LAW ENFORCEMENT DURING THE PANDEMIC: LEARNING PROCESS DYNAMICS AND SOCIO-CULTURAL TRANSMISSION AMONG CHILDREN IN BALI

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Abstract – Policies due to the pandemic undeniably impacted the education sector for children. The current learning approach, virtual/distance education, challenges society. This research analyzes policies in Bali, Indonesia, related to the practical learning process among early-stage students during the pandemic. We explore how some policies affect children's learning process, not only the formal education at school but also how they perceive local values during the pandemic. We utilized the qualitative method to analyze legal policies implemented during the pandemic. We used some legal materials from the Ministry of Education, Culture, Research, and Technology of Indonesia regulations, Bali's governor policies, and the reports by the Indonesian Child Protection Commission. Based on our investigations, the regulations from the Indonesian government have brought some dynamics within the society, especially in the education field. Implementation during the pandemic boosted the need for a family role. Indeed, family roles are beneficial, yet they can be counterproductive.

Keywords: Government policy; Children's education; Local culture; Bali; Pandemic

Table of Contents

Introduction

The COVID-19 pandemic impacted every age sector and phase, including the education sector for children. Globally, the pandemic has pushed certain dynamics, including mobilization and physical restrictions to prevent coronavirus transmission. The governments in each country have translated this circumstance and implemented diverse policies, including organizing learning in schools. In Indonesia, face-to-face learning activity is considered the most appropriate to be carried out, even during chaotic conditions. However, that approach cannot be implemented due to increasingly massive virus transmission and the effect of high hospital occupancy and death rates.

Even though the current policy was considered the most appropriate and safe during the COVID-19 pandemic, research on the mental impact on children showed a mental degradation associated with psychological stress due to certain interventions for students during this pandemic. This condition can occur because of fear and unfamiliarity with life during the current circumstance. Students are vulnerable now because guarantees regarding learning and emotional relationships are not perfectly formed. These students are not free to relate to friends and teachers who have been role models outside their parents.[1]

Indeed, students and teachers feel challenged by the current learning approach, virtual/distance education. Teachers have a big challenge because their "typical" learning methods are direct face-to-face in the classroom. Back then, during the learning process at school, teachers could directly see, pay attention to, and admonish if students do not focus during the lessons. However, it could be difficult to identify students' mistakes during online learning because of the limited monitoring process.[2] Hence, the current condition has pushed teachers to be prepared and sensitive to students with limited learning resources. In Indonesia, most kids do not have a spacious house, so it undeniably reduces the quality of their education when they study at home.

One of the studies argued that online learning is only formal learning content.[3] It implies that there needs to be more of a role in education, including cultural transmission character building process. However, it cannot be implemented optimally due to the limitation of interaction during the online learning process. Moreover, students in certain areas with limited access or from low-income families need more effort to participate in online learning. This pattern is certainly a criticism of implementing online learning during the pandemic.

Implementing policies related to restriction in the direct learning process at school is necessary during the pandemic. Based on the policy created by the Ministry of Education, Culture, Research, and Technology of Indonesia No. 40 in 2020, restrictions in the education field change diverse things.[4] First, it changes formal learning assessment among the students, including the national, school, and final semester assessments. Second, it changes the registration process for new candidate's students to an online approach. Third, the national fund for schools aims to provide hygiene needs in the surrounding environment. Besides that, it aims to ensure students' needs during online learning.

On top of that, a local policy occurred to manage practical activities during the pandemic. Specifically, in Bali, its governor created legal instruction No. 267/01-B/HK/2020.5.[5] This policy implies that local traditional ceremonies that attract the masses can no longer be implemented during the pandemic. It is due to a crucial interest: the locals' health salvation. However, some obligatory ceremonies can still be held, yet only key stakeholders can join them, i.e., priest-caretaker and operational staff.

This research analyzes policies in Bali, Indonesia, related to the practical learning process among early-stage students during the pandemic. Specifically, we explore how some policies affect children's learning process, not only the formal education at school but also how they perceive local values during the pandemic. Besides that, this study explores diverse implications on a day-to-day basis due to some implemented policies. The debate centers on the issue of education policies during the pandemic and how people, especially children, need to practice them. The research subject is important because the readiness of different stakeholders in the education field, including teachers, parents, and students, is questionable to adopt the indirect learning methods. Also, children's understanding of the local cultures and values is limited due to physical restrictions to conducting ceremonies.

