COMMUNITY SOCIAL SOLIDARITY MODEL AND STRATEGIES FOR MAINTAINING MENTAL HEALTH DUE TO THE IMPACT OF THE COVID-19 PANDEMIC BASED ON THE LOCAL WISDOM OF THE BANYUMAS COMMUNITY-CENTRAL JAVA PROVINCE-INDONESIA

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Abstract

In December 2020, Indonesian people were still shaken by the corona virus (COVID-19) pandemic. The government is trying to deal with this outbreak. So far, the emergency public activity restrictions (*PPKM Darurat*), level 1-4 has been extended several times. The number of positive COVID-19 patients is still relatively high, although the number continues to decline, so that anxiety among the public is still visible. It affects people's mental health. The Banyumas Regency Government has made every effort to overcome this problem, but has not succeeded because there are still a lot of people who do not care about handling COVID-19. This studyaims to (a) map interaction problems in dealing with the corona virus, (b) social solidarity and (c) strategies taken to maintain mental health. The method of the research is qualitative with an embedded-case study, female informants from *dasa wisma* (a group consisting of 10-20 family heads that are close together), people infected with the corona virus, neighborhood unit (*RT*) officers. The informant collection technique is purposive sampling, data was taken by in-depth interviews, focus group discussions and observation, while the analysis used is interactive analysis. The results show that the social interactions of rural and urban communities in responding to neighbors who are positively infected with COVID-19 are different. Rural communities tend to "isolate" people affected by COVID-19 because they still have a relatively low understanding of COVID-19, while urban communities tend to be more open. In general, thesocial solidarity that is built is relatively the same, namely mechanical solidarity with different technicalities according to the situation and conditions of the surrounding community. Social solidarity built on "*jogo roso* and *jogo tonggo*" (neighbors respect and care for one another), the strong role of *dasa wisma* and PKK (Family Welfare Movement) women team in neighborhood unit level (*RT*). The strategies taken to maintain the mental health of people affected by COVID- 19 and the surrounding community in general are taking a religious approach, getting closer to God, watching YouTube videos, reading the Quran, listening to religious lectures on TV, readingbooks about COVID-19, drinking herbal ingredients and thinking positively. To support the health workers, the women from *dasa wisma* are trained and equipped with the basic skills of checking temperature, blood pressure, oxygen saturation and supervision. The implications and roles of *RT* and *RW* (community units) administrators are further enhanced in socializing the understanding of the corona virus by implementing crisis management.

Keywords: social solidarity: mental health: local wisdom

1. INTRODUCTION

The Corona virus pandemic has made major changes and created uncertainty in life, the necessity of isolating oneself from outside and the uncertainty of when the corona virus outbreak(COVID-19) will end affects the level of concern in society and will affect socially and psychologically, such as stress, depression, anxiety, social conflict.

Further developments, in medical field, the central government, especially the Ministry of Research and Technology (*Kemenristek*) allocates funds in 2021 up to Rp. 300 billion for the development of the Red and White vaccine (named after the nation's iconic red-and-white flag). Although this budget is very low, but there have been real efforts from the Ministry of Research and Technology for several stages, namely the first is research stage in laboratories including animal testing, and the second is budget support for human clinical trials stages 1, 2, 3 while the stage of vaccines production and distribution is outside the duties and functions of the Ministryof Research and Technology (BPS, 2020).

In December 2020, the condition of Banyumas Regency was included in the red zone category, with a high risk of transmission, originating from family clusters. Data as of December 4th, 2020 showed the number of positive COVID-19 patients (2,354), recovered (1,304) and died (4.07%, already approaching the maximum determined by WHO which is 5%), on average (8.41%), while the average positive (111 people). The average death is (7 people, and the average age of death is 50 years and over accompanied by various diseases, including high bloodpressure, diabetes mellitus, heart disease, shortness of breath and so on) (Banyumas Health Agency, 2020).

