

Collective Reasoning of Cirebon's *Petatah-petitih* in the COVID-19 Pandemic Era

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Abstract

The local wisdom-based Cirebon's *Petatah-petitih*, namely *Slaman*, *Slumun*, *Slamet*, and *Slata*, *Slutu*, *Wutuh*, has played an important role in shaping people's mindsets, especially during the COVID-19 pandemic. This paper is a philological study of copies of manuscripts about *Jawokan* and *Suluk* still practiced by the people of Cirebon. The paper aims to discuss the contextual problems of COVID-19 from the perspective of oral literature that has developed in Cirebon. Using a qualitative-descriptive approach, this study will examine the oral literature of Cirebon's *Petatah-petitih* through *Abed al-Jabiri's* critique of reason named *burhānī*. The study found that the ideas formed in Cirebon's *Petatah-petitih* could be a power of knowledge in dealing with the COVID-19 pandemic. Later, it will use *Michel Foucault's* theory of the relationship between power and knowledge as an analytical framework. In this regard, the meaning of something is always found in relation to other meanings. The value of Cirebon's *Petatah-petitih* will be meaningful and have life value if it is applied to deal with the recent pandemic.

Petatah-petitih Cirebon yang berbasis kearifan lokal, yakni "Slaman, Slumun, Slamet", dan "Slata, Slutu, Wutuh", telah berperan penting dalam membentuk pola pikir masyarakat, terutama di masa pandemi

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COVID-19. Tulisan ini merupakan kajian filologis terhadap salinan naskah-naskah *Jawokan* dan *Suluk* yang masih dipraktikkan oleh masyarakat Cirebon. Tulisan ini bertujuan untuk membahas permasalahan kontekstual COVID-19 dari perspektif sastra lisan yang berkembang di Cirebon. Dengan menggunakan pendekatan kualitatif-deskriptif, penelitian ini akan mengkaji sastra lisan *Petatah-petitih* Cirebon melalui kritik nalar *Abed al-Jabiri* yakni *burhānī*. Kajian tersebut menemukan bahwa ide-ide yang terbentuk dalam *Petatah-petitih* Cirebon bisa menjadi kekuatan pengetahuan dalam menghadapi pandemi COVID-19. Selanjutnya, kajian ini juga akan menggunakan teori *Michel Foucault* tentang hubungan antara kekuasaan dan pengetahuan sebagai kerangka analitis. Dalam hal ini, makna sesuatu selalu ditemukan dalam hubungannya dengan makna lain. Nilai *Petatah-petitih* Cirebon akan bermakna dan memiliki nilai kehidupan jika diterapkan untuk menghadapi pandemi yang terjadi saat ini.

Keywords: collective reasoning; Cirebon's *Petatah-petitih*; COVID-19

Introduction

The COVID-19 pandemic is not over. The movements fluctuate, and the graph is zigzag and unpredictable. Areas that were previously green zones suddenly become red zones. Tragically, the lack of experience and adequate health infrastructure has made the COVID-19 pandemic increasingly rampant. All areas are affected, especially the economic sector, which has made many countries enter the brink of recession.

The impact of the COVID-19 pandemic, which hit all countries in the world this year, has become the worst crisis compared to the global financial crisis in 2008. Many countries, such as China, Italy, Spain, the United States, Britain, France, Malaysia, and other countries, including Indonesia, have declared an emergency and carried out limited or complete isolation (Otálora, 2014). In Indonesia itself, President Joko Widodo announced Large-Scale Social Restrictions (*Pembatasan Sosial Berskala Besar*) in dealing with the spread of the COVID-19 outbreak, starting on September 30, 2020. Of course, the impact is on limiting community activities in social interaction, traveling, working, going to school, and others. During the pandemic, the activity changes from

physical to virtual participation; e-working, e-learning, non-grocery e-shopping, food delivery, and movie streaming (Irawan et al., 2020).

