

“I Jaga” Reflecting The Era Of New Normal From A Balinese Folklore

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A. Introduction

New normal is a sheet of a new chapter about the story of humanity in dealing with the Covid-19 pandemic. This is the chapter where humans are finally led to live peacefully side by side with viruses that can lurk anywhere, by following various solutions that continue to be adapted to a very dynamic situation. This is in accordance with the call of the government which invites all of the people to make peace and adapt to this new lifestyle, so that they can survive in the midst of Covid-19 pandemic that has swept almost all regions of the world (Biro Komunikasi dan Pelayanan Masyarakat, 2020).

Referring to (Kementerian Kesehatan RI, 2020) the government has gradually begun to implement new life habits, so that the community can be productive again but still safe from Covid-19. The implementation of *new normal* certainly does not mean an exaggerated euphoria of freedom to conduct activities as freely as possible, but rather emphasizes the readiness of humans to start a new chapter in the era of their lives. Going back to work, moving the wheels of the economy, and filling this country up with glorious achievements by returning to normal activity are the hopes of all people. It is clearly seen that a productivity is an important aspect in maintaining the resilience of the nation and the country

where in this time must be followed by the implementation of strict and disciplined health protocols.

Family environment is the place for the first and foremost socialization for the society to carry out this new normal life. Every effort in relation with the adjustment to the *new normal* is something that should be done cautiously and it should start from the smallest environment, the family. Therefore, commitment in the family will determine the success of the implementation of this *new normal*. Achmad Yurianto, spokesperson for Covid-19 handling, stated that the family has an important role to provide education to family members about new habits in dealing with *new normal* (Kementerian Kesehatan RI, 2020). If the immediate environment already has the stability to apply new normal life patterns, then consciousness will grow by itself in every human being. This is certainly an important aspect for the successful implementation of *new normal*. Desires and intentions that arise from a person will make it easier to achieve these new normal ideals. The awareness of every family member must be fostered as early as possible. Parents must be able to become role models for their children.

Aside from being a role model, parent and child communication also has a very important role. Understanding, explanation, risk, and the purpose of applying a lifestyle that is not the same as before must be communicated to the child carefully. The approach to the psychological aspects is one way to foster awareness. This can be done by telling stories or in Balinese is known as *mesatua*.

Such activities have actually been carried out since ancient times. *Mesatua* is usually done at night before the child sleeps. However, *mesatua* is not just an ordinary bedtime, folklore, it is loaded with moral messages and

positive values concerning the movement of all aspects of human life. *Tim Penyusun* in (Trisdyani & Suadnyana, 2019) stated that *satua* Bali or Balinese folklore is a type of Balinese literature that is conveyed orally. It contains noble values, especially concerning the value of education such as religious values, cultural values, ethical or moral values, as well as the value of *tattwa* or philosophy. Besides, *satua* is basically a tool to educate polite behavior of children in the past. One is believed to be a powerful media to transfer values to the character and the personality of the child (Suwija, 2012).

Although *satua* Bali is said as the old legacy, it is still relevant to be used in modern times like today, because *satua* Bali, as part of Balinese literature or which convey the characteristic of literature, is a reflection of life which mostly presents social reality (Adhi Dwipayana & Sidi Artajaya, 2018). Based on this description and by utilizing the hermeneutic approach, one of the *satua* Bali that is relevant to human life in the *new normal* era is written in the storybook by I Nengah Tinggen entitled *I Jaga*.

Lubis in (Baiduri, 2015) described that hermeneutics, which have been used since the Middle Ages have the principle of explaining, interpreting, and translating the meanings contained in sacred books, documents, jurisprudence, and ancient texts. Then in its subsequent developments, in addition to interpreting the scriptures, also used as a method of interpreting texts in the broadest sense such as signs, symbols, religious rituals, works of art, literature, history, psychology, anthropology, and others. Hermeneutics is the science or theory of interpreting texts. As a science, interpretation plays an important role in studying literary works. Paul Ricoeur also stressed how important it is to pay attention to the symbols that exist in a society that will always need interpretation. Those symbols should be translated to

ensure that humans find their true meaning (Simega, 2013). Hermeneutics the theory and methodology that is used to interpret the meaning and the message as objectively as possible in accordance with the desired text, where the text itself is not limited to written autonomous facts, but is always related to context. There is no absolute truth in the interpretation of discourse. Interpretation or meaning is temporal because of the context (Saidi, 2008).