Literature Review
1. The effectiveness of the online learning approach/learn from home

Arguably, the effectiveness of students' learning at home differs from that at school. According to Sikirit, students can lose up to a third of a year of abilities gained during learning at school.[6] This argument is quite appropriate because students do not get the opportunity to socialize face-to-face with their peers at school. It is important because it can shape students' interpersonal skills besides their academic performance. In addition, students cannot access various extracurricular activities that can add abilities outside of academics. That study implied that the reality of learning in the pandemic era requires children with adequate homes and facilities and parents who want to care for and actively contribute to learning activities at home. Moreover, the teachers' role in actively assisting students in doing homework and providing consultations must be validated, and the percentage must be examined further.

Learning at home during the pandemic, which is yet to be comparable to direct learning at school, is supported by research findings from Zhou and Li.[7] They found that learning from home interferes with basic education, such as social interaction and instilling values and culture. This argument is justifiable because the pandemic has caused various activities, such as ceremonies and cultural practices, to stop temporarily. In China, the local government made the jargon "school is out, but class is on" so that the spirit of education remains in the community. In addition, the Chinese government has provided platforms, resources, organization, and implementation evaluation.[8] This preparation forms a learning-from-home program that is appropriate and according to the needs of each student. However, various

challenges were found in implementation in the field, including learning methods and content that did not suit the needs of students. Then, the infrastructure in some areas is still relatively inadequate. The study of Zhou and Li also states that educational research still lacks empirical evidence and is still dominated by qualitative approaches.[7] In addition, studies on the application of technology in education are still biased and too optimistic about helping solve various issues in the education sector.

The study from Van de Velde et al. discussed the symptoms of depression experienced by students in tertiary institutions.[9] The study stated that students tend to experience mental health symptoms. The first factor is the time spent at home, from studying to other social activities. Various activities carried out at home have the potential to become a source of conflict due to reduced physical privacy boundaries and emotional boundaries with other family members who also spend most of their time at home. The second factor is economic stagnation or uncertain economic conditions. This study found that the essence of this issue is not caused by the pandemic directly but by the ongoing impact caused by it. The impacts include lockdowns, not being free to travel, reduced social interaction, and loss of various job opportunities.

The challenge going forward for implementing learning from home is the provision of various facilities, such as electricity, internet, and digital devices. In addition, habituation and raising parents' awareness regarding the existence and significance of learning from home for children's development needs to be encouraged. It is crucial and supported by the findings of a study from McCoy et al. regarding the importance of parental intervention in caring for their children.[10] Parental intervention or involvement is important for successful learning and preventing violence for and by children. Zhou and Li also mention the importance of cooperation/collaboration between various parties, including schools and families, to create effective learning from home.[7] From various study findings, the authors analyze that it is important to provide guidelines and objective indicators regarding matters that need to be considered in the success of learning from home, especially by parents. The goal is for parents to know what they can help with while their children study at home. Without guidelines and indicators, parents do not realize what is lacking and need more attention in guiding their children.

The role of education in shaping society, especially in the context of the Covid-19 Pandemic, is still significant. However, its implementation during a pandemic encouraged the need for a family role. This statement is supported by the study of McCoy et al. regarding the importance of family intervention in preventing violence against children.[10] The study implied that the most potent theory in children's development is the social theory of parental intervention. The context of this study is countries with low to middle income in the East Asia and Southeast Asia regions. The result of the study i' that parental intervention can reduce the amount of violence by and against children in various forms. In addition, parental intervention can encourage positive interactions between children and parents.

The study of McCoy can be one of the answers to the issues presented by Sikirit regarding the ability of a third of children to lose because they did not get direct access to the school during the pandemic.[10,6] Through parental intervention, children receive the guidance they need regarding learning, even though it is not as maximal as face-to-face learning at school. The author's analysis is that direct interaction between peers at school does not have an alternative. Then, delinquency, violence, and even crime in schools can be reduced because schools are closed. However, it is necessary to study more deeply about new forms of delinquency during learning at home and the potential for delinquency that can occur after school returns to normal. It is important since the indirect learning approach has been implemented for children for a while due to the policy.

2. The importance of local religion and values

Religion is related to a vertical relationship between humans and God and an ethical relationship between humans. Even though there are various religions and beliefs in this world, most teach the same thing, namely human values. This multicultural condition requires proper religious learning to increase self-awareness and appreciation of moral values. Learning local religion and cultural values from an early age will bring up a humanist context so that later, children can experience life properly and responsibly.