In responding pandemic issue, there is a need for a scientific strategy to suppress the spread of the COVID-19 pandemic. But, it is undeniable that many people still react to the pandemic with unscientific attitudes. Therefore, a scientific mindset is needed as a form of public thinking construction to overcome the pandemic problem. According to Masdar (Hilmy, 2020), this is not directly correlated to the prevention and cessation of the COVID-19 pandemic. Kartikawati et al. (2021) argue that a scientific attitude is an individual who is an expert in behaving or generating responses about various things in accordance with the results of his scientific thinking or not contradicting the general scientific domain. Again, Sardinah argues that a scientific attitude is a person's perspective on a way of thinking that is in accordance with the scientific system so that there is a tendency to accept or reject a thought based on a scientific viewpoint (Kartikawati et al., 2021)

To deal with the COVID-19 pandemic, it is necessary to create scientific knowledge in the community so scientific behavior and attitudes emerge in people's lives. Some scientific and non-scientific perspectives indeed circulate in various circles of society as part of thinking to know and understand the pandemic. The construction of scientific views is not always directly related to the cause or distribution. This non-scientific constructionally makes the spread of the pandemic worse. Therefore, it is necessary to have a humble attitude from various circles of society to handle the pandemic (Kartikawati et al., 2021). The consequently, it is required to study multiple perspectives related to the pandemic problem in the community.

Several researchers have carried out studies on Cirebon's *Petatah-petitih*. Subhan (2021) focuses on the philosophy of *Petatah-petitih* Sunan Gunung Jati and its contribution to Kuwu ethical leadership in the Cirebon Regency. According to the results of his study, moral values in the leadership system of *Petatah-petitih* Sunan Gunung Jati strongly influence

leadership behavior. Then Pradita's study (2019) discusses local wisdom in the form of traditional expressions that substantially contain life values embodied in social rules. This study focuses on examining cultural values and norms interpreted based on meaning. This study uses an anthropolinguistic theoretical framework to analyze local wisdom. This study can be applied in managing a value-based social life. The results show that Cirebon's *Petatah-petitih* Sunan Gunung Jati contains life's values, including the value of piety or belief, discipline, wisdom and policy, and the importance of politeness or courtesy.

Another research related to Cirebon's *Petatah-petitih* was conducted by (Kistoro & Sibarani, 2020), who examined the concept of the value of *Petatah-petitih* Sunan Gunung Jati in Islamic Education. In his study, he explained traditional values within Islamic education. This study aims to explain the relevance of the concept *Petatah-petitih* of Sunan Gunung Jati's concept of mic education. The relevance of *Petatah-petitih* with Islam teaching is balance between the values of monotheism and humanity (*tajug* and the poor); prayer is the pillar of religion (*yen sembahyang kungsi pucuke panah*), fasting educates to be patient, honest and controlling lust (*yen puasa den kungsi tetaling gundewa*), be consistent in worship (*ibadah kang tetap*), fear God's prohibition (*wedi ing Allah*), be grateful for the blessings given (*Manah den syukur ing and Allah*), and always ask for forgiveness (*Kudu ngakehaken tobat*). Therefore, it is very different from this study in the study of Cirebon's *Petatah-petitih* tradition, which was then correlated to the problems of the COVID-19 pandemic.

This article answers the problem of the COVID-19 pandemic that is growing in society through an interdisciplinary perspective, which is to integrate and transform a field of knowledge from multiple perspectives to increase understanding of the problem (Batmang, 2016). This study tries to explain the problems of COVID-19 through philological studies, namely the study of the field of texts or traditional wisdom texts that contain values that are still relevant to people's lives today (Badruzaman

& Kosasih, 2019). The wisdom tradition of Cirebon's in the *Jawokan (Slaman Slumun Slamet, Slata Slutu Wutuh)*, has a positive value to the community. It becomes the strength and cultural capital of the community in dealing with various social problems, which is then viewed in Mohamed Abed al-Jabiri's Critical Reasoning theory and Michel Foucault's theory of power relations. This study intends to explain contextual problems by reconstructing concepts from old text sources through other approaches.

