the crowd.

The meaning of the Pitra Yadnya Ceremony

Pitra Yadnya comes from two words, namely "Pitra" which means Father / Mother or honorable ancestor (sinuhun). And the word "Yadnya" means the distribution of energy, attitudes, behavior, and actions on a holy basis for mutual salvation or sacrifice. Pitra Yadnya is a sincere sacrifice for the ancestors and parents. Pitra yadnya must be performed to pay living debts to parents and ancestors called Pitra Rna. Without ancestors and parents, it is very unlikely that we will be born in this world. Therefore, this life debt must be paid in the form of the Pitra Yadnya Ceremony.

Epistemologically, the meaning of Pitra Yadnya arises from the meaning of the words Pitra and Yadnya. From several literary sources, various meanings of the word "pitra" were found. Singgih Wikarma (2002) in his book Ngaben, describes that Pitra comes from the word Pitr which means ancestor, yadnya comes from the word Yaj which means sacrifice. From the meaning of the word above, Pitra Yadnya means a form of holy sacrifice carried out sincerely to the ancestors. On the other hand, Sudarsana (2002: 9) states that "pitra" means the same meaning as spirit and "pitra" comes from the word "pitri" which means the elements of Panca Maha Bhuta's power which form the stula sarira (body).

There is a difference in the meaning above, this is because according to the reference source used by the respective authors. However, the essence of this ceremony is still the same, where in essence the implementation of the pitra yadnya ceremony is a form of holy sacrifice (yadnya) which is intended for spirits, spirits of ancestors or people who have died. In other words, this ceremony is an effort to speed up the process of returning / purifying the elements of Panca Maha Bhuta to return to their source.

The form of the pitra yadnya ceremony has a sequence from the ceremony of the deceased to the distanakan or place in the family shrine (sanggah). At the time of death, the power of Panca Maha Bhuta (pitra / spirit) of the deceased is called "petra / pitri / pitra", after the first stage of purification is carried out through the atiwa-tiwa ceremony (ngringkes), then the term pitra increases to "pitara" (pitarah). Furthermore, after purification through the Ngaben ceremony, included with pengaskaran, the sanctity will increase so that it gets the title Pitara God. The purification of the God Pitara through the shaving ceremony will again increase the God of Pitara to become Hyang Pitara. After the status of Hyang Pitara, the purification ceremony continued through the Nilapati ceremony, namely uploading Bethara Hyang in Kemulan, then Hyang Pitara had returned to its source, namely "Sang Hyang Prakerthi" and at this time it was called Bethara Hyang.

It can be concluded that the Pitra Yadnya ceremony is a purification ceremony intended for the spirits of the deceased which is carried out through a series of ceremonies of pengringkesan, pengabenan, measuring to nilapati or ngelinggihang. With regard to the series of ceremonies, one aspect that always accompanies the implementation is the gamelan that functions as the accompanying music. In its implementation in the people of Denpasar City, when it is detailed from the beginning of the implementation of the pitra yadnya ceremony to the last series, namely Nilapati, various types of gamelan are used as the accompanying music. The habits of the people in Denpasar City, related to the series of ceremonies, use the Balaganjur gamelan, Gender Wayang, Angklung, Gong Kebyar, Gambang, Gong Luang (Saron). Regarding the level of the cutting ceremony, it is stated that there are four levels, namely mewangun, prenawa, private and understand parwa. In accordance with the situation and conditions of implementation, each of these levels is further divided so that there are 10 forms of pengabenan.

The Ngaben ceremony above can be carried out at the nista, intermediate and main levels according to the ability to meet various requirements. The pengabenan mewangun is the highest level of pengabenannya where the implementation of the pengabenannya ceremony uses the main ceremony quantity and uses the complete attributes according to the provisions of Hindu literature. This level of pengabenan is usually carried out for people who have a position, respect, and broad influence in society, such as kings and other warrior groups, priests, village leaders. Pengabenan pranawa is a level of pengabenan ceremony whose quantity is smaller than mewangun but has the same quality and depends on the implementation. Various groups (position and caste) can carry out the pengabenan ceremony at this level according to their ability

to carry it out. While the simplest level of ceremony is swastha and understanding parwa.

1. The Basics of the Pitra Yadnya
    a. Based on the belief, that by feeling that a person is a child of a father / mother, then someone is aware that he was born and cared for from childhood to adulthood by the father / mother.
    b. Self-awareness of the above, then you are aware of yourself who has a large debt to you, namely owing services. In accordance with Manawa Dharma Sastra No.127, the ceremonies addressed to ancestors are very noble in nature, because the ancestral spirits are the closest deities to Hindus after being purified.
    c. Self-awareness, that in this life we owe services to parents both while parents live and after parents die, in Hinduism it is called Pitra Rna.
    d. If it is concluded, it is clear that the basis for the existence of Pitra Yadnya is Pitra Rnam.
    e. If anyone is aware of himself, he owes it to others, then he must also be aware that he has an obligation to pay it. Such is the awareness of himself that in this life we hold Pitra Rna, so we must also be aware to carry out Pitra Yadnya. In principle, doing Pitra Yadnya is an obligation of life for a child.

2. Procedures for Pitra Yadnya
    In performing obligations as a child towards parents, in Hinduism it is called Sutakirtya. The procedures that are carried out are directed at two main targets, namely:
    a) All parents live
        In directing Sutakirtya to living parents, he focuses more on the teachings of moral order, with the inner essence of their essence. The morality referred to is always trying to make the parents happy, which is enjoyed from the spark of devotion from the child. Meanwhile, the essence in question is that the Jiwatman residing in the parent is single with that of other people and even with that of the child. And more fundamentally, Jiwatman is singular with Paramaatman.
    b) After parents pass away
        Namely directing Sutakirtya after a parent dies, the implementation is more seen in symbolic ceremonies (nyasa) in the form of ceremonies or offerings that can be imagined according to fantasy, which is the spark of conscience and is hidden in secret properties (essence of essence), such as this. above, which is an effort so that the souls of the parents can be reunited with Paramatman. So in this connection the Pitra Yadnya ceremony uses Drwya Yadnya more.

