

Original Article

Plato's Dialectical Language Concerning the Soul-Body and the Urgency of Hygienic Critical Education (An Indonesian Local Indigenous Community Study During the Covid-19 Pandemic)

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Abstract: *Plato's view of the body and soul inspired the birth of a new and relevant view of man. This dialectic of Plato's view gave rise to a new view that body and soul are one substance in human beings. One presupposes the other. Proportionate and fair attentions between the two are the duty and at the same time the ethical-moral responsibility of humans. The study of the balance of attention to body and soul becomes relevant and urgent, when the global community and the Manggarai community are struggling against Covid-19. The ignorant, indifferent and fatalistic attitude of some Manggarai people poses a serious threat to the handling of Covid-19. All parties, including the community government, must be jointly involved in various forms of critical hygiene education activities in order to build critical awareness, so that the Manggarai community understands and is aware of the importance of personal health, by maintaining a balanced mental and physical health. The purpose and benefits of this article are to make the public realize the importance of maintaining mental and physical health in the face of the Covid-19 outbreak. Such awareness to obey health protocols, get used to healthy and clean-living behavior, and temporarily avoid crowds when attending family and traditional events, which have the potential for virus transmission.*

Keywords: *Dialectics, Plato, Body and Soul, Hygienic Critical Education, Covid-19 Pandemic, People of Manggarai.*

I. INTRODUCTION

Regarding the importance of body and soul health is a human concern for all time. This attention is even greater when the world is currently facing the Covid-19 pandemic. Everyone tries to maintain their body health by maintaining physical fitness, such as regular exercise, nutritious eating and drinking patterns, and following health protocols (wearing masks in public spaces, always washing hands and maintaining physical distance). Medically, a body that is not fit and does not maintain personal hygiene will be vulnerable to contracting the virus (Gerbaudo, 2020)(Mahardika et al., 2020)). In addition to paying attention to physical fitness, maintaining a balance of inner atmosphere is also important in preventing the transmission of the virus into one's body. The body's immunity will be well maintained if it is supported by a conducive inner atmosphere and mind (Mishra & Patel, 2020). Always having fun, thinking optimistically and not having a burden will really help someone in maintaining their immunity (Arifin, 2020). Thus, a person's immunity does not only depend on physical fitness, but also the state of his mental mood (Kemp & Quintana, 2013). During this pandemic, the balance of mental and physical fitness is an important concern so that a person avoids the transmission of Covid-19 and attacks of other types of diseases (Aishwarya et al., 2020).

The discourse on the importance of maintaining the balance of body and soul has become a theme of philosophical discussion throughout the ages since the presence of the sophists in the history of the civilization of thought in Greece (Dillon, 2003). This philosophical discussion begins with the emergence of a big theme about humans being the measure of everything that exists in the world because they have reason (*homo mensura*) (Kattsoff, 1953). Because they have the ability to reason, humans can manage everything on this earth, including determining what is best for their own bodies. As special beings who are gifted with reason (*animal rationale*; *homo sapiens*), humans have full power over life in this world (Boyle & Boyle, 2018). So great is the influence of the presence of the concept of '*homo mensura*' in schools in Greece today, causing several early philosophers such as Socrates, Plato and Aristotle to speak out (Cambridge, 2013). Socrates and his successor Plato, responded to this concept by giving rise to the notion of monism which asserted that human beings consist of only one element, namely the soul. The body is just a place for the soul to take shelter. Meanwhile, Aristotle gave rise to the notion of monism which emphasized that the body and soul are two elements that complement each other. The body is the home of the soul, and the soul is the driving force for the activities of the body (Soukup, 2016). This thought of Aristotle later became a reference for Thomas Aquinas to develop a more comprehensive and holistic view of the balance of body and soul (Toner, 2010). The discourse on monism and dualism continues in the philosophical dialectic of classical, modern and contemporary



thought.

As one of Indonesian indigenous tribes, the Manggarai community, has also been affected by the Covid-19 pandemic. However, due to lack of understanding and knowledge about the threat of viruses and other diseases (Lakshmi Priyadarsini & Suresh, 2020), it causes people to still be indifference and be trivial. Apart from the lack of understanding and knowledge, it is also due to the fatalistic attitude rooted in traditional culture. Some people in Manggarai still do not understand the concept that life is determined by humans, one of which is by taking care of the soul and body in a balanced way (Pinassang et al., 2021). All forms of disease will easily attack the body, and can threaten a person's life if they do not live a healthy and clean life, follow health protocols, and in the context of the life of the Manggarai people, it is necessary to avoid the crowds that often occur when participating in social events and traditional ceremonies (Regus, 2021). So that people can have critical awareness to protect their souls and bodies during the Covid-19 pandemic and beyond, it is necessary to carry out critical hygiene education, both formal and informal, by involving several stakeholders in the region (Setyawan & Dupo, 2020). With this critical-hygienic education, the community builds critical awareness to pay attention to their body and soul for a better and healthier survival in the future, both for themselves, their families and the wider community (Carling & Bartley, 2010).