This study will examine how the wisdom of the Cirebon's *Petatah-petitih* tradition has values that can be a protector from various social problems, including pandemics. The cultural capital learned is cultural traditions, cultural values, and norms, as well as local wisdom that can be used to empower human life to create a peaceful and prosperous society, specifically in dealing with the problems of the COVID-19 pandemic. *Petatah-petitih* contains good advice and philosophical and ethical wisdom in the form of theistic, personal, and social ethics (Subhan & Sururi, 2021). The sound and wise advice in Cirebon's *Petatah-petitih* can be the basis for people's wise thinking in dealing with the COVID-19 pandemic. In the context of the *Petatah-petitih, Slaman Slumun Slamet* tradition, it is a symbol of language that becomes cultural capital in strengthening knowledge in the community.

This study examines local wisdom in the ancestral tradition of *Petatah-petitih* Cirebon. The study focuses on the teachings of *Petatah-petitih*, namely *Slaman, Slumun, Slamet, and Slata, Slutu, Wutuh*. This study uses a qualitative approach to produce descriptive data either from written or oral, from people and behaviors observed emically, deeply, comprehensively, and holistically (Creswell, 2013). Primary data sources are taken from the traditional values contained in *Petatah-petitih*. At the same time, secondary data are sourced from journals and various publications about traditions and values of local wisdom. The data were collected through literature study, observation, and documentation (Sugiyono, 2019).

Language and Symbolic Dominance Instruments

Humans, as symbolism, use symbols in their communication. This symbol is then interpreted by someone who is the recipient. Then, from the symbolic message conveyed to the recipient, a meaning occurs, undoubtedly related to the environment and social life. All forms of meaning a person give to something result from interactions with the environment and other humans. In particular, it is seen as an interactionist of meaning, emphasizing conscious interpretation. For example, an object will have meaning if someone sees it with thought or understanding. This meaning process, in essence, is an internal dialogue mechanism between the object being seen and the mind, giving birth to meaning through language (Imawan, 2013). Symbols that have meaning can be explained through language. Therefore, language is a means of communication and can be interpreted as a medium for interpreting the meaning of symbols.

Furthermore, language is not only a means of communication but also a means of domination in a conflicting discourse to seize meaning in the linguistic market. Language as a linguistic habitus will be society's biggest strength in dealing with the COVID-19 pandemic problems striking. In this regard, Bourdieu made conceptual innovations in explaining new concepts in language and power. Therefore, language can also be an instrument to maintain and gain strength. Control ideas proposed by Bourdieu are about habitus, capital, symbolic violence, symbolic power, field, and distinction. Bourdieu's thought boils down to the concept of habitus or *hexis*. The language used by humans in social activities, which Bourdieu meant, is the habitus itself (Karman, 2017). The view explains that language contains knowledge and messages and will dominate human social activities.

Bourdieu presents the concept of habitus as a critique of structuralism theory. Bourdieu's interpretation of language is not limited to the internal aspects of language and negates the socio-historical conditions of making and receiving texts. For Bourdieu, the relationship between individuals and society is not a reduction from *langue* and *parole*, used as pillars of

theory by the structuralism group in interpreting language. In Bourdieu's view, both are foundations of thought and fundamental separation that allow language to be formed into an autonomous and homogeneous object and deny the socio-historical conditions that underlie language practice. Bourdieu explains this socio-historical process by creating specific social, historical, political, and geographical conditions. In this view, individuals as parole concerning society as a language is related to the authority that shows a performative utterance's effectiveness. Authority possessed by social behavior does not just appear but takes the form of social investment. In this context, according to Bourdieu, this authority is called symbolic capital. It is then represented and manifested in language so that language is closely related to symbolic power (Ningtyas, 2015).