Discussion

Implementation of the Ngaben ceremony during the Covid 19 pandemic

The Covid-19 pandemic period paints a variety of stories and history for Indonesia. Starting from the inconsistency of policies by the Government at the beginning of this pandemic, for example, regarding the Eid al-Fitr homecoming policy. Especially in Bali Province, the covid-19 situation has carved out a variety of phenomena that have different aesthetic values, such as the wong-wongan rice ceremony in every yard of the house, the melasti phenomenon, which has caught the attention of the Ngaben public in Sudaji Village and the crowd in Kampung Jawa Denpasar.

The reason is that in the Sudaji Ngaben incident, one person in charge of the event has been named a suspect status by the Buleleng Police Unit for Criminal Investigation, while the crowd incident in Kampung Jawa Denpasar was subject to administrative sanctions. Basically, these two incidents are very unfortunate, given the unfavorable situation and conditions in the midst of the Covid-19 outbreak. Because after all these two phenomena, of course, there have been prior preparations that should have been postponed or canceled. Both of these phenomena have their own characteristics, so that in responding to them, a deep perspective is needed.

Polemic of Ngaben at Sudaji & Kampung Jawa Denpasar

Regarding the phenomenon of Ngaben Sudaji and the crowd in Kampung Jawa Denpasar, it is hoped that the community will not be provoked and provoked by this phenomenon, especially when it is related to the issue of SARA. Because the context that deserves the attention of the public is the side of the violation of the law. As for responding to this, the community should pay attention to, first, it is necessary to clarify that the phenomenon that occurs in Sudaji Buleleng Village and the phenomenon in Kampung Jawa Denpasar Bali is not a phenomenon related to ethnicity, race, religion, and between groups (SARA). Therefore, it is not good if then this phenomenon is associated with Sara, because the two phenomena are purely a violation of the health protocols established by WHO, especially not to carry out large crowds. It's just that the difference lies in that the phenomenon in Kampung Jawa Denpasar is based on the PKM policy of the Denpasar City Government through Perwali Number 32 of 2020 which is basically to accelerate the breaking of the Covid-19 pandemic chain which was implemented on May 15, 2020, while Ngaben Sudaji did not have a similar policy. This means that the rules are more concrete and stricter in Denpasar than Sudaji, where there are no special rules like Denpasar. Second, regarding the imposition of sanctions or punishments to the two phenomena, it is again emphasized that it would be wiser if non-litigation policies or non-legal sanctions were applied, especially the imposition of criminal sanctions, of course this is not in accordance with the basic principles of criminal law "Ultimum Remidum".

Conclusion

As we all know that the spread of Covid 19 is growing rapidly in Indonesia, especially Bali which is a tourism and cultural area, there are many unique traditions that exist in Bali, especially the Ngaben Ceremony which is a cremation ceremony which is believed by Hindus to restore elements of Panca Maha Butha to the origin. Pitra Yadnya is a ceremony dedicated to parents or ancestors who have passed away. This Pitra Yadnya ceremony is offered because of a debt to parents or ancestors called Pitra Rna. This ceremony usually involves many people. However, since covid-19 hit, people involved in this ceremony are limited, only from their immediate family. For example, the implementation of the Ngaben Ceremony that took place in the Village of Sudaji Singaraja, Bali, which violated government regulations and did not implement proper health protocols, resulting in polemic in the community. Thus, the Covid-19 Pandemic has a major influence on religious ceremonies in Bali, especially the Pitra Yadnya Ceremony (Ngaben) which must involve many people and have to gather together.

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THE INFLUENCES PANDEMIC OF COVID-19 TOWARD DEWA YADNYA CEREMONY ESPECIALLY PIODALAN IN BALI

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Abstract

The Corona Virus (Covid -19) has been declared a Pandemic by the World Health Organization or the so-called World Health Organizer (WHO), because it has spread to almost all countries in the world. Bali is also one of the places affected by the Covid-19 Virus which has had a significant impact on activities and also the implementation of Yadnya ceremonies in Bali, especially Dewa Yadnya, where during this pandemic Dewa Yadnya ceremony is only enforced with various conditions that must meet certain conditions. Health protocols and from this virus outbreak caused various effects. This study uses a descriptive qualitative approach, namely the interview, observation and content analysis methods that will explain the description of the socio-cultural life of the Balinese Hindu community in the midst of the Covid-19 Pandemic. This study aims to determine the impact of the Covid-19 pandemic on the Dewa Yadnya ceremony. The results show that the socio-cultural life of the Balinese people follows new adjustments or adaptations to anticipate the development of the Corona virus disease outbreak (Covid -19). The adjustments include regulations, religious activities (about traditions).

Key Words: Influences, Pandemic Covid-19, Dewa Yadnya, Ceremony, Piodalan.

Introduction

The world is now faced with global problems that have crippled various national and international sectors, ranging from the health sector, the economy, to the education sector. This global problem is fueling the population people around the world due to its relatively fast killing power. This global problem is caused by the Corona Virus or Evere Acute Respiratory Syndrome Coronavirus 2 (SARS-Cov-2) is a virus that attacks the system respiration. The disease caused by this viral infection is called Covid-19. This virus is known first It spread epidemically in December 2019 in Wuhan, China. Since then That's why the WHO has announced that the disease caused by this virus is a disaster internationally and affect the health of the entire world's population. Almost all countries in the world have been affected by Covid19 and one of the many of these countries Indonesia is included in it. Since the announcement During this time, all countries began to prepare themselves to cope with the possibility worst of all, this virus is spreading fast. Since the first confirmed case in Indonesia in March 2020, so far, the case Corona virus infection in Indonesia continues increases with the number of cases per June 2021 as many as 1.83 million, get well 1.67 million, and deaths 50,723 cases.

National Board for Disaster Management (BNPB). The Indonesian government has implemented various policies in dealing with impacts this pandemic. Start by increasing the amount test specimens, providing economic assistance for affected communities, to policies Large-Scale Social Restrictions (UN) or Pembatasan Sosial Bersekala Besar (PSBB) in various areas. Balinese culture is one of the whose culture is threatened by the presence Covid-19 pandemic in Indonesia. As we know Bali is one of the areas that has unique culure. Culture in Bali is very thick with a system of religion and belief that adhered to, which is derived from the Hindu religion. Bali has a variety of cultures, one of which is its form is a traditional ceremony. Most traditional ceremonies in Bali are carried out communally, for example Kajeng Kliwon Ceremony, Melasti Ceremony, Saraswati Ceremony, and others. However now the world is hit by a calamity, namely COVID-19. The majority of Balinese culture is Communal is certainly affected by the existence of COVID-19 pandemic. Lots of customization need to be done to these cultures. All this time, Balinese culture has become an attraction local and foreign tourist, in addition to the natural beauty that is owned by Island of the Gods Bali. The ancestral heritage concerning elements of art, religion, place history, regional languages, to the main activities make Balinese Culture in demand. However, the Covid-19 pandemic require restrictions on activities in limiting community, including activities related to with Balinese Culture. Departing from that things, this researcher tries to analyzes the the impact of the Covid-19 pandemic on culture and ceremonial processions in Bali, namely Dewa Yadnya Ceremony, especially Piodalan Bali.