Religious learning aims to build a whole society with ethical values based on faith and piety. In understanding local values in Bali, mostly based on Hinduism, religious learning, which is full of ceremonies, is intended to instill Hindu teachings as the main source in an educational process. In this case, religion has the function of educating, saving life both now and after death, social supervisor, fostering brotherhood, and transformative, namely changing an old bad habit into a new one. In particular, local culture in Bali specializes in a series of actions or activities with holiness and obedience elements.[11]

Hindu religious learning in Bali emphasizes the ritual aspect (ceremony). Hindu religious learning is also more partial and cognitive. In Veda, a Hindu religious book, it is stated that intelligence will bring unity, harmony, and love for all whom God loves. The common goal to be achieved by humankind is mutual respect and prosperity. Therefore, the internalization of Hindu religious values through learning needs to be done because instilling habits about good behavior from Hindu teachings will lead to behavior that is aware and has high understanding, as well as caring and sensitive to the conditions that exist around him.

The teaching in Hinduism, which is also an effort to build character, is *Tri Hita Kirana* (THK). THK is a foundation that emerged in 1969 at a seminar on traditional villages, which later, when interpreted, will have the meaning of three, happy or prosperous, and a cause. The elements contained in THK are *parahyangan* (religious aspects of daily life), *pawongan* (sociological aspects which contain rules for patterns of interaction between individuals and groups), and *palemahan* (ecological aspects, which are artifacts or symbolic). The concept of THK aligns with some thoughts regarding human nature, namely as a conqueror of nature, servant and superior of nature, harmonization of the human nature system, and social culture. Using the three elements of THK, the Hindu religious learning system will bring up learning activities that strive to create a balanced social and natural environment.[11]

Learning Hinduism forms religious character, honest, tolerant, disciplined, hardworking, creative, independent, loves the motherland, friendly, peaceful, caring, and responsible. Internalization of this character is obtained not only from the Hindu religious learning curriculum that is delivered but from how Hindu religious learning is carried out as a whole, both from the opening of the class by praying to how students and teachers interact, such as how the teacher instills honesty during exams, the teacher's treatment of students equally or the same, time discipline for learning, the use of Indonesian and regional languages, and providing space for creativity for students in completing the tasks that have been given. Therefore, learning Hinduism is an interactive way of learning in character building through deepening knowledge of the Vedas, rituals, and other sociological behaviors.[13] Arguably, the physical restrictions and education policies will challenge those things practically. The public policy in Bali exists to ensure the people's health, yet the education process among children to adopt local values will be challenging.

Materials and Method

This research is normative legal research. We utilized the qualitative method to analyze legal policies implemented during the pandemic. We used some legal materials (national and local instruments), such as the Ministry of Education, Culture, Research, and Technology of Indonesia regulations, Bali's governor policies, and the reports by the Indonesian Child Protection Commission. Our approach to exploring the learning process and cultural transmissions among children during the pandemic through analyzing those regulations is beneficial to measuring and comparing the pros and cons. Besides that, this method allowed us to describe the practical implications caused by those policies and possibilities that can occur further.

Results

A. Implications of the national education policies
A policy created by the Ministry of Education, Culture, Research, and Technology of Indonesia No. 40 in 2020 contained some implications (4). In this study, we focused on how this regulation affects the practical learning process among students during learning from home. Specifically, four keys can be analyzed in the second point of the policy. Firstly, the online learning process aims to give a meaningful experience for students, yet it does not give them a full responsibility to fulfill diverse obligations like before. Secondly, the indirect learning process focuses on social life skills, especially how to live well during the pandemic. Thirdly, the online learning process can vary among each student due to family circumstances, including home study facilities. Therefore, each student should adapt their study approach during this time. Fourth, the assessment and learning feedback from teachers should be in a different shape than quantitative scores.

That policy implied some meanings that need to be considered, which are limitations to implementing an online learning process during the pandemic in Indonesian society. Due to limited facilities, the government realized students could not expect to gain and execute proper learning practices. Therefore, that policy stated that students need to take the best possible option to learn at home, though it is tough for the moment. Besides that, the policy encourages schools to utilize the national education fund to help students to achieve a better learning experience at home. That policy also recognized that the online learning experience would not be optimally executed.

On top of that, the Indonesian Child Protection Commission reported some findings titled a survey on the implementation of the online learning process based on public perceptions.[14] This report showed that Indonesia's Ministry of Education, Culture, Research, and Technology did provide a free learning platform for students called "Rumah Belajar" (home for study). However, 76.6% of students did not utilize this platform during indirect learning due to no teacher direction. That report also stated that almost 80% of students perceive no resourceful interaction between teachers and students. Besides that, 73.2% of students argue that school tasks are overwhelming. Ultimately, only 23.3% of students were satisfied and happy during online learning. Based on our investigation, that report aligned with Indonesia's education policy during the pandemic. In other words, Indonesia's Ministry of Education, Culture, Research, and Technology did predict well the circumstances that would occur during learning from home. Therefore, its policy implies that we, the education actors, cannot expect great learning experience during the pandemic since people in Indonesia have diverse social limitations.