Language as an instrument of power domination contains a mechanism for seizing and maintaining power. It is a conflicting discourse for meaning in the linguistic market. Therefore, language as a linguistic habitus has a function in achieving this power. Language is a battleground controller. A language that contains ideological content will build human knowledge so that action is formed. In this context, language contains complex communication relationships, linguistic exchanges, and symbolic power relations between the speaker and the interlocutor. Thus, the meaning of language here implies that language is not value-free and has specific aims and objectives.

Language is one of the instruments the authorities can use effectively to dominate people's knowledge and actions. For example, through Joseph Goebbels, A. Hitler used the media of propaganda to achieve goals and influence his people, evoke Germany's greatness, and glorify the people of the Aryan racial group. It was a propaganda strategy that used language and media to seize markets for power language. This propaganda technique was called *argentums ad nausem* or the Big Lie technique. Then, the language, writing, and media laden with agitation were banned in North Korea to make public obedience. A cultural strategy has been used to gain power since Kim II Sung, Kim Jong II, until now Kim Jong Un. It is propaganda built to produce strong nationalism

and intense fanaticism against his country (Afriansyah, 2017). It cannot be denied that language is the main instrument of domination and is even referred to as a social engineering tool. Social engineering forms the target's perception of something to aim for.

In simple terms, language can be interpreted as a social institution that results from social practices. However, more than that, language can be used for social control to social engineering. In this context, language refers to functions, values, and ideology. In a social context, the word does not contain meaning, and the meaning cannot be found itself. However, meaning is included in the human mind, constructed through social practices (Handoko, 2014). At a more critical level, language as a form of social construction is seen not only as something formed naturally but as something naturalized. Therefore, al Jabiri explained that active reasoning and collective/dominant reasoning (*al-'aql al-mukawwin wa al-'aql al-mukawwan*), namely the collective reasoning in Cirebon's *Petatah-petitih*, can be a power of knowledge in dealing with the COVID-19 pandemic.

The tradition of local wisdom of the Cirebon people, in general, comes from the traditions taught by Sunan Gunung Jati, especially the *Petatah-petitih*, which contains a broad and complex meaning. Effendi (1994) reveals the elements of *Petatah-petitih* Sunan Gunung Jati, such as piety and belief, discipline, wisdom, politeness and manners, and social life (Komariah, 2011). Cirebon's *Petatah-petitih* is a local wisdom heritage tradition that has a role in shaping discourses on the meaning of social life in society. In the context of the *Slaman*, *Slumun*, and *Slamet* traditions, it is a language symbol system that strengthens people's knowledge. The local wisdom heritage traditions will dominate human knowledge in doing wisdom and good deeds in social interactions. The meaning of the *Slaman*, *Slumun*, and *Slamet* traditions will dominate how people think in determining attitudes and actions.

Petatah-petitih is a Javanese term that contains the teachings of the community's ancestral heritage. In society, *petatih-petitih* is a guideline for life's values, which has the meaning of wisdom. *Petatah-petitih*, which has

a cultural value of local wisdom, was conveyed by the community's ancestors. As explained by Pradita et al., the concept of cultural values is the most crucial element of teaching that functions as a driving force for human action. Hopefully, these local wisdom values can support the community's social life through actual behavior. It is very relevant considering that society cannot be separated from the environment's influence in its life. Even society's social conditions, traditions, environmental conditions, and historical backgrounds influence a person's attitude and perspective (Pradita et al., 2019).

Meaning and Value of Life in *Petatih-petatih: Slaman, Slumun, Slamet, Slata, Slutu, Wutuh*

Slaman Slumun Slamet is a language symbol that can be used to address the COVID-19 pandemic problems. As a heritage of tradition, Cirebon's *Petatah-petitih* is a source of knowledge in community social interactions. Public understanding of the *Petatah-petitih* concept is realized in physical or non-physical forms. It is a building resulting from the intervention of general knowledge against the natural environment. The form of the natural environment or landscape resulting from human intervention is then referred to as a cultural landscape. According to Sauer, in a study of landscape morphology, when humans make interventions in the natural environment, where humans build a society and its environment, they use culture as an agent. Then, these intervention results make the landscape shape distinctive and meaningful.