Research Design

This research applied a descriptive qualitative research design since the data were collected through interview, content analysis and observation. Descriptive qualitative method aims to explain the general description of how the Pandemic Covid-19 outbreak on the implementation of the Dewa Yadnya ceremony especially to Piodalan in the Balinese comunity.

Discussion

Corona Virus (Covid-19)

According to Fakhrul Razi, et al (2020: 07) the Corona virus (Covid-19) is a disease which can cause respiratory problems and pneumonia. This disease caused by infection with Severe Acute Respiratory Syndrome Coronavirus 2 (SAR-CoV-2). Clinical symptoms that appear vary, such as symptoms of the common cold (fever, cough, runny nose, pain, throat, muscle pain, headache) to severe complications (pneumonia or sepsis). The mode of transmission of Covid19 can be through droplets / splashes when coughing, sneezing or talking, physical contact with an infected person (touching or shaking hands), touching the mouth, nose and eyes with infected hands. Because of the easy way of transmitting Covid 19, the level of personal vigilance must be increased. How to get is done to avoid yourself from the corona virus is by doing Social Distancing or Physical Distancing.

Social Distancing and Pascal Distancing in essence are having a clear understanding. The same thing is to maintain a safe distance from objects of Covid-19 transmission. The only difference is problem with using the term. If the use in the field of social science in an effort to prevention of Covid-19 is known as Social Distancing. in the root word Social means social and Distancing means keeping a distance, so Social Distancing means maintaining social distance. Need underlined, maintaining social distance does not mean that we break up kinship, but maintaining social distance in question is jointly supporting, encourage, things like solidarity, social cooperation and social responsibility. Solidarity, social cooperation and social responsibility during this Covid-19 period means that we are together to break the chain of spread by reducing staying at home, avoid gatherings of people and refrain from coming into contact with people (Covid-19 patients). Physical Distancing also has the same meaning, only this term is used in a medical term which means trying not to touch or direct physical contact with people who may have Covid-19.

According to Mpu Tal (2020) who is a reader of ancient manuscripts and a devotee of advice ancestors said based on Hindu theology, looking at this Corona virus (Covid-19) as a natural cycle. The natural cycle in question is the existence of a period or event that it must happen because of nature. Same thing with other natural disasters like hurricanes, volcanic eruptions, tsunamis, landslides all of that including natural disasters. In Hindu theology, there are times when the day is not right for planting, sailing, getting married and so on. All logic because the teachings come from consciousness ancient humans over the cycles of the universe, awareness of the existence of a growing period, a period of rest, and time to step aside to self-quarantine like at this time

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

1) Travel to countries affected by Covid-19. For example, intentionally holding holidays abroad, or immigrants who are in countries that are infected with the virus.
2) Contact with people who have a history of travel in the last 14 days to confirmed countries/regions with confirmed local transmission of Covid 19.
3) Close contact with people from confirmed countries/regions local transmission of Covid-19.

Various symptoms of Covid-19

1) Mild and moderate symptoms: fever (equal to or >38o C) or a history of fever, in certain cases there is no fever, cough / runny nose / sore throat.
2) Severe symptoms: shortness of breath (breathing rate >24x/minute) and pneumonia and kidney failure.

Based on the information above, it is very important to know what Covid-19 is like and how it is transmitted, so that people can understand and understand comply with the regulations and policies issued by the government in order to reduce the rate of spread of Covid-19.

Yadnya

Hinduism teaches a concept in religious life called Tri is The Basic Framework of Hinduism. This concept consists of Tattwa, Sulisa, and Events / Ceremonies. Scientifically it can be classified as such, but actually the three elements of Tattwa, Morals and ceremonies are a unified whole, they cannot stand alone. Like an egg; there is a skin, like a ritual, the egg white is like Susila and the egg yolk is like Tattwa. The three parts of the egg become one unit, complementing each other so that the egg cahatch. If it has been separated it is impossible to hatch. Among these three sections, the most visible is the egg shell, as well as in carrying out the teachings Hinduism, which can be seen with the naked eye is a religious ritual (Suarjaya, 2018).

People in Bali who mostly embrace Hinduism often highlight Upakara as a way of religious practice, everything is resolved with upakara. This matter can be proven through the level of community activity which is busy every day by religious ceremonial activities. However, this is the feeling and intention of the community in life. Even with the busyness of religion, people always run with sincerity. This needs to be instilled from an early age that religion is does not burden the people but educates the people to give selflessly, because this is the simplest and easiest way that people can do in business convey sincere worship before God through the teachings of Bhakti Marga. Negative stereotypes often appear in the lives of Hindus, some think that Hindus are too busy with ceremonies to burden their people and make people undeveloped and unproductive. The argument is not wrong considering that not all people understand the concept of Hinduism properly. Actually, in religious practice, Hinduism has classified the level of ceremonies or Yajna based on the ability of the people, starting from the contempt, the middle and the main. Yadnya itself comes from Sanskrit, namely from the word "yaj" which means to worship then from the word "yaj" it turns into the word "yajna" which means sincere sacrifice. In Hindu teachings through the guidance of Bhagavadgita IV.11 it has also been explained under God accept every path that his people take to get to Him.

"*ye yathā māṁprapadyante*
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante manuṣyā pārtha sarvaśaḥ"

Translation: However (the way) man approaches Me, I accept it, O Arjuna. Humans follow Me in every way (Pudja, 1999).

This verse clearly explains that Hinduism never indoctrinates and forcing his people to act beyond the limits of his people's ability. This sloka too describes the personification of God in the form of Sri Krishna.