Hermeneutics is also known as a method or way to find the meaning of a symbol in the form of text by the way of interpretation. Therefore, the ability of interpreters to interpret past events which of course are not experienced which must be led to the present becomes the main thing in hermeneutics. This is in line with what is said by Carl Braathen, that hermeneutics is a science that is able to reflect a word or event in the past that can finally be understood and become meaningful in the present (Simega, 2013). Thus, interpretation will be applied to explore the reflection that is implied in the story of “*I Jaga*”, which might be related to patterns of life in the today’s *new normal* era.

B. DISCUSSION

1. *Satua I Jaga*

In a village lived an innocent person who had a son named I Jaga. Even though he goes to school, I Jaga is a senseless and lazy child. His father died when he finished school. Since then, his laziness even increasing. He doesn’t like to work, day-to-day he just wandering around, having fun, sleeping, and just eat. His mother got tired of seeing his son’s attitude that never changes.

One day he played into the fields with his friends to look for crickets, and he had just returned home late night. When he got home he just ate and slept right away. Sometime after he fell asleep, he dreamed of being visited by a very large cricket. Right after the cricket approached I Jaga, then he said, "Hey Jaga, why are you so lazy? You don't want to work even once. You're just wandering around and eating. And not the slightest feel sorry for your actions parents, such as your mother. Until she getting lean as it is now because think about a child like you. I Jaga then answer, "Hey Cricket, even though you say that to me, i'm fine, i'm not gonna think about it. I really don't like working, I just like eating, sleeping, and playing around. The cricket again said, "Well if that's what you want, now come to my house, in the hole in the southeast, i'll give you a gold and money as a gift. Hearing the words of the Cricket who will give him gold and money, I Jaga rushing to his feet and follow Cricket to his home. When he got there, he didn't realize that his mouth was open and wonder, shows how amazed he was to see all the creatures that were busy working, none were silent. Getting inside he was greeted by sparkle of light. After approaching he realized that the glow of the light came from objects made of gold. There is a lot of gold in that place. Then he asked the Cricket, "Hey Cricket, who's the owner of these gold?" Crickets answer, "It belongs to everyone, whoever takes it, he has it". After hearing the answers from the Cricket, I Jaga quickly collected the gold using the cloth he was wearing, then without saying much he went straight home.

The day after he woke up in the morning and remembered his dream last night getting gold at the Cricket's house. He hurriedly picked up the hoe and sickle and heading to the exact location he had dreamed of right away. There he dug the soil very deep, but he did not see

any cricket pit like in his dream. Then he moved to another side, also did not see the hole he was looking for. He continued to do this until his yard was finally filled with holes due to the excavation itself, not the cricket pit he was looking for.

When he returned to digging the other side of his yard, suddenly there was a middle-aged man walking beside his house. When the middle-aged man saw I Jaga digging the ground to sweat, he was very surprised and asked, "Hey Jaga, why did you dig up the earth, what was there? Then I Jaga told him about his dream last night. When he heard the story from I Jaga, the middle-aged man then said, "Look Jaga, about your dreams it's not what you think, you will not find gold because of digging up all your homeland. But listen to my advice, because you already dug it up, now try planting with various seeds, such as corn, beans, and other plant seeds. When it grows well, gradually the plants will produce gold for you ". The old man left while finishing the conversation. I Jaga then rush to the market to buy seeds of corn, beans, cucumbers, and others, then he plants in the soil that he has dug up. Over time the seeds grow into very fertile plants and have large fruit. After fruiting, it is harvested, then sold in the market. Now I Jaga getting diligent in farming and eventually he becomes a rich man (Tinggen, 1993).

2. The Reflection from the Story of *I Jaga*

a. Physical Distancing (Cricket Version)

The presence of cricket characters in this story is the starting point for the emergence of changes in the nature of the lazy of the main character, I Jaga, as illustrated in the following quote:

One day he played into the fields with his friends to look for crickets, and he had just returned home late night. When he got home he just ate and slept right away. Sometime after he fell asleep, he dreamed of being visited by a very large cricket. Right after the cricket approached I Jaga, then he said, "Hey Jaga, why are you so lazy? You don't want to work even once. You're just wandering around and eating. And not the slightest feel sorry for your actions parents, such as your mother. Until she getting lean as it is now because think about a child like you. I Jaga then answer, "Hey Cricket, even though you say that to me, i'm fine, i'm not gonna think about it. I really don't like working, I just like eating, sleeping, and playing around. The Cricket again said, "Well if that's what you want, now come to my house, in the hole in the southeast, i'll give you a gold and money as a gift. Hearing the words of the Cricket who will give him gold and money, I Jaga rushing to his feet and follow Cricket to his home.