Culture is a way of life held by a particular group of people. Every society will have its cultural traits and characteristics because the culture is the identity of the community group itself. Therefore, there is no society without culture. Culture as a way of life owned by society is a whole system of knowledge, values, norms, social structures, language, and everything in every aspect of society's life. Therefore, culture can be used to measure human life in the community. In this case, Melville J Herkovits explained that culture is super-organic because the culture is hereditary from generation to generation. Meanwhile, according to Koentjaraningrat,

the ideal form of culture is the concept of living together in a society related to the system formed in society's social interactions. The system can be in the form of language, advice, opinion, or rules that serve as guidelines and ways of life for the community. The system is a tradition itself. Furthermore, Koentjaraningrat explained that custom is often used as a law of life in developing societies (Riyanti, 2018).

The tradition-culture system described in the context of Cirebon's *Petatah-petitih* is included in the Cirebon people's oral traditions. Oral tradition in Java is one-way people pass on knowledge, values, or even ideology from older generations to younger generations. Oral traditions, such as *Slaman*, *Slumun*, *Slamet*, are Cirebon Javanese oral traditions containing values, knowledge, or ideology about thinking and acting wisely and prudently. From this oral tradition, it is intended that the community can live a good life in accordance with the good values of society. Regarding the cultural values contained in the Javanese expression idioms or proverbs, it is hoped that the philosophical and ethical values in the oral tradition of Javanese culture can be used as a guide for social life interactions.

The cultural value system is a series of systems incorporated into an abstract concept that lives in most individual societies' conscious minds. Culture is considered a vital instrument in transmitting knowledge and contains essential and valuable meanings. In public life, this value system is closely related to attitudes. These two things will determine human behavior patterns and shape attitudes and actions according to the values and knowledge built in Cirebon's *Petatah-petitih* oral tradition (Soehardi, 2012). The value system in Cirebon's *Petatah-petitih*, namely *Slaman Slumun Slamet*, is related to ethics with the attitude of saving a person/community group against a disaster or event in the form of matters relating to safety.

Oral traditions, especially those with verbal elements such as *Suluk*, *Jawokan*, chants, folk tales, riddles, speeches, rhymes, and so on, can be studied through an anthropolinguistic approach. Therefore, the oral

tradition regarding Cirebon's *Petatah-petitih* practice can be explained by communicating these traditions from one generation to another. Based on the approach, anthropolinguistics can be studied through three sub-discussions: performance, indexicality, and participation. Through language performance, it is understood in the process of activities, actions, and communicative performances that require creativity. Meanwhile, indexicality is a concept of language studies that leads to symbols and icons. Besides, participation in the context of language is a social activity that involves speakers and listeners as social actors. Then, anthropo-linguistic parameters can be measured from three components: connectedness, valuation, and sustainability (Sibarani, 2015). Of the three explanations, oral tradition uses language that combines all linguistic expressions and socio-cultural aspects.

There are many oral traditions in Cirebon's *Petatah-petitih*. One that has become an oral tradition in Cirebon local wisdom is *Jampi Luru Perdaganganametana* (incantation for safety). The sentence is described in the book entitled "*Suluk dan Jawokan; Ekspresi Sastra dan Mistik Masyarakat Cerbon-Dermayu (Suluk and Jawokan; Literary and Mystical Expressions of the Cerbon-Dermayu Community)*," a work presented by the West Java Culture and Tourism Office. In the book's contents, there are indeed many *Suluk* and *Jawokan* or oral traditions of the Cirebon people. A tradition of *Suluk* and *Jawokan* about safety is believed to resist disasters and gain protection. Therefore, the entire sentence concerns Cirebon's *Petatah-petitih* in dealing with the COVID-19 pandemic.