How relevant is this discourse about Soul and body according to Plato, his critics and followers? How relevant is this philosophical discussion about the soul and body in the context of the life of the Manggarai people in the pandemic era? What is the urgency of critical-hygienic education to build critical awareness of the Manggarai community about the importance of maintaining mental and physical health during this pandemic?

This article aims to make a philosophical study of the views of Socrates, Plato and Aristotle and their followers on the soul and body, and to examine the relevance of this discussion to the practice of critical hygiene education for the Manggarai people during the Covid-19 pandemic era (Tapung & Jelahun, 2022). The benefits of the article are: (1) to awaken the academic community and the general public to appreciate, as well as pay attention to the balance between soul and body as a unified whole in humans; (2). Provide enlightenment to the Manggarai community and readers so that they have critical awareness in complying with calls from state authorities to obey health protocols (Christian, 2021), get used to healthy and clean living behavior implement Community-Based Total Sanitation (Ganing et al., 2018), and during this pandemic , trying to avoid crowds in social and traditional events that are inherent in the life of the Manggarai people.

II. METHOD

This article is discussed using a qualitative description with a literature search (Cresswell, 2005; Neuman, 2003). The author explores Plato's thoughts on the soul-body, and his dialectic with the thoughts of Aristotle and Thomas Aquinas, as well as the platonic followers. This excavation was carried out by browsing several literature journals, books and dictionaries. To see the relevance of the three thoughts about the soul and body in the current context, more specifically regarding the urgency of hygiene critical education during the pandemic, the author conducted a relevance study by exploring themes regarding the Covid-19 pandemic and how the Indonesian local indigenous community (Manggarai, Flores) responded to the threat (Diniz et al., 2013). These themes are explored through journals and quantitative data on the development of Covid-19 at global and local levels. By searching the relevant literature, this article has strong philosophical leverage in discussing the thoughts of these three philosophers about the soul and body, and their relevance for educational praxis during the COVID-19 pandemic.

III. RESULT AND DISCUSSION

In this discussion section, the author will discuss about Plato, his life history and thoughts about the human soul and body. Next, it discusses the dialectic that emerged from the thoughts of the followers (idealism and rationalism) and their critics, such as Aristotle and Thomas Aquinas. At the end, the author narrates about the dialectical relevance of Plato's view of the soul-body and the Urgency of Hygienic Critical Education for the Manggarai Community during the Covid-19 pandemic.

A. Plato's Concern:

Plato was born in Athens and was a great philosopher in Ancient Greece who lived between 428-347 (Bagus, 1996). He was one of the important figures of Greek civilization and had an influence on the development of western philosophical thought. He was a student and at the same time a loyal follower of Socrates, and later became the teacher of Aristotle. There are several important things that are part of the history of Plato's life as a great thinker of his time (Zeller, 2014), namely: (1) Emerging from the nobility (aristocracy), in him has an intellectual culture and realize the importance of critical thinking through learning philosophy. (2) Develop within him to become a statesman. For him, leaders must have an intellectual understanding of the state as a polis, which aims to create prosperity and social justice. (3) So disappointed he was with the tyranny of the government at that time, then he chose to emigrate to study philosophy and become a staunch follower of Socratic philosophy. In fact, he fought against the authoritarian actions of the government at that time which sentenced

Socrates to death on charges of destroying the order of life of the Greeks, especially young people; (4) In order to treat his disappointment after the death of his teacher Socrates, he then wandered in search of wisdom (Belfiore, 2012). In this odyssey, he found the idea that the ideal state order is one that can create social justice for its people. Therefore, being a leader must first be wise. To be wise must study philosophy. Thus, the fit to be the leader of a country is a philosopher. (5) Once in love with the world of philosophy, Plato then founded the first university in Athens 387 BC which has a fairly complete curriculum, including astronomy, mathematics, biology, political theory and philosophy (Belfiore, 2012). In this academy, Plato spent his life teaching and creating some of his famous works. (6) As one of the pillars of philosophy, Plato had a famous thought which later became the basis for the development of his followers, such as Aristotle, namely about the world of ideas (Teske, 1998). Thoughts on the world of ideas became part of his philosophical discussion of the human soul and body.