Forms and Types of Yadnya
The Bhagavad Gita in various slokas explains that the forms of yadnya consist of:
　　1) Yadnya in the form of offerings / ceremonies
　　2) Yadnya in the form of self-control / asceticism

3) Yadnya in the form of activity / karma

4) Yadnya in the form of property/wealth/punia

5) Yadnya in the form of knowledge / jnana

Until now, in Indonesia, especially in Bali, almost the majority of Hindus still interpret and prioritize that yadnya is a ceremony/ritual. Even though the ceremony/ritual is one part of the yadnya forms. Very few Hindus in Indonesia give proportions to carry out other forms of yadnya. Hinduism gives breadth to its adherents in their yad according to the existing conditions and abilities with the same opportunities for the results. Thus, whatever form of yadnya we do as long as it is in accordance with the concept of Dharma, we will get maximum results.

In terms of the implementation of Yadnya can be distinguished:

1. Nitya Yadnya

That is yadnya which is done regularly every day. This Yadnya, among others; in the form of offerings in the form of yadnya sesa, or daily prayers. As for the flute, do Surya Sewana. Yadnya in other forms can be carried out through daily activities. For a student, the daily obligation is to study, if it is done sincerely, it is yadnya. For a farmer, craftsman, employee and so on who carry out daily tasks with a concentration of offerings to God with sincerity is also a Nitya Yadnya.

2. Naimitika Yadnya

Namely Yadnya which is carried out periodically / certain times. Especially for this yadnya, especially yadnya in the form of offerings / ceremonies, namely the Piodalan Ceremony, Purnama Prayer and Tilem, Hari Raya both according to wewaran and sasih. For other forms of yadnya, it depends on the personal habits of individuals/groups of people. There are people on every certain holiday performing asceticism as a form of self-control yadnya. There are also those who at a certain time every year or every month make donations, whether it is given to the sulinggih, the poor, and so on.

Based on the material value / type of load, a yadnya is classified into:

1. Nista, meaning small level yadnya which can be further divided into:

    a) Nistaning humiliation, is the smallest of the small

    b) Madyaning contempt, is a medium level from small

    c) Mainning Nista, is the biggest level of the small one

2. Madya, which is the medium level which can be further divided into:

    a) Nistaning Madya, is the smallest level of medium

    b) Madyaning madya, is a medium level of moderate

    c) Mainning Madya, is the largest level of being

3. Utama, namely yadnya major levels which can be divided into:

    a) The main Nistaning, is the smallest level of the big one

    b) Madyaning Utama, is a medium level from a large one

    c) Utamaning Utama, is the greatest level of the great

Panca Yadnya

Yadnya itself comes from Sanskrit, namely from the word "yaj" which means worship then from the word "yaj" it turns into the word "yajna" which means sacrifice. Panca itself has five meanings. So, the five yadnya are five sacred sacrifices that are shown to the creator or what we usually know in Hinduism, namely Ida Sang Hyang Widhi Wasa. In carrying out the yadnya we must also know what are the conditions of the yadnya. The conditions for yadnya are as follows:

1) We carry out the yadnya based on sincere sincerity with purity of heart, it should not be forced.
2) We carry out yadnya based on love that is manifested with a sincere sense of devotion, love for fellow humans, love for animals and plants, along with love for the environment around us.
3) We carry out yadnya based on our ability if we have a little economy, don't be too luxurious so as not to feel burdened in carrying out yadnya.
4) We carry out yadnya based on our obligations because we are already alive.

There are five types of Panca Yadnya such as: Dewa Yadnya (a form of offering or sacrificial sacrifice sincerely and sincerely addressed to the creator (Ida Sang Hyang Widhi Wasa)), Rsi Yadnya (a form of offering sacred works addressed to the sages, saints, pinandita, pandita, sulinggih, teachers, and saints associated with Hinduism.), Manusa Yadnya (a sacred ceremony that aims to maintain life, achieve perfection in life and human welfare during his life), Pitra Yadnya (the form of offerings or sacrifices aimed at the spirits of the ancestors and the bhatarabhatara. This pitra yadnya aims to purify the spirits of the ancestors in order to get a proper place in heaven), and Butha Yadnya (a sacred ceremony/ceremony aimed at bhuta kala or lower beings). In this article foccussing to learn about Dewa Yadnya especially Piodalan that have a pro and contra in the society during Pandemic Covid-19.

Dewa Yadnya

The Panca Yadnya consists of five parts one of them is Dewa Yadnya. Dewa Yadnya is a form of offering or sacrificial sacrifice sincerely and sincerely addressed to the creator (Ida Sang Hyang Widhi Wasa) along with its manifestation in the form of Tri Murti. Dewa Brahma as the creator of the universe, Dewa Vishnu as the preserver of the contents of the universe, and Dewa Shiva himself as the fuse or praline of the universe.

The provisions that are known in carrying out Dewa Yadnya:

1) The place of execution of the god yadnya is in a clean place and has a holy atmosphere like a temple.
2) Have a solar argument as a substitute for padmasana.
3) Presenting offerings with the main ingredients consisting of fire, clean water, fruit and flowers.

The procedure for carrying out Dewa Yadnya:

1) Pelinggih Ida Sang Hyang Widhi Wasa was given a purification ceremony.

2) Praying with worship that Ida Sang Hyang Widhi Wasa come and stay at the shrine to be used as a tribute puja.

3) Delivering a purification ceremony accompanied by a sthihi puja.

4) Prayers that end with metirta.

5) The closing ceremony is called "nyimpen" by wearing a praline puja.

Examples of the implementation of Dewa Yadnya in life:

1) Perform Tri Sandhya puja every day.

2) Carry out prayers on the full day and tilem..

3) Performing prayers on holidays at temples such as Piodalan, Saraswati, Siwaratri, Galungan and Kuningan days.

4) Always pray before carrying out activities.

5) Maintain the sanctity of the place/temple.

6) Maintain and practice religious teachings in daily life.

The Influences Pandemic of Covid-19 Toward Dewa Yadnya Ceremony Especially Piodalan in Bali

Sustainability of the new regulations issued by the government in the context of prevention and the handling of the Covid-19 disaster has also had an impact on religious activities Balinese people. This is because a new regulation is based on strategy countermeasures by implementing Social Distancing. Where is Social Distancing in it contained to reduce the gathering or mass. While in the implementation of activities Balinese Hindu religious community usually invites people to get together, worked together. From the interview there are several results that can be seen such as:

The following are the positive impacts on religious activities during the pandemic.

1) Reduce Piodalan costs. In accordance with government advice and prohibitions to prevent mass gatherings, all their activities. With an appeal people who want to perform or hold a piodalan ceremony During the Covid-19 period, it can reduce the cost of pioneering because it will automatically be a little spend money because it is done in a short time and is done simply.