Slaman slumun slamet (move freely, pay attention to ethics, safe)
Slata slutu wutuh (slata slutu intact)
Setan ora doyan (Satan dislikes/delights)
Demit ora ndulit (demit (evil ghost) does not want to touch)
Ilu-ilu ora kolu (something liquid doesn't even want to swallow)

As previously explained, language is a social engineering instrument that can shape society. If examined more deeply, oral traditions play a role as a social control system. Javanese culture considers oral tradition the primary control in placing society and its customs in a dominant way that

determines the direction of individual citizens' behavior. Personal autonomy with the expression of attitude and personality plays a role among community groups. Individual interests are harmoniously harmonized with collective interests or society as a whole. In the Javanese people's beliefs and traditions, the cultural system is formed as a value manifestation of communal life harmony.

The oral tradition in Cirebon's *Petatah-petitih* has a value inherited from the community's local wisdom. In this context, one can use Burhani Muhammad Abid al Jabiri's reasoning critique to dissect the oral tradition values. In his critique of reasoning, al Jabiri explained through the language of *al-muṭābaqah baina al-'aql wa nizām al-ṭabī'ah*, which means the conformity between the formulas created by human reason and natural laws. In this context, Cirebon's *Petatah-petitih* can be a belief and knowledge formed in dealing with the pandemic that has hit. Cirebon's *Petatah-petitih*, namely *Slaman*, *Slumun*, *Slamet*, contains a way of life for safety. Therefore, in this context, Cirebon people do not need to worry if they still hold onto the *Petatah-petitih* traditions and culture.

Al-Jabiri's view of *burhānī*'s reasoning criticism can be traced from the influence of the thoughts of the figures who influenced him. The background of al Jabiri's study on *burhānī*'s reasoning criticism can be seen from the power of Abu al-Khudzay al-Allaf's thought, which developed the theory of atomism as a conceptual basis for analyzing theological problems. As a worldview, *bayānī* was initially based on the Qur'anic description of the relationship between Allah, nature, and humans. The theory of atomism then developed into the basis of *bayānī*'s worldview. The development of atomism theory as the basis of *bayānī*'s view starts from three main postulates: there is no existence without substance and accident, the substance cannot be separated from misfortune, and calamity is constantly changing (Ridwan, 2016). With this premise, al-Jabiri builds the basic principles that underlie *bayānī*'s worldview by analyzing two main issues that are considered to be the source of methodological problems in *bayānī*'s epistemological system; namely 1) *Bayānī*'s view of the relationship between reality, and 2)

Bayānī's view of the relationship between the knowing subject (reason) and the known object (reality).

Furthermore, in another statement, al-Jabiri explained active reasoning and collective/dominant reasoning. Al-Jabiri explained *al-'aql al-mukawwin wa al-'aql al-mukawwan*. In this case, al Jabiri divides reasoning into two. The first is *al-'aql al-mukawwin*. In the first sentence, in a sense, it is called pure reasoning (intellect), which is a differentiator between human beings and animals. Humans' most significant potential is the ability to think. Every human being has a reason, although it differs. Then, the second thing is the formation of collective reasoning, *al-'aql al-mukawwan*. Intellect in this second sense is called cultural reasoning, which is human reasoning formed by a particular society's culture in which humans can live (Abdullah, 2013). The reason created in Cirebon's *Petatah-petitih* tradition is community life's value in building harmony and prudence with the natural environment. The heritage values of "*Slaman, Slumun, Slamet, Slata, Slutu, and Wutuh*" teach about safety values. People interact with the freedom of movement but still pay attention to existing norms, ethics, and legal rules to bring these traditions' holders to safety. Wisdom in thinking about the heritage tradition of Cirebon's *Petatah-petitih* can be used as strength and knowledge capital in dealing with the COVID-19 pandemic.