The conditions due to the corona virus pandemic

in Banyumas Regency have a temporary and even permanent impact on businesses due to the physical distancing policy to break the chain of transmission of the corona virus, thus affecting workers in the area. This physical distancing policy was also followed by the implementation of Work from Home (WFH) by a number of offices and businesses.

In order to start the "New Normal", the Regent of Banyumas made a policy for residents under 45 years can may work in the offices/companies during the COVID-19 pandemic, it meansthey are obliged to WFH. However, it is necessary to pay attention to the level of health towards the environment and adherence to health protocols and prevention of transmission by each individual.

However, in subsequent developments, it is indicated that the level of community compliance in Banyumas Regency in wearing masks and keeping a distance decreased in the November 2020 period, so that the transmission of COVID-19 in Banyumas Regency increased significantly. The trend of increasing positive cases of the corona virus is due to the fact that it coincides with the long holiday period in November 2020.

Such conditions have caused problems in the community, both in rural and urban areas,in terms of the interaction of people's behavior in daily life due to community members affected by COVID-19, and also social solidarity in dealing with people affected by COVID-19, various efforts have been made by women, especially the member of *Dasa Wisma*. Of course, the problems of social interaction that occur in urban and rural areas are different. The emergence of excessive anxiety and lack of understanding of knowledge about the corona virus has caused problems such as "isolation", "anxiety", social interaction, and

"social conflict" so that it affects the mental or social health of the community. For this reason,

the problems in this study are (a) how is the social solidarity of the community against the COVID-19 pandemic, and (b) what are the strategies based on local wisdom in the Banyumas Regency that have been, are being and will be carried out by the female member of *Dasa Wisma* in order to maintain mental and social health so that the community does not experience "social diseases".

1. PURPOSE OF WRITING

2. **This study aims to (a) examine the social**

solidarity of the community towards COVID-19

sufferers in the area where the community lives,

based on the local wisdom of the community,

(b) examine social and psychological strategies in handling mental and social health of thecommunity in the pandemic era of the COVID-19 disease outbreak in Banyumas Regency area.

2. METHOD

This study explores qualitative descriptive data and uses content analysis to examine social solidarity with COVID-19 sufferers and strategies for maintaining mental health based on local wisdom in the Banyumas Regency area. This study took several informants, namely (a) female members of *Dasa Wisma*; (b) *PKK* (Family Welfare Movement) in neighborhood unit level (*RT*), (c) neighborhood council; (d) the COVID-19 Task Force (*Satgas COVID-19*) at the village/ward level; by purposive sampling. The analysis used is an interactive analysis of theMiles and Hubberman model. The procedure includes the following: (a) data collection; (b) data reduction; (c) data presentation; (d) drawing conclusions. Meanwhile, data validation was carriedout using source triangulation (Maleong, 2016).

3. RESEARCH RESULTS

Findings of Behavioral Interactions, Social Solidarity, Strategies to Maintain Health Mental Based on Local Wisdom of the Banyumas Community.

Table 1. Mapping Analysis of social interaction model, social solidarity and strategies for maintaining mental health, between rural and urban communities.

Society Typology	Social Interaction	Social Solidarity	Strategiesfor Maintaini ng Mental Health for Covid-19 Positive Patients	Strategies to Maintain Mental Health for Local Residents
ural Area	Villagers tend to be closed and seem alienated. Communication through the sermongroup onWhatsApp. *Jogo tonggo* and *jogo roso* (care for and respect each other).	Mechanic : gemainsc aft of locality and gemainsc aft of blood. Providing various types of food, cooked and raw vegetable s in turns from *dasa wisma*.	Get closerto God. Listen to religious lectures on TV.	Eliminating anxiety, neighborho od council gave briefings about COVID-19. Cleaning gardens, plants, houses.
B. Urban Area	Tend to beopen, not alienating. Communication via WhatsApp groups.	Mechanic : gemainsc aft of locality, gemainsc aft of main and gemainsc aft of blood. Organic: *Geselscaf t.* Providea variety of cooked food, bread, cakes, and money during the period of self-isolation, from *dasa wisma*, families and relatives.	Read books about COVID-19. Watch Youtube. Eat and sleep enough. Maintain immunity by seeinggood news. Don't let the mind be afraid of death. Divert attention from the news of the COVID-19 pandemic.	Neighborhood council disseminate understandi ng about the corona virus outbreak inWhatsApp groups.