B. Learning implementations for students in Bali

Policy created by Indonesia's Ministry of Education, Culture, Research, and Technology is also applied to Bali province.[4,15] Therefore, the challenges faced by students in Bali are similar, such as overwhelming tasks, boredom, and an un-interactive way of online learning. In addition, Bali is known for its certain cultural way of living, which implements many ceremonies and traditional practices. Although, during the pandemic, they can no longer practice their culture due to the local policy of their local government.[5] The legal instruction from Bali's governor stated that many cultural ceremonies must be stopped for a while due to physical and social restrictions during the pandemic.[7] In reality, this regulation attracts some disagreement from the locals. People in some areas argue that a few practices and ceremonies must continue to attract goods and prevent bad things.[16]

On top of that, another legal instruction from Bali's governor, number B.31.420/76560/DIKPORA, appeals to its people that urgent activities, including schools and local ceremonies, could be held with some restrictive rules.[15] It implied that this regulation might respond to certain local social dynamics in Bali related to the need to practice the local culture. However, the direct learning process at school is still limited, and most of the learning process is held online. In short, the learning process and cultural transmission among children in Bali are disrupted. The local government did implement a special policy to answer the issue, though it still cannot create a significant difference.

From all perspectives regarding the learning process and cultural transmission among children during this pandemic, the government did promote socialization regarding the importance of implementing health protocols. Diverse regulations exist to ensure that people get no harm from the "trending virus". The formation of the Covid-19 Task Force is a good step, even able to provide satisfactory results as evidenced by the high recovery rate in Bali, namely 84.34% as of January 26, 2021, even though the positive cases of Covid-19 in Bali are also still relatively high.[16] However, these regulations have many consequences, especially in the education field.

Discussion

A. Potential delinquency among children and violence against them

The role of education in molding society, especially in the context of the pandemic, is still significant. However, its implementation during the pandemic boosted the need for a family role. This statement is supported by the study of McCoy et al. regarding the importance of family intervention in boosting the optimal learning process, especially during learn from the home approach.[10] Besides that, parental intervention can reduce the amount of potential violence by and against children in various forms. In addition, parental intervention can encourage positive interactions between children and parents. The learning process at home requires time, behavior, and emotional management.[8,17,18] This approach means that the success of learning from home requires self-regulation by each student. During elementary school or a similar age range, self-regulation still depends on and starts from the family. According to Ilishkina et al., the process of its formation is the identification of students' needs, emotional states, and goals for learning.[19] After that, meaning, ways, and beliefs will be created among students regarding why and how they learn. Without the family's contribution in forming self-regulation, the implementation of learning from home has the potential not to run optimally.

Van de Velde et al. stated that schools being moved to homes triggered the intervention of families who could not always guide children appropriately.[9] Families who are able and willing to allocate time and energy to help their children study at home are likely to keep them getting the same portion of education or even better than directly implementing learning at school. However, families who are unable or unwilling are likely to result in children not getting the optimal portion and quality of education. Implementing learn-from-home reveals wide geographic, social, and economic disparities, with students from poor backgrounds and people with disabilities most affected. Parental intervention

or involvement is important for successful learning and preventing violence for and by children.[20,21] Zhou and Li also mention the importance of cooperation/collaboration between various parties, including schools and families, to create effective learning from home.[7]

Those discussions are aligned with our findings. Based on another report by the Indonesian Child Protection Commission, there are two types of violence during the learn-from-home method.[22] During the Covid-19 Pandemic, children experienced physical violence, and the perpetrators of violence against children were mothers 60%, brothers and sisters 36%, and fathers 27.4%. The form of physical violence was pinched at 23%, beaten at 10%, tweaked at 9%, and so on. Parents admit doing violence to children, such as pinching 29%, tweaking 19.5%, and hitting 10.6%. Besides that, children experienced psychological violence, including the survey results illustrate that children experienced psychological violence during the Covid-19 Pandemic. Psychological violence experienced by children was scolded at 56%, compared to other children at 34%, yelled at 23%, plotted at 13%, and others. The perpetrators of psychological violence sequentially are mothers 79.5%, fathers 42%, brothers and sisters 20.4%, and others.