The Implications of Cirebon's *Petatah-Petitih* Collective Reasoning for the COVID-19 Pandemic

Oral tradition is one part of Indonesian society's culture still preserved and maintained. In the oral tradition, there are various aspects of life. Therefore, oral tradition is local wisdom with noble values of teachings, advice, and so on. There are multiple types of oral tradition groups in scientific terminology, including verbal-oral traditions, semi-verbal oral traditions, and non-verbal oral traditions. The three groups of oral traditions manifest in *Suluk, Jawokan*, stories, songs-music, games, folk architecture, and so on (Sulistiyowati, 2019). Besides, one of the areas that

still adhere to the customs and traditions of ancestral cultures, including oral traditions, is the Cirebon area. Cirebon is one of the regencies in West Java, which still has palace culture. Four types of the palace still exist in Cirebon Regency: *Keraton Kasepuhan*, *Keraton Kacirebonan*, *Keraton Kanoman* and *Keraton Kaprabonan*. Therefore, Cirebon culture still exists in society. The Cirebon people still adhere to various customs, rituals, and traditions, including *Jawokan* and *Suluk*.

Petatah-petitih is an expression of the Cirebon people's ancestral teaching heritage, used as guidelines in social life. This traditional teaching is a way of life that can affect individuals' daily practices and attitudes in society. A person who holds to this traditional heritage will have a better life, wiser, and more prudent in behaving in his life. It is because *Petatah-petitih's* ancestral traditions contain values, teachings, ethics, and laws that lead to a better life, safe, peaceful, harmonious, and prudent with their environment. The *Petatah-petitih* tradition, teaching in the form of certain figurative words, has a deep meaning based on Islamic teachings. *Petatah-petitih* contains the meaning of life's teachings in the form of life views, suggestions, messages, warnings, advice, and so on. *Petatah-petitih* teaches various things, such as piety in religion, good morals in social interaction, discipline in behavior, and so on (Kistoro & Sibarani, 2020).

The values and meanings of *Petatah-Petitih Slamantun, Slamun, Slamet, Slata, Slutu, and Wutuh* are advice to practice discipline, ethics, and morals to avoid various disasters and dangers, including the problem of the COVID-19 pandemic. The Cirebon's *Petatah-petitih* oral tradition has local wisdom values that can guide people to live safely. The essence of differentiating between humans and other creatures is value. In every human behavior and attitude, values will be created in both material and non-material forms. On the non-material side, the difference between humans and other creatures is the moral or ethical aspect. Humanity is formed perfectly when humans have good morals and ethics in accordance with their principles. Ethics and morals are the foundation of human behavior with all its awareness. When the values, traditions that contain morals, and ethics do not match, society will be chaotic, not dynamic, and

so on. Therefore, morals, characters, and ethics have a solid relationship because they are part of the elements of the inherited traditional values of Cirebon's *Petatah-petitih*.

The strength of the Cirebon's *Petatah-petitih* tradition will be needed to control human passions and intellect so that their lives are more orderly and in accordance with human values. In this context, humans need guidelines for survival and becoming more meaningful. The *Petatah-petitih* tradition's role as a heritage from Cirebon's ancestors is to maintain safety, ethics, morals, and so on. Because humans are creatures who reason, all actions, activities, words, and other behavior will be accounted for. It is a form of the human being as a social being whose every effort will impact the life of the natural environment and social society. It is why, in every action, a human will have value and meaning in his life.

The advice in the Cirebon's *Petatah-petitih* *Slaman*, *Slumun*, *Slamet*, *Slata*, *Slutu*, and *Wutuh* traditions is to invite the owner (practice) to always be grateful in living life, to be firm in his stance, to have stability in acting, broadness in thinking, discipline in attitude, and manners in behavior. Thus, local cultural wisdom values must be seen as a social heritage that must be preserved. Especially in the Cirebon's *Petatah-petitih* oral tradition, it provides values and meaning to a wise and prudent life. Thus, it is essential to transmit the cultural values of the oral tradition to be passed on and continued to future generations. Whether realized or not, the oral tradition provides strong suggestions for this culture holder. The local wisdom's verbal tradition content, which has values, advice, and teachings, will determine human dignity in the community.