B. Thoughts about Soul and Body:

Plato's view of humans is known as anthropological dualism (Burhanuddin, 2015) (Inwagen, 1995). In a book entitled *Phaidon* which contains Socratic Dialogues About Body-Soul, Plato asserts that "the body dies (destroys), while the soul is continually reborn (incarnated) in the next body". Humans are the soul, while the body is only a place where the soul takes shelter (Warren, 2001). Humans as bodies are not real humans. The real man is the soul. The body is just a kind of shadow that has no basis in reality. In Plato's teachings the relationship between the human body and soul is not essential. He even called the body a 'metaphysical disaster' for human life. Because, when the soul unites with the body in humans, it makes the soul unhappy, which has an impact on human unhappiness. The union with the body keeps the soul trapped in a prison. According to Pythagoras, the soul is eternal while the body is mortal. This mortality, according to Pythagoras, the body is the grave for the soul. With this view, both Socrates and Plato both view humans as consisting of only one element. Thus, both revive the notion of monism.

Then how does the soul appear in man? According to Plato, this cosmos was created by a force called 'Demiurgos'. This power becomes the subject that designs everything in this cosmos, including the human soul. This subject creates a 'world soul' and a 'human soul' from a basic material. His thoughts on the creation of souls by 'Demiurgos' have parallels with the biblical teaching on creation. Every soul according to Plato is created singular, so there are many souls, each of which is unique. With death, the unique soul is separated from the body. Unusual for our thinking, Plato believed that every human soul has its own star. To that place in the end the soul will return. Thus, Plato believed in immortality or the immortality of the soul (K. Bertens, 1987).

According to Plato, the soul lives and develops in two ways, namely: First, pre-existence, where the soul first existed from the body. Plato showed that the pre-existence of the soul can be demonstrated by the a priori knowledge possessed by humans. He knows it without experiencing it first, showing that his soul already knew it before he was trapped in the body and born into this world. Second, post-existence, where the soul still exists after it is destroyed. Therefore it is known as the understanding of the immortality of the soul (immortality). Meanwhile, Plato calls the soul has a certain structure. First, rational power (logisticon) which contains all forms of knowledge (episteme) in humans. The position of this power in the human body is in the head. Second, the will (affective) power in charge of helping, supporting, and 'balancing' this rational power. The position of this power in humans, is in the chest. Third, desire (appetitive) or lust (doxa). Animal power based on instinct. The place of this power in humans is in the stomach down to the groin.

With this view on the development of the soul in *The Republic* (original title; *Politeia*). (Rapar, 2002, 1996). Plato put forward his view of education, which is based on an analysis of human nature, society and the nature of knowledge (Ceunfin, 1997). First, regarding humans, three parts are distinguished. The first part, the part of desire which is tied to the senses and bodily impulses. This desire is related to lust. The second part, the courage or spirit part, deals with the tendency towards self-assertion. This section deals with the will. The third part, the mind, the intellect which functions to understand and direct the other parts. In relation to the nature of being educated (educand), Plato also discusses the moral values in each of these sections. The virtue associated with desire is self-control. The virtue that is compatible with courage is valor (mighty), and the virtue of reason is wisdom. This variety of functions in human beings will be harmonized by the principle of harmony, namely a fair hierarchy in which reason with the help of courage regulates desires.

Second, Plato's analysis of society as the second dimension of education is very similar to his analysis of the individual (Knezic et al., 2010). There are three social groups that guarantee community unity. Groups of farmers, craftsmen and craftsmen, namely groups that guarantee the fulfillment of the basic needs of human life: the dominant tendency of this group is desire; a suitable virtue is self-control. The group of soldiers, namely the group in charge of maintaining state security against attacks from outside and from within; in those who dominate is courage; a suitable virtue is valor. The group of philosophers is the group with the authority to lead the state. In this group, intellectual ability is dominant; the

necessary virtue is wisdom. The primacy of justice is the principle that governs and harmonizes the three groups in society (Philippoussis, 2000).