B. Cyberbullying during online learning

For this reason, it is necessary to conduct an in-depth study regarding the role of social support for victims of cyberbullying in Bali. As previously mentioned, only a few studies still explain cyberbullying in specific cities in Indonesia, especially Bali. Then, that is because the social support provided by social actors positively influences an individual's health and well-being. The social support provided is also not limited to the closest social actors, such as family, peers, or teachers/lecturers. However, the social support referred to here can also be provided by netizens on social media through the social networks used. This pattern is because, nowadays, a person can also get social support through social media platforms such as Facebook, Twitter, and Instagram. An individual can enter into the participatory culture of social media by uploading stories or experiences about cyberbullying and seeing how netizens respond to the uploads. Not only limited there but the participatory culture of social media regarding cyberbullying can also be seen in how someone responds to a comment that leads to cyberbullying in the comment's column.

In the digital realm, taking preventive steps to prevent or at least reduce cyberbullying is necessary. One of the steps that need to be taken is to activate the "filtered messages" feature, which is a feature that can filter out harsh or negative words that can appear on social media, especially in the comment's column. This approach can potentially reduce cyberbullying incidents. When this feature is deactivated, the victim cannot see the message's contents because the platform will automatically delete it, or the sender can only see messages sent. Apart from preventive steps, a solution that can be taken against hate speech comments is to delete comments or report messages or even accounts. These three things do not have to be done by the account owner. A participatory culture is needed where netizens can participate positively to create a positive internet environment by reporting comments and accounts that provide cyberbullying. Arguably, it is suitable to implement in Bali since its people love to do social approach to tackle some issues. In addition, each platform also needs to make filtering technology for comments that are cyberbullying in nature so that without the need to take action, potential victims of cyberbullying are not exposed to cyberbullying because each platform has created message filtering technology that can prevent negative messages from reaching the cyberbullying victim.

Previous research has also stated that the role of the teacher in creating an anti-cyberbullying school program by providing regular education and consultations makes students more resilient in the face of cyberbullying.[23] However, since the pandemic limits some events, that approach is quite challenging, especially to be implemented in Indonesia. Of the many studies that focus on examining social support provided by social actors, few have focused their research on the Bali region, comprehensively studied all social actors for cyberbullying victims, and seen which actor has the biggest role in handling cyberbullying cases. From the study literature above, little has been discussed about the social support netizens (unknown people) provide on social media for cyberbullying behavior. As previously mentioned, there are not many studies that examine in depth the phenomenon of cyberbullying in specific cities in Indonesia other than Jakarta and Yogyakarta, so similar studies need to be carried out in other cities so that later a pattern can be seen that can provide an overview of cyberbullying so that to make preventive matters more relevant. This study aims to examine in depth how social actors (family, mass media, and peer groups) influence cyberbullying behavior among adolescents. This approach is necessary because as time goes by, the increase in digital interaction is happening more rapidly, and cyberbullying is also one of the things that are increasingly prone to occur. For this reason, the role of social actors is needed to minimize the side effects caused by cyberbullying. In addition, this study is presented as an update from previous studies.

CONCLUSION

The regulations from the Indonesian government have brought some dynamics within the society. Specifically, in the educational field, some challenges occur due to implementing these policies. Based on our investigations through diverse legal documents related to educational policy during the pandemic, we found that the government accurately assessed how students' learning processes should be executed. Indeed, online learning practices cannot be properly implemented as direct learning at school. People, in general, cannot provide an optimal learning environment for children. Therefore, the regulation from the Ministry of Education, Culture, Research, and Technology of Indonesia No. 40 in 2020 implied some "mercies" that it is understandable to implement learn-from-home methods without achieving proper educational goals.

Specifically in Bali, there is a more complex occurrence regarding these policies. The locals have diverse rituals and ceremonies that must be held, though they should stop during the pandemic. Hence, it attracted some debates among the locals about how these events are necessary. From all perspectives regarding the learning process and cultural transmission among children during this pandemic, the government did promote socialization regarding the importance of implementing health protocols. Diverse regulations exist to ensure that people get no harm from the "trending virus". The formation of the Covid-19 Task Force is a good step, even able to provide satisfactory results as evidenced by the high recovery rate in Bali, though the positive cases of Covid-19 in Bali are also still relatively high. However, these regulations have many consequences, especially in the education field.

Meaning, ways, and beliefs will be created among students regarding why and how they learn. Without the family's contribution in forming self-regulation, the implementation of learning from home has the potential not to run optimally. So, it can be drawn a common thread that if the people understand the objectives of the government, as well as the government, understanding needs of the community, then it is not impossible if a middle way between cultural sustainability and health can be achieved, the point is a proper discussion is necessary to create protection among each other from the threat of the Covid-19 pandemic. At the same time, ensuring the role of education in molding society, especially in the context of the pandemic, is still significant. However, its implementation during the pandemic boosted the need for a family role. Indeed, family roles are beneficial, yet they can be counterproductive.

ACKNOWLEDGEMENT

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