3.1. Social Solidarity Conducted by Residents Against Neighbors Positively Infected withCorona Virus (COVID-19)

Social solidarity can be seen with social care. The forms of social care include

(a) devotion,

(b) kinship,

(c) help,

(d) sense of belonging,

(e) empathy,

(f) discipline,

(g) tolerance,

(h) cooperation and

(i) justice.

In a community group, basically the individual

merges into a part of the group. Therefore, the interests of each group will take precedence over the individual interests. This also affects the social solidarity that is built from these individuals and groups. Social solidarity and social networks are part of social capital, as an important capital for a group in maintaining its group in order to achieve its goals. Social capital is present as an alternative to other forms of capital such as financial capital, human capital and cultural capital (Fathy, 2019). According to Field in Fathy (2019), social networking is an important aspect and becomes the basis for building social cohesion because it leads to cooperation to gain benefits. Likewise, social solidarity, depending on its interests, whether it is dominated by mechanical solidarity or organic solidarity.

The handling of the COVID-19 virus pandemic has proven to be effective if it is based on science and local wisdom by implementing the principles of crisis management. For example, in the case of handling the corona pandemic (COVID-19) in Jakarta. The decline in COVID-19 cases in Jakarta was quite successful, because it had reached 105% of the target. Anies Baswedan, the Governor of Jakarta, also stated that the decline in COVID-19 cases in Jakarta was a result of the implementation of *PPKM* (emergency public activity restrictions) and community participation with local wisdom. This crisis management is indeed very effective to help deal with the COVID-19 pandemic. Crisis management is the handling of the COVID-19 virus pandemic by involving community participation based on existing local wisdom, increasing mechanical social solidarity and being multicultural, multi-ethnic and so on. This is the social capital in dealing with the COVID-19 pandemic non-medically.

In line with Jakarta Governor's program on crisis management, the National Coordinator of the Humanitarian Solidarity Forum (FSK) also agrees and appreciates the people who have been participating in helping the government to the best of their ability based on the existing capacities of the community. The COVID-19 pandemic has begun to be discussed as being endemic, which requires all citizens to be prepared to live together with the virus for a long time in the future. Marathon readiness, and mutual help, mechanical solidarity between citizens is important to be conditioned by exploring local potential in the form of local wisdom of the community as social capital in dealing with COVID-19. Even though it is difficult and all possibilities can happen in the future, all people and the government must always be optimistic. Indonesian people are generous people, like to help others. This generosity has received recognition by placing Indonesia as the most generous country in the world according to the Word Giving Index (FSK, 2021). The following is the narrative of the informant with the initials TRW, a civil servant who lives in a housing estate.

"...When the next-door neighbor was infected, we supplied groceries and fruit. When they are hospitalized or isolated in Baturraden, we only monitor through photos or videos they send while encouraging each other (because I don't use WhatsApp, so I see information via WhatsApp belonging to my husband or child). When they go home and still have to self-isolate, we as neighbor unit residents (even some residents from outside the neighbor unit) provide food in turns until they are declared healthy. When our family was infected, at noon it was announced in the community unit's group WhatsApp, and that afternoon the next-door neighbor who is also a member of the COVID-19 task force (*gugus COVID-19*) immediately brought honey, milk, and vitamins. In the afternoon we were provided with food for those who were positive for COVID- 19. The next day, when the number of infected members of our family increased – all except me and my baby grandson – our whole family was sent three meals a day by the neighbor unit's housewives. In addition, some neighbors also sent food, fruit, cakes, honey, etc. Really, I don't feel alone facing this test..."