Narrated in the dream of *I Jaga*, Cricket came to see him and talked. When *I Jaga* seemed not to care about what Cricket said, then he invited *I Jaga* to go to his house and promised him some gold and money, if *I Jaga* was willing to follow him. Hearing that, *I Jaga* then agreed and went to *Cricket's* house.

If it is examined further, the selection of crickets as one of the figures in this story is like implying a specific purpose. Cricket is one type of animal that is very familiar in the community. Although initially the existence of crickets was considered disturbing, but lately the demand for these animals began to increase. Crickets cannot only be used as food for pets, but in some countries even the people commonly use these insects as their consumption. This is because crickets are an alternative source of

animal protein with sufficient nutrition and amino acids (Ihlas AG et al., 2019). Cricket figure's description, which is the cause of the change of *I Jaga's* lazy nature, is in line with what the public believes that the cricket is one of the animals that has great benefits for human life.

Besides having a use value for humans, the survival of a cricket also have a relation with the matter of defense. Research on crickets shows that stocking density is directly proportional to cricket mortality. The reason is due to the level of cannibalism and the emergence of disease in a crowded space (Ihlas AG et al., 2019). This statement is in line with the opinion of Paimin and Sukarno in (Widyaningrum et al., 2000). Paimin said that the nature of cannibals in crickets is the nature of prey to each other, especially in crickets with physically smaller or weaker. While Sukarno argued that cricket fights that were kept in cages were easier to happen especially in situations of lack of food, too much quantities so that jostling, and being in a stuffy environment with non-smooth air circulation.

The discovery of crickets is similar to what is being experienced by humanity in almost all parts of the world. By gathering, especially to jostling in a narrow space, coupled with the absence of adequate air circulation, then the possibility of the nature of "cannibalism" will occur. Certainly not exactly like crickets that kill each other directly, but indirectly "killing". Coronavirus Disease-19 which can not be predicted its existence will be more difficult to prevent its spread in a place that is crowded with many people. This phenomenon is like a case of local transmission that is a case of infection that occurs between communities, involving only the community (Azanella, 2020). Like crickets placed in a crowded room, the virus is spread between humans themselves in one particular environment. The situation becomes more

alarming because humans who are exposed to Covid-19 cannot directly know that they have contracted the virus right when the virus is contaminated in him. Even knowing whether a person is confirmed positive or not requires a time span of examination. Of course, in the period waiting for these results, anyone never knows whether Covid-19 has been exposed to him or not. This difficulty is what makes humans can become “cannibals” who kill other humans indirectly if they do not heed the government’s recommendations about keeping distance or physical distancing.

Spread between humans can occur through droplets when coughing or sneezing or through objects contaminated with viruses (Surat Edaran Nomor: HK.02.02/II/753/2020, 2020). If accidental spread occurs, it is not an incurable case. Evidenced by the many patients recovering from Covid-19. As with strong crickets, this healing can occur in those who are able to maintain their immune strength and endurance (Wijayanto, 2020). Thus, it is unfortunate for the crickets with physically weak body that lose from strong crickets, this heartbreaking situation can also occur in humans whose body immunity is weak. Healing will certainly be more difficult for those who are exposed and have low immune endurance.

To reduce the mortality of crickets, the density in the place of maintenance must be reduced with the intention of providing a distance and more loose space between one cricket with another cricket. Same with the human condition today. To reduce the number of positive cases so as not to increase, it is important to always maintain physical distance between one another. Maintain a longer distance than usual, free up space so as not to coincide, and always ensure good air circulation in the category if forced to be in one particular room, according to

government restrictions on mass gathering in the crowd especially public facilities (Yurianto, 2020). Recover from covid-19 is good, but it's way better if we never been exposed.

b. Health is Gold

I Jaga willing to go to the Cricket's house because he promised to give some money and gold, as stated in the following quote:

The Cricket again said, "Well if that's what you want, now come to my house, in the hole in the southeast, i'll give you a gold and money as a gift. Hearing the words of the Cricket who will give him gold and money, *I Jaga* rushing to his feet and follow Cricket to his home.