However, the reality shows that the COVID-19 pandemic problem that has hit Indonesia, including Cirebon, is still developing in fluctuations. Along with the increase in COVID-19 cases in the community, the oral tradition in Cirebon's *Petatah-petitih* local wisdom is indicated to have faded. Of course, it is based on the weak hegemony of the knowledge power in the local wisdom heritage of Cirebon's *Petatah-petitih*. It means the soft power of knowledge in influencing the people's

perspective in the Cirebon's *Petatah-petitih* tradition. When viewed in the context of Michel Foucault's theory of the relation of power and knowledge, any form of knowledge, rationality, and truth cannot be found in itself. The meaning of something is always found in other meanings. The value of Cirebon's *Petatah-petitih* will be meaningful and have life value when it becomes a fortress to face problems, such as the COVID-19 pandemic.

Michel Foucault saw the relationship between knowledge and power. In his perception, there is power in the knowledge that can control society when it becomes bureaucratic. For Michel Foucault, power is invisible and hidden. It can be found in truth and discourse, continuously carried away and present in the body, mind, and subjectivity. One of the crucial subjects that Michel Foucault studies about power are the body. For Foucault, it must be seen from the human body to show how ability normalizes and spreads. Foucault explained that the human body is an instrument of continuous conflicting discourse (Agustin, 2009).

Then, Michel Foucault elucidated the episteme about the concept of discourse and power. In this explanation, Foucault introduced the two through the episteme explanation. In this discussion, it is explained that language is closely related to reality. However, language is not transparent and does not reflect reality. The episteme itself determines language. Thus, the reality is formed by the episteme itself. In this context, language is a discourse that is structured knowledge. According to Foucault, discussing discourse means discussing rules and practices that produce meaning in particular historicity. In Foucault's conception, power is not an absolute king; therefore, it is scattered and non-localizable. Thus, Foucault did not separate knowledge and power. It means that there is no power without understanding, as well as no knowledge without power. Foucault believes that when power operates, discourse or expertise is needed. This discourse and knowledge exist in every structure of culture and society (Rusdiarti, 2008).

Efforts to overcome the COVID-19 pandemic through the built collective awareness can form Community Policing amidst a Problem Solving-based community and involve all citizens without exception by adopting the values of local wisdom. Because dealing with the COVID-19 virus requires the application of the concept of participation and concern from any elements of society, the differences can be used as a unit in building substantive national resilience. In addition, the community is supposed to be able to start a new lifestyle by implementing life in accordance with health protocols based on local wisdom (Rahmawati et al., 2022).

Conclusion

Language is the most incredible power of society in reconstructing social behavior. In this context, language is an engineering instrument or even social control in shaping society's paradigm and social behavior. In the oral tradition of *Petatah-petitih Slaman Slumun Slamet*, the people of Cirebon are the symbol of language users as cultural capital in strengthening knowledge in society. Foucault reveals the relation between knowledge and power, and language is used as an effective instrument to maintain and gain power. Therefore, at a more critical level, Cirebon's *Petatah-petitih* can construct social structures that reinforce and become community strengths in dealing with various problems, including the COVID-19 Pandemic. al-Jabiri explained about the created knowledge that the reasoning formed in the Cirebon's *Petatah-petitih* could be a power of knowledge in dealing with the COVID-19 pandemic outbreak. The tradition, *Slaman, Slumun, Slamet*, is a system of language symbols that strengthens people's knowledge. The system can be in the form of language, advice, or other rules used as guidelines and ways of living for the community. In this context, Cirebon's *Petatah-petitih* can be a belief and knowledge formed in dealing with the problem of the pandemic. Cirebon's *Petatah-petitih*, namely *Slaman Slumun Slamet*, contains a way of life to survive various possible disasters experienced by the community.

The advice in the Cirebon tradition has values, ethics, discipline, and morals. It is to invite the owner of the tradition to always be grateful in living life, to be steadfast in his stance, to have stability in action, breadth of thought, and discipline in attitude, and to protect oneself from damage that threatens the human body and spirit.[w]

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