Other information was also conveyed by an informant with the initials SL, a civil servant and a member of dasa wisma Berkoh, stated as follows.

"...When first there were residents who were infected with 3 people at once (and one domestic worker) in one family and were treated at the hospital, the residents took the initiative to create a new WhatsApp group (without the patient's family) to facilitate the coordination of actions that needed to be taken. The group was named "F1 Support", taken from the name of the alley / housing block. At that time, assistance was given by sharing the task of making daily meals for the first week. Every day there are two housewives in charge and the menu is set. But in reality, the

patient's family refused the daily food assistance because there were quite a lot of vegetables in the refrigerator. In the end, the assistance that was initially provided in the form of cooked food was given in the form of money. There are two budget posts issued by *Dasa Wisma*. Social post 1 is a fund from a monthly fee of Rp. 5,000 which is allocated to visit sick residents. For one time to visit a patient, Rp. 150,000. Social post 1 is a fund from a monthly fee of Rp. 5,000 which is allocated to visit sick residents. The funds spent for one time to visit the patient is Rp. 150,000. Meanwhile, Social Post 2 comes from the 10 thousand contribution is issued only during emergencies, for example helping families who have experienced loss (help set up the tent or provide food for gravediggers and so on), including the COVID disaster. With this fee method, there will be no more withdrawals of funds, except for special conditions such as circumcision, marriage that doesn't not hold special celebration. Likewise, when a family is affected by COVID, residents give gifts from routine funds of Rp. 150,000 in the form of snacks, and special funds used to buy basic necessities, no longer cooked dishes..."

Solidarity itself is the most important thing in society. The importance of solidarity in the sociological perspective is a tool to achieve a goal and intimacy in social relations. Intimacy itself is a relationship that can make individuals feel comfortable in their group or environment because basically solidarity itself leads to intimacy in relationships (Hasan, 2015). When doing social relations in *gotong royong* (mutual cooperation) activities, it will support an atmosphere that can be felt by members of different communities to expand their social networks. This information is supported by a statement from an informant with the initials SM who lives in a rural area stating the following.

"...In here, *Mas*, it came from the *jogo tonggo* (take care of neighbors) program which takes care of people affected by COVID. If someone is affected by COVID, the community provides assistance in the form of food, medicine, or fogging. Those who are infected with COVID are not allowed to leave the house. So they were told to self-isolate. Yes, indeed, *jogo tonggo* was established everywhere, because it's takes to care for those who affected by COVID. But yes, Mas, the assistance cannot be given in full during self-isolation, most of them even get help fromoutside, such as from one of the

offices, I forget where it came from. Furthermore, this *Jogo Tonggo* activity, was coordinated by a *Carik* (village secretary), Mr. Mul. He is always there to help. If there are victims who need help, they must report them to *Jogo Tonggo*."

Based on several statements from the informants above, it appears that the surrounding community works hand in hand without paying attention to profit and loss and other interests in dealing with the COVID-19 pandemic. In other words, mechanical solidarity tends to be more dominant than organic solidarity in dealing with the COVID-19 pandemic. The *jogo tonggo* (take care of neighbors) and *jogo rasa* (respect each other) programs are social concerns and basically the types of social care includes (a) caring for joy and sorrow, full of love, (b) family service and selfless help and other interests, (c) personal and collective concern, (d) a sense of responsibility for the fate of fellow human beings, (e) concern for emergency and urgent conditions, (f) life compatibility and harmony among human beings, (g) tolerance , cooperation and justice in dealing with fellow neighbors without distinguishing elements of *SARA* (ethnicity, religion and race). When citing the theory of environmental ethics, it appears that ecocentrism is very prominent, where in maintaining harmonious relationships, humans pay attention to the situation and conditions of living things around them, and do not arbitrarily and sustainably maintain the harmony of life today.

3.2. Strategy or Community Efforts in Facing the COVID-19 Virus Pandemic and Maintaining Mental Health based on Local Wisdom.