The gold also made *I Jaga* immediately take a hoe and sickle then dig his yard. Indirectly, *I Jaga* is starting something new in his life. He who are lazy and usually eats directly after waking up in the morning, now would a hoe and sickle and doing his job as revealed in the quote below:

The day after he woke up in the morning and remembered his dream last night getting gold at the Cricket's house. He hurriedly picked up the hoe and sickle and heading to the exact location he had dreamed of right away. There he dug the soil very deep, but he did not see any cricket pit like in his dream.

This gives a signal that there is a certain motive that encourages *I Jaga* to start working. Gold is like a reason as well as a goal that ultimately makes *I Jaga* different from usual. The intended purpose here is not fixed on the actual golden object, but can be interpreted broadly. Gold

can mean fortune, well-being, health, and other things that cause happiness.

In this new normal era, the reasons and priority goals are health. As President Jokowi said, new habits should be obeyed and made into health protocols. This new order of life is not to curb, but for our health together (Jokowi, 2020). Therefore, if it is reflected in the new order of life in the new normal era, the gold referred to in the story of *I Jaga* is a hope to be able to obtain health together. With a healthy body, the soul will undoubtedly be healthy, activities can be carried out again, social movements, economics, and other aspects can be carried out again. This productivity is certainly carried out by adhering to the health protocol to ensure "gold" will always be in the grasp.

Initially healthy is also defined as a condition that is free from all types of diseases, both physical, mental, and social. However, along with the development, a healthy understanding does not only cover these three aspects. According to Law No. 23 of 1992, health includes 4 (four) aspects, namely physical (body), mental (soul), social, and economic. The new health limits are inspired by the latest WHO health justification. This health boundary is indeed broader and dynamic than the previous limitation. This indicates that a person's health measure is not only limited to physical, mental, and social problems, but also from his productivity, in the sense of having a job or an activity that produces something economically (Yuliatin, 2012).

In accordance with the understanding related to health above, then the story of *I Jaga* worthy of being a reflection in the new normal life order. Although just following his dream, indirectly this accident was the beginning of a change in the lifestyle of I Jaga. Simply stated, *I Jaga* dig

the soil until he is sweating. This indicates that I Jaga has carried out activities that support his physical health, as shown in the following quote:

When he returned to digging the other side of his yard, suddenly there was a middle-aged man walking beside his house. When the middle-aged man saw I Jaga digging the ground to sweat, he was very surprised and asked, "Hey Jaga, why did you dig up the earth, what was there?"

While from the mental aspect, *I Jaga* was originally a lazy person who was reluctant to work, but his accident made his yard full of holes, which made an old man, who accidentally passed, tell him to plant holes in the soil with seeds to grow fertile plants. Now in terms of psychology, there is a change in the nature of *I Jaga* towards a better person. *I Jaga* become a figure who is diligent in gardening or farming, as in the quote below:

Then I Jaga told him about his dream last night. When he heard the story from I Jaga, the middle-aged man then said, "Look Jaga, about your dreams it's not what you think, you will not find gold because of digging up all your homeland. But listen to my advice, because you already dug it up, now try planting with various seeds, such as corn, beans, and other plant seeds. When it grows well, gradually the plants will produce gold for you ". The old man left while finishing the conversation. I Jaga then rush to the market to buy seeds of corn, beans, cucumbers, and others, then he plants in the soil that he has dug up. Over time the seeds grow into very fertile plants and have large fruit. After fruiting, it is harvested, then sold in the market. Now I Jaga getting diligent in farming and eventually he becomes a rich man.

As he wanted to listen to the old man's advice, shows that the nature shown by I Jaga is different from his nature before awakening from the dream of meeting Cricket. Previously, *I Jaga* was a person who only concerned with his own desires. Even his mother, who had become very thin at the thought of *I Jaga's* behavior, did not make the slightest change, as in the quote:

Since then, his laziness even increasing. He doesn't like to work, day-to-day he just wandering around, having fun, sleeping, and just eat. His mother got tired of seeing his son's attitude that never changes.

The ignorance of *I Jaga* of others is also evident when he ignores the advice of the Cricket. Even clearly, *I Jaga* said that he did not care about what Crickets said, as in the quoten below:

Right after the Cricket approached I Jaga, then he said, "Hey Jaga, why are you so lazy? You don't want to work even once. You're just wandering around and eating. And not the slightest feel sorry for your actions parents, such as your mother. Until she getting lean as it is now because think about a child like you. I Jaga then answer, "Hey Cricket, even though you say that to me, i'm fine, i'm not gonna think about it. I really don't like working, I just like eating, sleeping, and playing around.