2) More time to worship at home. The government's appeal forbids people to worship in places of worship on a large scale (pura), but the moment It can also be used as a time to worship and gather with family at home. It can also cultivate a sense of affection in the family. Worship at home together with family, will increase harmony in the family. If all Hindu take advantage of this moment well, then in a niskala, God will protect all family members wherever they are.

3) Performing Yadnya or sacrificial ceremonies. It has become a tradition and culture Hindus, perform a yadnya ceremony or offering when they get a disaster or disaster. With the outbreak of the Covid-19 Pandemic, the Balinese Hindu community is made aware to perform Yadnya and offerings to God in the manifestation of keeping this universe. Various ceremonies are carried out with the aim of asking for safety together and this Corona Virus Pandemic is passing quickly. Yadnya in this case can be interpreted the nature of the relationship between humans and nature, how humans maintain harmony with nature, as well

as the elements that exist in nature to achieve balance. In In the context of human relations with nature, Balinese people in general have carry out several ceremonies such as the Tumpek Bubuh and Tumpek Kandang ceremonies.

Negative impacts are also caused by restrictions on religious activities during this period These pandemics include:

1) Limiting people who want to go to the Great Temples during Piodalan. Desire Pemedek or Hindus who want to fight during the Piodalan ceremony at the Great Temples such as Besakih and Batur temples, were slightly hindered, due to restrictions on the people who will visit and have a special interest in tanking. In the pre-pandemic This came, almost the entire Balinese Hindu community and outside Bali to take the time to come to Besakih and Batur temples during Piodalan. But now start seems deserted because of restrictions on the people who want to fight, in order to prevent the spread of the Corona virus (Covid-19).

2) Limiting the space for ceremonies/ceremonies and reducing invitations (example: Piodalan in Merajan or Sanggah.). Because it is not allowed to hold mass meetings (invitation) so that people who want to carry out religious ceremonies only carried out by only a few people (families) who assist in the implementation ceremony.

Conclusion

Tradition in Bali is not only an ordinary traditional event or ceremony, but the Balinese belief in tradition seriously, unique and diverse. Public, especially Bali has faith, when the tradition is carried out will bring something good in the next life or the future, and disaster will occur if the tradition is not carried out. Every change that occurs will certainly have a good and bad impact, because each of these changes there are sides that contract or contradict each other. during the COVID-19 pandemic, it tends to happen a lot of changes that occur in Balinese culture now. The impact Corona virus (Covid-19) on the socio-cultural life of the Balinese people also received, there are many positive and negative impacts in terms of social activities. In addition to the Balinese people, you must always keep a distance but the community tradition to perform yadnya ceremonies, especially Dewa Yadnya. This is due to vigilance the community, so that a wider spread does not occur, because Covid-19 does not known with certainty the process of transmission.

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THE IMPLEMENTATION OF DEWA YADNYA IN LEARNING ACTIVITESDURING COVID - 19 PANDEMIC

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Abstract

Hindu religious ceremonies have an important role in the implementation of Hindu religious learning. The implementation of Hindu Religious Education is one of the subsystems of the national education system. This means that Hindu religious education that takes place in public and private educational institutions fully follows the provisions in the national education system. The curriculum used also follows the national curriculum. Bali actually famous for its religion and culture, which is full of ritual ceremonies in their daily lives, Balinese Hindu society performs rituals every day which is Dewa Yadnya. Begin of the year 2020 with unexpected pandemic which become big disaster for almost every country including Indonesia especially affect the learning activities. The latest With the COVID-19, the Hindus is invited back to perform rituals that are simple but do not reduce the meaning of all the processions that occur in the implementation. In this implementation, there are several raised and examined including: 1) how to devotees in students learning after covid 19 outbreak. 2) What is the level of devotion done by students in the implementation of religious learning.

Keywords: Dewa Yadnya, Learning Activities, and Covid-19 Pandemic

Introduction

The impact of the Corona virus disease 2019 (Covid-19) pandemic is now beginning to spread to the world of education. This is done as an effort to prevent the spread of Covid-19 transmission. It is hoped that all educational institutions will not carry out activities as usual this can diminish the spread of Covid19. The same thing has been done by various countries that are exposed to this disease, lockdown or quarantine policies carried out in an effort to reduce the interaction of many people who can provide access to the spread of the Covid-19. The spread of the Covid-19 had a profound effect on the economic world which was starting to fade, but now the impact is being felt by the education world. The policies taken by many countries including Indonesia by dismissing all educational activities make the government and related institutions must present alternative educational processes for students and students who cannot carry out the educational process in educational institutions.

Currently in Indonesia, several universities are starting to implement policies on teaching and learning activities from a distance or online lectures. The covid-19

pandemic is indeed a tough test for all nations, testing the ability of all nations to be able to take wisdom by continuing to strive and endeavor to find solutions to every problem that exists. As a big nation, Indonesia must be able to overcome all existing problems. In this condition the governments publish policies, starting from the central level to the regions, not least in the state of Bali. The policies carried out the activity as everybody must follow social distancing. Bali actually famous for its religion and culture, which is full of ritual ceremonies in their daily lives, Balinese Hindu society performs rituals every day which called PancaYadnya. Dewa Yadnya, ManusaYadnya, RsiYadnya, BhutaYadnya and PitraYadnya are the part of hindu religious activities that should be learn and practice to the implementation. The yadnya ceremony that is seen and often performed on a daily basis as a bhakti, namely bhakti which is done by making various kinds of offerings or visiting holy places especially during pujawali/odalan, Hindus will flock to visit the temple with relatives, as a form of devotion and love to God for omnipotence.

The devotes in Hindu learning after Covid 19 outbreak based on self access center and autonomous learning management, synchronous and asynchronous online pedagogy, teacher's belief and practice on language learner autonomy. The learning activity after Covid 19 outbreak should be creative, educational, fun, and so on. In the process of learning there are peer assessment self management, and self control. The levels of devotion done by students in the implementation of religious learning based on the implementation of Dewa Yadnya as bhakti before starting the learning activity, which in online class the students offer prayers to God for gratitude with all that is graced. In the state of Bali dominated by Balinese Hindu society, before doing all the activities of the implementation of the Dewa Yadnya are usually done with offering rice to the temple. As Hinduism students, almost all of students start the implementation of Dewa Yadnya by Tri Sandya. Tri Sandya is part of NityaYadnya that we do 3 times a day. Doing Tri Sandya in the morning can make us calmer and can be more focused. So by doing Tri Sandya before doing teaching and learning activities are useful to increase concentration and make students easier to concentrate and understand the learning activities.