Third, according to Plato knowledge is a product of human nature and education. Knowledge is recall (anamnesis). This is because the human soul before it unites with the body already exists in the world of ideas. In that state he knows everything. But by uniting with the body he is cut off from that knowledge. Thus, education helps to recall what was already there. Education is the exercise of the instincts in the child to achieve the appropriate virtues. So the right education for individuals and every group in society is to train the instincts or special functions to have the appropriate virtues. More than that, proper education is education in which individuals are educated in their classrooms; there he learns to live a life where desires are controlled by reason (Sergiovanni, 1998).

Fourth, regarding the praxis of education, Plato asserts that the first group does not require long education, because the skills required by their profession can be learned by doing it. The second group requires intensive education in music and sports. The third group requires a much more intensive and long education because on them depends the future of the country (Knezic et al., 2010). These are the candidates for state leaders who must know well the concept of "good", which is necessary to ensure the welfare of the state.

C. The Emerging Dialectic:

Plato's view of the soul and body has the support of modern philosophical thinkers who have discussed the 'greatness' of knowledge, which was developed by the schools of idealism and rationalism. Both of these schools emphasize that human knowledge is unidirectional or becomes part of the soul or mind (Council, 2000). If idealism sees knowledge from the side of its essence, rationalism sees it from its source. Idealism sees the nature of science not in the real world, but in the ideal concept or world of ideas. This is contrary to the view of realism which says that the nature of real human knowledge exists in life. Meanwhile, from the source point of view, rationalism says that knowledge comes from human reason (Papineau, 2006) (Susanto & Amalia, 2019). This understanding is contrary to the empiricists who say that the source of knowledge is the human senses, or spiritualism which says that human knowledge comes from outside humans, namely God. In general, both rationalism and idealism emphasize reason as the essence of human existence. Humans use reason to reach the deepest nature of humans, humans are able to develop their knowledge and abilities to create knowledge and find solutions related to human problems (Papineau, 2006). The basis of the arguments of idealism and rationalism, the soul is identical with the human mind. The mind becomes part of the human mind which is the motor of human movement.

Idealism sees that the nature of the physical world can only be understood in relation to the soul and spirit (Foster, 2021). The term idealism is taken from the word 'idea', which is something that is present in the soul. The thinkers of the idealism school are B. Spinoza (1632-1677), Leibniz (1685-1753), Berkeley (1685-1753), Immanuel Kant (1724-1881), J. Fichte (1762-1814), F. Schelling (1755). -1854), and Hegel (1770-1831). As one of the developers of this understanding, Kant said that time and space are a priori categories of the mind and not a posteriori based on sensory experience. The mind is structured in such a way that it can understand the world only with these categories. Causality, space and time which were previously part of objective reality are now seen as part of the human mind. In the learning process, reality or the world is adapted to reason and not reason adapts to objective reality. In short, mind is the inspiration for objective reality in the world, and the world is the material product of reason.

Kant's idealism was developed by Hegel. Hegel says, the thought process is the basis of reality; nothing is outside of experience. Absolute Mind, Idea, or Absolute Spirit is constantly developing in self-awareness of the plans established by its own development. This development is manifested objectively in nature and even more importantly for education, in social institutions. The history of social institutions is a series of stages through which the Absolute Spirit manifests itself. The human mind achieves self-realization by participating in social institutions, that is, by participating in self-realizing Absolute Budi. Despite the great emphasis on process, Hegel understood that human self-realization stretches indefinitely into the future.

While rationalism developed in the 17th century, it is suspected as a symbol of the 'century of rebirth of human reason', known as the age of renaissance (aufklarung) (Machmud, 2011). Thinkers who developed this rationalism, among others, René Descartes (1596-1650) from France, Baruch Spinoza (1632-1677) from the Netherlands, and Gottfried Wilhelm Leibniz (1646-1716) from Germany. Christian Wolff (1679-1754) from Germany, and Blaise Pascal (1623-1662) from France. In the 18th century names such as Voltaire, Diderot and D'Alembert were developers of rationalism in the direction of their thoughts (Bagus, 1996). Descartes argues, a reliable source of knowledge is reason. Only knowledge acquired through reason fulfills the requirements demanded by all scientific knowledge (Hamdi et al., 2021). Descartes wanted a new way of thinking, so he needed a definite starting point for thinking that can be found in doubt, "Cogito ergo sum" (I think, therefore I exist) (K. Bertens, 1987) Humans are composed of the body with its breadth (extensio) and mind with consciousness. The only true

knowledge is that which comes from consciousness. The soul and body are indeed connected, but this relationship is parallel, so it is not a unity. There is an influence of the soul on the body, but this influence is only material, the two things are still side by side.