But now *I Jaga* has changed. His concern for others can be seen from his attitude of willingness to follow the advice of an old man who accidentally see *I Jaga* digging the ground. This sense of caring signifies the social sense of *I Jaga* starting to grow within him. From an economic aspect *I Jaga* has also been able to change his life. The results of the garden he managed could make him a rich man. This means that *I Jaga* have been becoming healthy from an economic perspective, as written in the quote:

Now I Jaga getting diligent in farming and eventually he becomes a rich man.

c. Productivity

Still talking about the dreams experienced by *I Jaga*. When he entered Jangkrik's house, *I Jaga* was made to gawk in amazement because he saw everything in the house was working, no one was relaxing. Then after entering deeper, *I Jaga* amazed even more by the presence of so much gold there. When asked who owns the gold, the cricket's answer was surprising. He said that the owner was everyone who took it. Then the gold belongs to anyone who wants to take it. This was stated in the quote below:

When he got there, he didn't realize that his mouth was open and wonder, shows how amazed he was to see all the creatures that were busy working, none were silent. Getting inside he was greeted by sparkle of light. After approaching he realized that the glow of the light came from objects made of gold. There is a lot of gold in that place. Then he asked the cricket, "Hey Cricket, who's the owner of these gold?" Crickets answer, "It belongs to everyone, whoever takes it, he has it". After hearing the answers from the cricket, *I Jaga* quickly collected the gold using the cloth he was wearing, then without saying much he went straight home.

Gold belongs to all who want to take it. Gold belongs to all who work tirelessly. Gold is not for people who just wait for the gold to come by itself. Gold is for people who want to move, approach, and then take the gold with their hands. This is certainly very relevant to the order of a new normal life. Fortune is for those who want to move forward following the new order of life, continue to work and try even when hit by a pandemic. Health is for those

who are willing to adapt to the situation. Fortune and health do not belong to those who are lazy, who are still silent on past habits and do not want to adjust to the current situation. For this reason, it remains productive by applying strict health protocols and disciplines to be the main aspects in the new normal life order (Biro Komunikasi dan Pelayanan Masyarakat, 2020).

Another quote about a productivity reflection is:

The day after he woke up in the morning and remembered his dream last night getting gold at the cricket's house. He hurriedly picked up the hoe and sickle and heading to the exact location he had dreamed of right away. There he dug the soil very deep, but he did not see any cricket pit like in his dream. Then he moved to another side, also did not see the hole he was looking for. He continued to do this until his yard was finally filled with holes due to the excavation itself, not the cricket pit he was looking for.

This incident was the beginning of *I Jaga* showing his productivity. Although in the beginning it was only for the sake of following a dream, but the activities carried out by *I Jaga* when he woke up in the morning could be a reflection of the importance of a productive activity to achieve health. This is in line with the opinion that states about several factors that must be considered in relation to health including healthy food, drink plenty of water, get enough sleep, and are always active (Pane, 2015).

d. Self-awareness

At the beginning of the story, it was told that *I Jaga* was a very lazy child. He spent his days playing and having fun. But something has changed it as described in the following quote:

The day after he woke up in the morning and remembered his dream last night getting gold at the cricket's house. He hurriedly picked up the hoe and sickle and heading to the exact location he had dreamed of right away. There he dug the soil very deep, but he did not see any cricket pit like in his dream. Then he moved to another side, also did not see the hole he was looking for. He continued to do this until his yard was finally filled with holes due to the excavation itself, not the cricket pit he was looking for.

When he returned to digging the other side of his yard, suddenly there was a middle-aged man walking beside his house. When the middle-aged man saw I Jaga digging the ground to sweat, he was very surprised and asked, " Hey Jaga, why did you dig up the earth, what was there? Then I Jaga told him about his dream last night. When he heard the story from I Jaga, the middle-aged man then said, "Look Jaga, about your dreams it's not what you think, you will not find gold because of digging up all your homeland. But listen to my advice, because you already dug it up, now try planting with various seeds, such as corn, beans, and other plant seeds. When it grows well, gradually the plants will produce gold for you ". The old man left while finishing the conversation. I Jaga then rush to the market to buy seeds of corn, beans, cucumbers, and others, then he plants in the soil that he has dug up. Over time the seeds grow into very fertile plants and have large fruit. After fruiting, it is harvested, then sold in the market. Now I Jaga getting diligent in farming and eventually he becomes a rich man.