Definition of Learning Activities

Learning activities, as the name suggests, are activities designed or deployed by the teacher to bring about, or create the conditions for learning. Many experts explain learning and factors influencing it. For examples, family factor, psychological, method of teaching, and the others. Some of the definitions of learning have been stated as the following According to Hamalik (1983:21), learning is defined as the form of growth or change of individuals which is stated by new behaviour as the result of experience and practice. He adds that the sample of behaviour are: changing from unknowing to knowing, appearing some new understanding, changing in attitude, skill, emotional and etc. While, Sukewi (1994:1) states that learning is a change in behaviour because of acquairment as the result of practice and experience with environment. Slameto

(1995:2) states that learning is an effort which is done by someone to get a new change of behaviour on the whole as the result their experience in interaction with their environment. Learning is a behavior change as a result of experience; a process of progressive adoption modification of behavior as a result of previous performance (Batia, 1997: 216). As additional, Cronbach, Harold, Spears, and Geoch in Sardiman (1990:22) stated learning as behavior change or performance by the series of activities for example by reading, investigating, listening, and imitating. Moreover, SumadiSuryabarata (1981: 283) states that learning is a change which means getting a new ability and happens because of the aware of the aware effort.Learning is the process of interaction between students and educators and learning resources in a learning environment that includes teachers and students who exchange information. While Gagne carefully with the intention to learn and be effective. The definition of learning put forward by Miarso (1993) states that "learning is an educational effort that is carried out deliberately, with the objectives that are determined before the process is carried out, and its implementation is controlled".

From several definitions of learning strategies, it is stated that the learning strategy is an approach to activities, by integrating the sequence of activities, equipment and materials and the time used in the learning process, to achieve the determined learning objectives actively and efficiently.

Dewa Yadnya Definition

Dewa yadnya is a form of offering or sacrifice with sincerity aimed at the creator (Ida Sang HyangWidhiWasa) along with its manifestation in the form of TRI MURTI. Dewa Brahma as the creator of the universe, Dewa Vishnu as the preserver of the contents of the universe, and Dewa Shiva himself as the fuser or praline of the universe.

The influence of the implementation of DewaYadnya in learning activities during the pandemic. The devotes in hindu learning after covid 19 outbreak based on self accesscentre and autonomous learning management, synchronous and asynchronous online pedagogy, teacher's belief and practice on language learner autonomy. The learning activity after covid 19 outbreak should be creative, education, fun, and so on. In the process of learning there are peer assessment self management, and self control. The levels of devotion done by students in the implementation of religious learning based on the implementation of Dewa Yadnya as bhakti before starting the learning activity, which in online class the students offer prayers to God for gratitude with all that is graced. In the state of Bali dominated by Balinese Hindu society, before doing all the activities of the implementation of the Dewa Yadnya is usually done with offering rice to the temple. As Hinduism students, almost of students start the implementation of Dewa Yadnya by Tri sandya.

Tri sandya is part of NityaYadnya that we do 3 times a day. Doing Tri sandya in the morning can make us calmer and can be more focused. So by doing tri sandya before doing teaching and learning activities are useful to increase concentration and make students easier to concentrate and understand the learning activities.

Factors affecting online learning:

1) Barriers to signal or quotas when participating in online learning.
2) Obstacles from the students themselves (lazy, don't want to do assignments, etc.).
3) The amount of work at home, so that students cannot participate in online learning to its full potential.

Conclusion

Learning activities, as the name suggests, are activities designed or deployed by the teacher to bring about, or create the conditions for learning. Dewa Yadnya is a form of offering or sacrifice with sincerity aimed at the creator (Ida Sang HyangWidhiWasa) along with its manifestation in the form of TRI MURTI. Dewa Brahma as the creator of the universe, Dewa Vishnu as the preserver of the contents of the universe, and Dewa Shiva himself as the fuser or praline of the universe.

The implementation of Dewa Yadnya as devotion before starting learning activities, where in the online class students pray to God to be grateful for everything that is blessed. Doing Tri Sandya in the morning can make us calmer and more focused. So that by doing tri Sandya before carrying out teaching and learning activities is useful for increasing concentration.

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CHANGES IN STUDENTS' LEARNING ACHIEVEMENT AT SMK NEGERI 1 AFTERNOON DURING THE COVID-19 PANDEMIC

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Abstract

This study aims to find out changing aspects, the influencing factors and the efforts that have been made by related parties to maintain students' achievement, especially on report cards during the COVID-19 pandemic. The object of this research is SMK Negeri 1 Petang, Badung, Bali in 2021 The research method used is ethnographic method by conducting in-depth and detailed surveys and specifically regarding changes in learning achievement during the COVID-19 pandemic at SMK Negeri 1 Petang. Data collection method was conducted through interviews to obtain the most accurate data while still implementing health protocols during the COVID-19 pandemic. The study shows that there are two major changes related to learning achievement and the substance of fulfillment, especially in student report cards every semester. There are seven things that becomes common obstacles experienced by teachers and students that greatly affect students' learning achievement as well as the efforts that have been made to maintain student achievement during the COVID-19 pandemic during the period of February 2020 to October 2021. Teaching-learning activities will continue to take place online despite the many obstacles faced. Many efforts have been made by the school and students so that this obstacle does not degrade student achievement too much

Keywords: student achievement; COVID-19, learning obstacle

Introduction

(Sitepu, 2020) states that any results obtained by a person after they made changes to learning at school or outside of school are called learning achievements. Learning achievement can also be interpreted when a person or student studies one field, both academic and non-academic, for example, sports and then they make progress. In general, the value of the report card becomes a major indicator for assessing student achievement during a certain period of study. In schools, learning achievement can be in the form of giving grades to students as one of the evidences of the extent to which students master each material that has been delivered by the teacher (Riinawati, 2021). Another opinion states that although student's learning approach can be classified into 3 types, indicators of student learning success that are commonly applied in the perspective of external academic parties are commonly only grades, not the maximum student mastery of each material or the quality of the tasks that have been done (Santosa et al., 2020).