The Covid-19 pandemic is still ongoing, although the number of people infected with the corona virus has tended to decrease. Various parties work hand in hand to express their thoughts in overcoming the pandemic, including culturalists. Culturalists try to contribute from a cultural approach, as stated by Father Aloysius Budi Purnomo, assessing that the Covid-19 pandemic must be accepted with humility and optimize the local wisdom that exists in the community.

According to Father Budi, the wisdom referred to in this context is that the pandemic must be accepted with humility. When a pandemic occurs, it must be accepted sincerely and humbly, don't

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panic, but also don't be "*ndablek*" (ignore). Furthermore, this pandemic is also not necessarily treated with medical treatment alone, but can also be handled together with the local wisdom of the local community. Philosophically, pandemics cannot be separated from social reality as a whole, because the current tendency of modern humans prioritizes specialization or narrowing. However, not all of them can be handled by technocratic medical specialists, such as specialist doctors.

Furthermore, Father Budi, seeing that the COVID-19 pandemic is quite terrible. In the principle of interconnectedness, it is impossible today to be separated from local culture, religion, faith, and philosophy in the past. When humans are controlled by certain paradigms, such as the technocratic paradigm, then what happens is panic because they forget aspects of local culture (Father Budi, 2021).

The strategy to overcome the current COVID-19 pandemic, according to Amiduddin (SM: February, 2021), is to build communal immunity to overcome COVID-19. He argues that there are 2 (two) choices for the way of thinking of the Indonesian people who have a collective local culture in responding to the corona virus (COVID-19) outbreak, namely: First, is the rational model or rational thinking. This model holds that there is a group of Indonesian people who tend to be WHO centric who always obeys the recommendations of the world health agency. However, such group are not too numerous, and this group includes rational thinking. The second group, is a group that still adheres to the mindset of the magic religion model. They assumed that the corona virus (COVID-19) outbreak is not just a medical phenomenon, but there is a non-medical phenomenon. These two perspectives exist simultaneously in the environment around us. So there are two different views that this corona virus outbreak is seen as a pandemic from a medical point of view, then there are those who view that this corona virus is a *pagebluk* (epidemic), viewed from another phenomenon, namely magic religion model (Amiduddin, SM: Feb 2021).

WHO implements vaccinations to prevent the corona virus. This vaccine is to form herd immunity, which is to reduce the corona virus (COVID-19) by creating group immunity. Group immunity with friendship, group immunity can

also be achieved by helping each other or protecting people from viruses, not by exposing them to viruses. Vaccines train the immune system to create disease-fighting proteins (antibodies). To build herd immunity, other concepts must be balanced, namely communal immunity. At the beginning of the vaccination program, many people were still afraid when they heard that they would be vaccinated, but over time, they consciously wanted to be vaccinated in droves. In fact, for every vaccination program, within about 5 minutes since registration was opened, 1000 doses of vaccines were used up, so many people did not get the vaccine.

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Building communal immunity cannot be conducted with vaccines alone, but requires solidarity and mutual cooperation in the community based on local wisdom. Local wisdom of each region has its own way to strengthen communal immunity. Furthermore, if in Islam, PBNU (NU central board) says to deal with this corona virus, it is necessary to use *qunut nazilah* (a prayer recited when Islamic community faces calamity) in every *shalat*, this is done to bring peace in dealing with this corona virus.

Facing the current corona virus (COVID-19) outbreak, it is necessary to build a community by understanding together the corona virus (COVID-19) based on local wisdom in a cultural sense. Surrender and sincere to God, keep wearing masks, keep your distance, don't panic, stay away from crowds, don't ignore, so that immunity increases. This will be a strength inthe face of the pandemic. *Insha Allah* (God willing), if this is done well, the pandemic can end soon. Public awareness to see the pandemic comprehensively changes the view that this pandemic is not suffering, but people must live side by side with COVID-19. As mentioned by dr. Alex Jusran in a webinar themed "The Role of Culture in Facing COVID-19 through Zoom Clouds Meeting, 2021. That in the face of the corona virus, which does exist, one must not panic,and cannot ignore this, responding to this pandemic in a healthy manner with a cultural approach to local wisdom. So far, according to him, the concept of medical health is considered lame because it focuses on curative actions, while preventive measures are neglected. Now is the time to choose to build public awareness back to the origins of local culture or local wisdom, back to the story. In current conditions, what is meant by being cultured is responding to this epidemic with resignation.