I Jaga, who was originally a lazy teenager, changed because of something that could be considered

accidentally. The dream of getting gold made him do new things in the morning. A lazy person like *I Jaga* usually eats right after waking up from sleep. But the dream of getting gold at Cricket's house made his morning habit changes. He rushed to do his activities without being ordered by anyone, except by himself. The scene that may be the first time in life of *I Jaga*. He did this simply because a desire arose from within *I Jaga* himself. Although initially the motivation was only because of a dream, because his stupidity could not interpret the meaning of a true dream, but it actually led to a major change in his life. The gold he was looking for became a motivation that greatly influenced *I Jaga's* actions. The dream that he was looking for, the desire to reach that dream, finally brought him to the realization that the gold he wanted could be obtained by working.

Many new normalities emerge in the new normal era. Just as *I Jaga* when starting a new pattern in his life, humans today must be willing to start a new lifestyle. *I jaga* dig the ground because of his own dreams and desires. The intention was made to pursue the gold in his dreams. So, it is inline with all humanity in the new normal period. Everyone's dreams and hopes are shared health and are free from Covid-19. To pursue and reach that dream, awareness and intention in every human being must be nurtured from an early age. Prompts, appeals, prohibitions, and even sanctions will be difficult to apply to those who have no awareness, but instead it will be easy to regulate people who from an early age have their own desires in themselves to change, adapt to new world situations, and prioritize health together with various new normality for the survival of many people.

e. Food Security

New normal is the period after we know the Covid-19 pandemic, the period to try to end the pandemic by remaining productive, but that does not mean that the pandemic has ended. Resolving problems due to the Covid-19 pandemic is still a hope and a necessity. But no one can be sure when these difficult times will really disappear. The Covid-19 pandemic is a new experience and valuable lesson for every human being. The situation has gradually improved, but not really finished. The situation that is starting to improve certainly does not necessarily imply humans to be careless. The Deputy Minister of Defense stated that WHO had warned of new viruses that could continue to emerge. So, if Covid-19 is over, it doesn't guarantee that new outbreaks will not appear again in the future. To anticipate outbreaks of diseases that might emerge again, the indicators of food security must continue to be improved (Yahya, 2020). This means that although the world is not yet free from the Covid-19 pandemic, everyone must continue to prepare themselves for a variety of unforeseen possibilities in the future.

In this case, a pandemic is not a problem of one or two people, but rather a national or even international problem. The strength in dealing with it certainly comes from the smallest aspect of the people as individuals who are part of the nation. To prepare for the next disease outbreak, each individual must work together to strengthen various vital sectors, one of which is food security.

So, the advice from the government is in line with the concept of farming that is present in the story of *I Jaga*:

When he heard the story from I Jaga, the middle-aged man then said, "Look Jaga, about your dreams it's not what you think, you will not find gold because of digging up all your homeland. But listen to my advice, because you already dug it up, now try planting with various seeds, such as corn, beans, and other plant seeds. When it grows well, gradually the plants will produce gold for you ". The old man left while finishing the conversation. I Jaga then rush to the market to buy seeds of corn, beans, cucumbers, and others, then he plants in the soil that he has dug up. Over time the seeds grow into very fertile plants and have large fruit.

The concept of gardening that appears in the story of *I Jaga* as quoted above, reflects a perseverance of the people in maintaining and advancing their lives by farming. This is certainly not limited to planting corn or cucumbers in the garden, but can be interpreted more broadly, such as farming in the fields, and so forth. All activities can support the availability of more abundant food and improve welfare.

Obviously, the story of *I Jaga* could gave a reflection of human life in entering a new normal era, even up to the preparation of facing various possibilities that could happen in the future.

C. Conclusion

The story entitled *I Jaga* is a literary work that deserves to be taken into account. This story, which was told verbally and hereditary from ancient times, implies various meanings that are still very relevant to the present, even when the world has entered a new era. Reflections of *I Jaga* story on of the new normal era including the concepts of social distancing, health protocols,

productivity, self-awareness, and food security. This is in line with some things that everyone must be accustomed to entering a new normal era.

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