Student learning achievement will not be maximized if it is not balanced with changes and developments in better teaching and learning methods. Change is one of the things that cannot be separated in life. Over time, everything in this world continues to experience developments and changes that are expected to have a positive impact on humans. However, in this time of the COVID-19 pandemic, the majority of people do not have the readiness to deal with situations that occur so that all sectors of life experience sudden and uncontrollable changes. One of them is the education sector which has undergone major changes during the COVID-19 pandemic.

The changes experienced by the education sector are numerous and complex. Changes in teaching and learning activities that were originally done offline (face-to-face in class) which then had to be online (on the network) greatly affected student learning achievement. The maximum teaching and learning process should be able to create maximum learning achievement as well. However, in the teaching and learning process during the COVID-19 pandemic, teaching staff and students are very difficult to adjust the learning pattern that used to be classical classroom then suddenly has to be online. This forces educators and students to be familiar with technology, and it is somewhat difficult to be generalized as ready. Not to mention internet network access in some areas which cannot support the teaching and learning process optimally.

SMK Negeri 1 Petang (Vocational High School no. 1 Petang) is one of vocational high schools in Bali in the field of agriculture and tourism sector. It is located in Petang District, Badung Regency. Online teaching-learning process (called PJJ) has been done almost one and a half year (until December 2021, as planned). Sudden changes in the way of teaching and learning also greatly affects the learning achievement of the students. Being one of the best agricultural vocational high schools (SMK) in Bali, and as one of the schools that prepares the generation who will continue the conservation of agriculture in Bali, it is very important for students to get maximum learning experiences and direct practices to support them to become future agriculture experts and practitioners. Therefore, it is important to conduct research on changes in student achievement at SMK Negeri 1 Petang during the COVID-19 pandemic.

This study aims to find out any changing aspects, influencing factors and any efforts that have been made by related parties (teachers, students) to maintain students' achievement, especially on report cards during the COVID-19 pandemic. This research is expected to provide insight into the changes that occur in the teaching and learning process during the COVID-19 pandemic, especially in highschools.

Scope of Research

This study only describes in detail about changes in learning achievement, the obstacles encountered and the handling efforts to maintain student achievement carried out by both teachers and students during the COVID-19 pandemic at SMK Negeri 1 Petang. Researchers do not describe other things beyond the purpose of the study.

Literature Reviews

There are several previous studies that were used as a basis for reference concerning changes in learning achievement. Riinawati (2021) discovers a positive relationship with high concentration between student learning concentration and student achievement during the COVID-19 Pandemic at Karang Mekar State Elementary School, Banjarmasin. Setiyowati & Arifianto (2020) finds that the pattern of pedagogic competence which refers to the readiness of teachers and the process of students in accordance with the theoretical description states that there is a significant impact on student achievement and problems will arise when the teacher does not want to use technology. According to them, pedagogic competence has an influence on student's achievement as much as 63.8%.

Jannah, *et. al.* (2021) conducts a quantitative research with ex-post facto research method by using simple regression. The results shows that there is a significant relationship between study habits and learning achievement and there was a significant relationship between learning motivation and learning achievement in science subjects in grade IV SDN Ngagel 1/394 Surabaya during the COVID-19 Pandemic.

A question now rises whether the same phenomena happen in high school. It is necessary to study more deeply about changes in student achievement in terms of report cards that occurred during the COVID-19 pandemic, especially at vocational high schools. It is due to the stuents' necessity to conduct direct observation, practices and internships.

Research Methods

This research was conducted at SMK Negeri 1 Petang which is located in Petang District, Badung Regency, Bali Province. This research involves 50 students whose report card grades were compared and five teachers for in-depth interviews. Ten students were also invited for further interviews based on the answer they had written on the questionnaire. The research method used is the ethnographic method, conducting in-depth and detailed surveys. This research was conducted using in-depth interviews to obtain the most accurate data while still implementing health protocols during the COVID-19 pandemic.

Results and Discussion

From observation, documentation and in-depth interviews that had been conducted at SMK Negeri 1 Petang, it is known that there have been many changes in the transition to the teaching and learning process during the COVID-19 pandemic. Since February 2020 until currently April 2021, SMK Negeri 1 Petang has been implementing distant learning system (PJJ). Due to the unpreparedness of the teachers and students, the early implementation of the distant learning system faced many obstacles from both teachers and students which ultimately affected the students' learning achievement.

The observation was done in three months, beginning from January 2021 to April 2021. Several interviews with selecter students and teachers were conducted in details.

Observations were also conducted when teachers did teaching-learning processes on the internet. Changes on learning habits and obstacles related to teaching-learning process positively affect students' learning achievement and the fulfillment of the learning indicators, especially those reported in the student's report cards every semester. We have formulated major changes and obstacles faced by both students and teachers during the distant learning process.

1. Very Drastic Changes in Academic Values on Report Cards
Facing the challenges of Distance Learning (PJJ) is not an easy thing for both the teacher and the students themselves. There are many obstacles faced by students starting from the facilities that support the teaching and learning process, the ability to understand the material provided with a very new method for them and the willingness of these students to adapt to the learning process during the COVID-19 pandemic, all of these things greatly affect learning outcomes. them every semester. At SMK Negeri 1 Evening itself, daily activities and values during the learning process are important points that are used as benchmarks before the final test score in giving grades on report cards. In the implementation of this teaching and learning process, many students are less active in discussions and other learning processes which automatically affect the scoring of the student report cards.

2. Changes in Behavior and Student Attendance in Every Lesson
When Distance Learning (PJJ) begins to be implemented, it is certain that the dominant activity will be carried out online and it is very rare to be able to meet face to face, so that students have more flexibility in behaving according to their wishes. Code of conduct or manners during the teaching and learning process is one thing that is very important to note because learning is not continuous about academic values but also how students can form character and courtesy to others. At SMK Negeri 1 Evening itself at the beginning of Distance Learning (PJJ) all students were very enthusiastic but, over time there were some students who began to be unresponsive and less appreciative when the teacher explained the material, sometimes even using poor speech when asking or answering questions posed by their teacher. There are many students who start not attending classes that are held online for various reasons, ranging from their conditions that are not possible or their learning intentions are starting to decline and choose not to take classes that are held.