This resignation is strength, referring to the knowledge of *mangku.* In Javanese letters, there is the letter "pangkon" which can make the letter above it lose its vowel. So, in Javanese philosophy, there is a term that something that is raised or exalted will die. This term means that Javanese must always do good and be patient, should not be rude and hasty in dealing with something. That's the best way to deal with this corona virus outbreak. In contrast to the opinion of cultural practitioner, Anis BaAsyin, who stated that humans position themselves as the center of the universe, so that when this pandemic hits them, their reaction is excessive. The universe that should serve humans, they are so powerful over the universe. Meanwhile, when facing this COVID-19 pandemic, humans do not have any power. The next opinion, Father Aloysius Budi Purnomo (2021) suggests that we need to rely on the power of God. *Sak beja- bejane wong, kuwi wong kang eling lan waspada* (the lucky person is the one who is always alert). The COVID-19 solutions make people being individual and selfish. Handshakes and physical closeness are not allowed, including worship activities that are concurrently restricted. Local wisdom is marginalized by WHO rationality. Therefore, in this strategy model for handling the corona (COVID-19), we should re-strengthen local wisdom, because this is a social capital that has tremendous power in warding off the COVID-19 pandemic.

The results of the study stated that the strategy to strengthen the solidarity of residents in the neighborhood, as stated by TRW, a civil servant, who lives in housing, regarding the strategy of strengthening social solidarity as follows:

"... Strategies or efforts to strengthen social solidarity among residents, all residents livingin housing are immigrants, so we are aware that our closest relatives are neighbors. There is no other choice but to care for each other and share in hardships and joys, especially when facing a pandemic. Usually, we pay according to our ability, including when helping people who are infected with Covid-19".

Furthermore, regarding strategies or efforts to strengthen the immune system physically for residents who are not affected by COVID-19, as stated by SKR, are as follows.

"As is well known, to strengthen the immune system are eat and rest enough, eat lots of fruit or

vitamins, and sunbathe regularly. It should also be enough exercise but I didn't do it. I clean the house instead of exercising."

Another strategy to strengthen the immune system is to drink herbal drinks such as

a)   drinking spices;

b)   drinking *empon-empon* (package of spices to make drink) herbal medicine,

c)   gargling with warm water with salt,

d)   drinking hot ginger,

e)   drinking coconut water mixed with salt water, lime juice, and honey.

 Other strategies that are carried out are by

a)   sunbathing during the day for about 20 minutes, between 10.00 -11.00 am,

b)   exercising during the day to move the body,

c)   inhaling hot steam mixed with eucalyptus oil,

d)   inhaling hot steam mixed with liquid soap.

The next strategy or effort put forward by the informant is to increase the body's immune system so that mental health can improve and avoid the corona virus, as stated by one of the ST informants as follows.

"   People say, COVID-19 can be conquered by fit and happy people. So besides surrendering to

God and increasing my stamina, I also entertained myself a lot. Because my husband and I took refuge elsewhere, I had a lot of "me time" (time for myself.) I can entertain myself by watching the You Tube channel or looking for any news/information that I like, also buying flower plants to stay happy. Of course, my grandson was a matchless solace. Anyway happy"

Strategies or efforts that have been and are being carried out by residents in order to reduce psychological stress so that "depression" does not occur are as follow:

"W h e n five members of my family were infected with COVID-19, I should have been under a

lot of stress but thank God I didn't experience it. I always say to myself, "Thank God, Rin, you're healthy. It means that Allah chose you to take care of your family and you are able to do it!" *Alhamdulillah* (all praises to God), blessing from Allah, through the helping hands and prayers of friends, neighbors, and relatives that time has

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passed. ".