The views of Plato and his followers have been criticized by contemporary thinkers whose thoughts have drawn heavily on the views of Aristotle (384-322 BC) and Thomas Aquinas (1224-1274) (K. O. J. D. M. Bertens, 2018) on anthropological monism (Aroney, 2014). Contemporary thought evaluates the destructive impact on the history of civilization when humans overestimated reason as the only source for solving various problems in the world. In fact, many cases of destruction of nature, human degradation, war, etc., are the result of excessive use of reason. According to contemporary thinkers, human nature is not only reason or reason but spirituality is important to understand its existence as part of human beings, reason and spirituality need the body as a place for ratio and spirituality to exist and develop. Balanced attention between knowledge that comes from the mind, body and spirituality (will) of humans must be considered in a balanced way (Aishwarya et al., 2020).

For Aristotle, human essence consists of body and soul. The body is the container and the soul is the content. Both body and soul. both are principles of life. Everything that lives has a soul, be it plants, animals, and humans (eudēmos). In addition, he also holds the view that the soul and the body are two aspects that involve only one substance (monism). These two aspects are related to each other as "matter" and "form". The body is the "matter", and the soul is the "form". Since matter and form each have a role as "potential" and "actus", we can say that the body is "potential", and the soul is "actus" (entelekheia). Aristotle defines the soul as the first actus of an organic body (the first entelechy of a natural organic body). He said "first actus" because the soul is the most fundamental actus. This actus causes the body to become a living body. Just as form and matter in all physical beings are correlative with each other, so that one presupposes the other to co-create the creature concerned. Likewise with humans, soul and body are two aspects of the same substance, namely humans (Elaborasi et al., n.d.). Thus Aristotle places great emphasis on the unity of man, and for this reason he also rejects the immortality of the soul. The soul as a form, is totally directed to the body as matter, it is clear that the soul cannot live without matter. It means that at the death of man, his soul perishes as well (as do the souls of plants and animals). Thus, it can be concluded clearly that Aristotle's view completely abandoned Plato's monism.

The thought of Aristotle's monism has relevance to the discourse on education. This discourse on education is presented in two of his works, namely *Nikomachea Ethics* and *Politics* (Collins, 2004). In terms of education he focuses on how to teach virtue, which is an ethical theme. He does not accept that knowledge is virtue (Ceunfin, 2017). There are three things that make humans good and superior: nature, habit, and reason. First, regarding nature, it is emphasized that students are human. There is no point in educating non-human beings in goodness and virtue. What distinguishes man from other creatures is his soul, the characteristic feature of the soul is its activity. There are three types of activity. The simplest is the vegetative level shown in growth, reproduction and destruction. The mediating level is the animal level which is expressed in local sensations, desires and movements. The rational level (mind) governs and directs the other two levels. Reason is a unique element in humans that determines humans as humans. Second, habit. According to Aristotle as well as to Plato, young children are closer to animals in the sense that their initial actions are motivated by desire (Nietlong & Kato, n.d.). In their early actions, there is no evidence of any moral virtue arising from their natural talents. On the other hand, virtue is a habit that must be learned. He says, "because of the things we must learn before we do, we learn by doing." Therefore, the virtue must be learned, namely by getting used to the mind to master the desire (Ceunfin, 2017) People become good because they are used to doing good things and become bad because they repeatedly do bad things. Third, Aristotle distinguishes between practical and theoretical reason. Practical reason is concerned with the two lower activities of the soul. It restrains and directs the two activities of the soul so that it can be expressed properly. His specialty areas are morals and politics. Theoretical reason is concerned with purely theoretical activity. In this case, the role of reason is entirely cognitive and engrossed in speculation about the nature of universal truth. The norm for educators to judge these activities is happiness. Happiness is achieved by carrying out the unique human virtues. Because the peculiarity of man is reason, human happiness will be achieved in the highest activity of reason, namely pure thought. So the cultivation of the intellect is the main virtue because it leads to happiness.