Some of the common obstacles experienced by teachers and students that greatly affect student achievement and the efforts that have been made to maintain student achievement during the COVID-19 pandemic at SMK Negeri 1 Evening include:

1. Unstable Internet Network
Students and teachers at SMK Negeri 1 Evening come from many areas even outside Badung Regency, namely from Buleleng Regency, Bangli Regency and some are from

Tabanan Regency, as well as the residences of the teachers. The internet network in their area is not the same as the others and is mostly unstable, this causes the teaching and learning process to be hampered, one of which is the implementation of live learning through the zoom application or other applications. To deal with this problem, teachers at SMK Negeri 1 Evening provide learning materials via YouTube, and Google Classroom and occasionally via the Zoom application when the internet connection supports it. . The students get used to looking for a place to study with a good internet network so that they can take part in learning to the fullest.

2. Lack of Ability to Use IT (Information and Technology)

When Distance Learning (PJJ) is started, the utilization of technology will be higher. Technology is one of the main supports for the success of education in the era of the COVID-19 Pandemic. However, at SMK Negeri 1 Malam both students and teachers are not fully accustomed to using technology. At the beginning of Distance Learning (PJJ) the teacher still had difficulties in how to convey the material, as well as the students still had difficulty using several applications such as Zoom and Google Classroom. To deal with this problem, teachers and students at SMK Negeri 1 Petang motivate themselves to learn more about the use of technology. The teachers are not in a hurry in providing learning and are ready to listen to complaints from their students. Students who still have difficulty using technology will try to find solutions on the internet or YouTube in addition to asking the teacher about the learning problems they face.

3. Extravagant and Expensive Internet Quota

To support Distance Learning (PJJ) to be carried out optimally, sufficient internet quota is needed as one of the supports for smooth internet. The Ministry of Education of the Republic of Indonesia has distributed Learning Quota assistance to support the teaching and learning process, however, this is still not fully able to help because not all applications can be accessed using the Learning Quota. At SMK Negeri 1 Petang the teachers found that many students did not attend class on the grounds that their internet quota was depleted. The high price of internet quota makes it difficult for students who are in a bad economic condition during the COVID-19 pandemic to buy. To get around this, students will look for Wi-fi, using internet quota only for important things related to learning, many of these SMK Negeri 1 Malam students work on holidays so they can buy internet quota.

4. Lack of Material Understanding

With a very new teaching and learning method which is usually face to face which is then online (in a network) it causes many students to not understand the material presented. At SMK Negeri 1 Malam, many students do not understand the material but are reluctant to ask questions, especially on subjects that are considered difficult, such as Mathematics. Efforts are being made to deal with problems from teachers in addition

to creating virtual teaching methods that are easy for students to understand, teachers will ask and provide questions again as a way to find out the extent of students' mastery of the material that has been given. From the students themselves, apart from asking the teacher about material that they have not understood, students use the YouTube application to find information explaining material they do not understand.

5. Learning Support Facilities That Are Not Functioning Well

At SMK Negeri 1 Evening in the implementation of Distance Learning (PJJ) during the COVID-19 pandemic, several learning applications were used. The material is sent in the form of files and videos that must be downloaded, for students who only have learning support facilities such as cellphones with minimal storage space, it is very difficult. With the economic situation during the COVID-19 pandemic which was very down, it was very difficult for students to buy other learning support items. Actions taken by students to deal with this problem are sorting files stored on their cellphones, deleting files such as photos, documents and applications that are no longer needed in order to provide space for other learning materials. Students who have a Flash Disk or other Gadget will move some important files to the Flash Disk or Gadget to be safe and maximize the performance of the cellphone when used for learning.

6. Unfavorable Social Environment Conditions

During Distance Learning (PJJ) all students will spend more time at home with their families. Parents or families who are not used to seeing their children study at home and then have to fully study from home during the COVID-19 pandemic sometimes cause parental distrust of children. Is it true that their children study or just play, not to mention that the family environment is not very supportive of children to learn to the fullest. Helping parents is one of the obligations of children, but sometimes this obligation takes up all of the child's time so that they cannot follow the lessons properly. Several steps were taken by students to solve this problem, namely by building good communication with their parents. Telling the condition honestly that following learning from home is very important and they are not playing but still learning like in school. Make an agreement with parents that on holidays or when the child does not get assignments will help parents' activities, but beyond that the child must focus on learning.

7. Increased Boredom and Stress

During the COVID-19 pandemic, everyone, including students, is encouraged to reduce gathering activities that can trigger virus transmission. During learning from home, students have experienced many obstacles, meeting the same people every day causes boredom and leads to stress. At SMK Negeri 1 Malam most students experience boredom and excessive worry caused by the many obstacles they have experienced. To relieve this situation, students begin to build good communication with parents and other family members, tell stories about the problems they are having, share experiences

and problems with friends, this is one of the activities that can be done to relieve the burden of existing thoughts. When students can open up and communicate with family and other closest people during this COVID-19 pandemic, they will get many solutions for every problem they are facing.

Conclusion

Distance Learning (PJJ) is one of the government's steps to reduce the transmission rate of the COVID-19 virus. The implementation of Distance Learning (PJJ) also provides opportunities for the world of education to be able to adapt in all situations while still trying to provide learning materials to the maximum. In the teaching and learning process during the COVID-19 Pandemic, there were many changes, especially in student achievement, including existing obstacles.

Based on the results of the study, it was found that the teaching and learning process at SMK Negeri 1 Petang during the period from February 2020 to October 2021 still took place online although with many obstacles faced. There are several changes in student achievement, especially academic achievement in the report cards every semester at the school, including: 1) Changes in academic scores on report cards are very drastic; 2) Changes in behavior and student attendance in each lesson. Changes in student achievement are strongly influenced by various obstacles in the teaching and learning process, including: 1) Unstable internet network. Efforts to overcome this are by looking for a place with a stable internet connection, the teacher provides material, one of which is YouTube media so that it can be accessed at any time; 2) Lack of ability to use IT (information and technology. Overcome by studying technology more deeply; 3) Internet quota that is wasteful and expensive. Overcome by using internet quota for important things related to lessons and looking for Wi-Fi if needed; 4) Lack of understanding of learning materials. Overcome by asking the teacher again about the material that is not understood and looking for additional explanations on the internet; 5) Learning support facilities that are not functioning properly. Overcome by providing mobile storage space for learning materials, deleting or moving files that are not needed; 6) Unfavorable social conditions; 7) Increased boredom and stress. Constraints 6 and 7 can be overcome by being open in communication with other people, especially families and being open about the obstacles they face.

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