Strategies or efforts to reduce excessive levels of anxiety as a result of news about the corona virus disease outbreak – COVID-19 on various social media.

Based on the research results of a psychologist named Diah Setia Utami (2021) about maintaining sanity in the midst of the COVID-19 pandemic, about psychological problems in the midst of the COVID-19 pandemic in the Java Island Region, by taking samples of respondents inthe West Java (24%), Jakarta (17.7%), East Java (13.4%), Central Java (12.4%), Banten (7.2%), the number of women (72%). Results of 182 self-checks on the PDSKJI post-traumatic symptom check list-sicilian version 17 website, showed that 85% of respondents were women aged at least

16 years. Post-traumatic stress symptom that stand out are the residents feel distant and separated from other people, residents feel constantly alert, careful on guard. Indeed, everyone has the ability to deal with stress, but there are people who cannot adapt to current conditions and situations. Data shows that 80% have symptoms of post-traumatic stress due to experiencing or watching unpleasant events related to COVID-19 on a TV screen. Other results showed that 51%never felt depressed and 49% had depression. Based on the data, there are 19% of people who have thought about committing suicide within a few days in 2 weeks, 12% of people half the time in 2 weeks experiencing depression and 19% of people almost every day overshadowed by death and want to commit suicide. Of the total number of respondents, 49% of people felt depression and suicidal ideation, while 51% of people did not feel suicidal. Another result showed that 31% had psychological problems, 69% had no psychological problems. Furthermore, 68% feel anxious about the Covid-19 virus and 76% feel depression, and 77% feel psychological trauma (Dyah Utami, 2021).

At the research location, it was found that there were families who felt "parno" (paranoid)about COVID-19. They do not dare to attend celebrations, children who live outside the city do not dare to return to their hometowns and do not dare to come visit their parents. As compensation for overcoming depression, many respondents watch sermon through YouTube.

Based on the results of this study, it can be interpreted that many people are experiencing psychological problems in dealing with the corona virus outbreak because various news on TV reporting about the number of corona patients who have died are increasing day by day. This causes depression in the community, some even think of wanting to commit suicide and for a few days they experience fear of death. However, along with the implementation of PPKM and the 5M program (mask-wearing, handwashing, social-distancing, stay away from crowds, reduce mobility) which are evaluated and extended every week according to their condition, trauma and depression tend to decrease. According to data in August, after the implementation of emergency PPKM, starting on July 3rd, 2021, continued with PPKM levels 1-4 and so on, COVID-19 cases tend to decline. Even those who were positively infected with the corona virus on August 31st, 2021 amounted to around 10,534 people, while those who recovered were 16,781 people in the thousands, those who died increased by 533 people, although the data from day to day always fluctuates.

The strategy to maintain mental health from the coronavirus (COVID-19) pandemic, according to a psychologist, Lisa Damour (2021) is (a) realizing that anxiety is something natural. Anxiety is a normal and healthy function that we must be aware of from the corona virus (COVID-19). Remember, there are many effective things that can be done to keep ourselves safe and feel more in control of our circumstances. Remember health protocols by doing the 3 M that stands for *menggunakan masker* (mask-wearing), *mencuci tangan* (handwashing) and *menjaga jarak* (social-distancing). (b) Look for diversions. In this case, avoid watching and hearing bad news about the corona virus (COVID-19) too much. This diversion is a good way, so that we are always mentally happy, and finally find balance in life. Positive diversion can be done by maintaining plants, keeping pond fish, watching YouTube, listening to religious lectures, exercising, cleaning the house where you live. (c) Find new ways to communicate with your friends, relatives, neighbors. (d) Focus on yourself, in this case make it a habit to read various books. If there is a painful feeling, then do not avoid it, but try to get through it. (e) Dive into your own feelings. (f) Be kind to yourself and others.

Strategies or other efforts to maintain mental health so as not to experience non-psychotic

mental illnesses such as depression, personality disorders, such as antisocial personality, generalized anxiety disorder, phobias, panic attacks and obsessive compulsive disorder (OCD), itis necessary to pay attention to the following: a) respect yourself, for example by not comparing yourself with others, (b) try to always see the positive side of a problem, (c) treat yourself as you would treat other people you love, (d) find the best way to manage stress for yourself, for example writing a journal, cleaning the house, planting ornamental plants, watching YouTube, talking, (e) being grateful for everything you have so you can accept and love yourself, (f) applya healthy lifestyle by implementing health protocols, eating healthy food, exercising regularly, getting enough rest, getting closer to God, (g) developing one's potential, (h) maintain good relationships with others, (i) do things that make you happy and stop being too perfectionist. Remember the proverb "as fat as a fish, there must be bones, and vice versa, as thin as a fish, there must be meat". No matter how small something we do, there must be something good. Keep that in mind both to improve self-confidence and mental health.If this strategy is implemented properly, it will avoid mental illness and will be protected from mental disorders due to the current COVID-19 virus pandemic. If this strategy is implemented properly, it will avoid mental illness and will be protected from mental disorders due to the current Covid-19 virus pandemic. Remember the "slogan" against covid-19 that is easy to remember is the term "*JANDA*" that stand for *jangan berkerumun* (don't congregate), *aktif mencuci tangan* (wash hand regularly), *nikmati kebersamaan dengan keluarga di rumah* (enjoy time with family at home), *upayakan selalu menggunakan masker* (try to always wear a mask) and *aktif selalu berolah raga* (exercise regularly).

5. CONCLUSIONS AND SUGGESTIONS

5.1. CONCLUSION

Based on the discussion in the previous chapter, it can be concluded as follows:

1. Community social solidarity based on local wisdom for COVID-19 sufferers is different. Rural communities are more dominated by the nature of *gotong royong* (mutual assistance), including *dasa wisma* or mechanical solidarity. For urban communities, organic solidarity is more dominated, although mechanical solidarity is still visible.

2. There are differences in the social and psychological strategy models in handling mental and social health of the community during COVID-19 pandemic era in Banyumas Regency area, between rural and urban communities. The high category of mental health that arises due to the corona virus pandemic does not occur. But the mental health such as depression, fear, the shadow of death, both in the city and in the countryside at the beginning of the pandemic, is very visible. Furthermore, over time, psychological disorders that interfere with mental health have decreased a lot. This is because being positively infected with the corona virus is something normal and everyone can be infected with the corona virus if they don't follow the procedures ordered by the government.

5.2. SUGGESTION

Suggestions from the results of research on behavioral interactions, social solidarity and strategies for maintaining mental health based on local wisdom of the Banyumas community are as follows:

1. For the community, social solidarity based on the concepts of *jogo tonggo* and *jogo roso* (neighbors respect and care for one another) needs to be maintained and improved again and developed on a wider scale, not only in dealing with the corona virus (Covid-19) pandemic, but in various things in people's lives.

2. For local governments, efforts to date in the medical field have been very good, involving community participation in crisis management. However, it is necessary to increase community participation by applying local wisdom, especially the *kerigan* pattern that exists among the Banyumas community which so far has not been maximized. It is proven that this *kerigan* pattern is able to succeed in dealing with dengue fever (DHF) so that it has received an award from WHO.

3. Strategies to increase participation, so community involvement in overcoming the corona virus pandemic (COVID-19) needs to be increased by involving the role of chairman of the neighborhood, religious leaders, and religious organizations. This is important in the context of socializing to increase understanding about the

COVID-19 virus.

4.   The mental health of the community needs to be maintained, by increasing religious approaches, sports, diverting activities to other fields to stay happy, and always think positively, and be able to coexist with the corona virus (Covid-19) in a relatively long period of time.

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