While Thomas Aquinas's thoughts on humans mostly refer to the views of Aristotle. The thinker who holds the title "Doctor Angelicus" said that the human soul as the principle of life has a higher position than the principle of life (soul) of animals and plants. Since the human soul takes on the role of a substantial form, it gives the whole individual its specific character (Ceunfin, 2017). Humans as individuals from the beginning were not a "mixture" between two independent substances, but one substance. Body and soul are part of humans and are substantial. The body and the soul are each complete. Body and soul are the essence of being. Both of them "give themselves" to each other, and form a unity (extrinsic). And it is death that puts an end to this union (soul and body); the soul will be separated from the body, and the body will

“quit” and become something else. The existence of the unity of the soul of all humans even though each individual is different and humans take their place in the harmony of the universe. The soul has a certain body. God created the immortal soul and united it to the embryo. This eternal and spiritual soul is not a product that is passed down, but after all, parents are also responsible for determining/providing the potential of a child's entire existence. And finally, the soul can be compared to wine, which varies in quantity according to the size of the cup. The cup is the human body, the wine is the soul. Aquinas centered on the idea of contingency, that everything that exists does not necessarily exist. Everything that exists is characterized by 'transcendentalia': ens (being), unum (singular), verum (true), and bonum (good). These transcendent characteristics can be expressed in a special way about God (Sumaryono, 2002). According to Aquinas' view, the human soul is the horizon of everything that exists (embracing everything). However, the horizon is not the last horizon, because whether there is something can be solved by human reason. Here man and the whole realm of reality are marked by contingency. In contrast to God, the nature of man and all other creations does not necessarily presuppose their existence (totally dependent on God).

Aquinas's thoughts on education are contained in his work, *De Magistero*, while on knowledge is summarized in his work, *Summa Theologiae* (Sumaryono, 2002). His ideas in this work greatly influenced the teachings of the Catholic Church on education (Ceunfin, 1997). According to Aquinas, First, regarding human nature, Thomas Aquinas agrees with Aristotle regarding the soul as a principle of activity. So education involves the activities of students. Thomas Aquinas compares how a doctor works. Doctors cannot heal the bodies of the sick; with his therapy he only helps the body to heal itself. The body has a natural potential to maintain a healthy balance, and these things need to be stimulated by a doctor. A teacher does not “teach” a child. The teacher only helps a child to realize and actualize the natural potentials he already has for learning.

Second, Aquinas explains the learning process by using Aristotle's distinction of matter (*hyle*) (potential, wanting to become something) and form (*morphe*) (act/action into something, a determining principle), potential and actuality. Ideas, understandings are the result of actualization of several potentials. And the actualization is achieved through the learning process (Franz Magnis-Suseno, 1991). The main potential possessed by students is the ability to form general understandings. This potential, however, is only effective when developed in conjunction with contact with certain specific objects which are examples of general things. When the senses report objects, their essence is detached from accidental qualities and presented to the intellect. The intellect then, thanks to its potential to create concepts, makes sensed objects understandable. So the learning process as potential actualization is connecting the general with the special, the universal with the particular, connecting the material and the form. From a logical point of view, learning is identifying objects and giving them proper and distinctive classifications.

Third, what is said here is only a continuation of the influence of Aristotle or the philosophy of Aquinas in particular and scholastic philosophy in general. The contribution of Christian philosophy is not clear. Later contributions are not found much in *De Magistero* but from Scholastic philosophy and Christian thinkers from the Patristic period and especially Augustine. The distinguishing element of Christian teaching is supernaturalism. With the help of this supernatural element, Aquinas was able to reconstruct philosophy in such a durable form, which the Scholastic philosophers used as a reference and viewed it as a philosophy of eternal value (*philosophia perennis*).

Fourth, with the help of reason, Aristotle distinguishes matter and form. In his theory of causation (principle of causality) he asserts that at the beginning of the world, there must be a pure form which determines the form or order of all things that will arise. This pure form, contradicts potential and is identified with reason (Kattsoff, 1953). The same thought is found in the Holy Gospel of John 1:1: “In the beginning was the Word, and the Word was with God, and the Word was God.” This statement is known as the doctrine of the “logos” (Greek). “The Word” is the first meaning of the Greek word “logos” which is aptly rendered “reason or cause.” This word was used apparently to bridge Christian thought and Greek philosophy. In this way the self-revealing Christian God is seen as pure form, pure actus, uncaused first cause, creator and organizer of all truth and goodness.

Fifth, placing God at the center of Christian philosophy has decisive consequences for education. This makes the philosophy of Scholastic education very authoritative. Because Jesus “taught as a man of authority” (Gospel of Matthew 7:29), in the same spirit the early and medieval Church carried out its Master's instructions; “Go and teach all the nations... Teach them to obey all that I command you” (Gospel of Matthew 28:19-20). So Scholastic teaching is not only authoritative but also dogmatic. But it would be very good if the doctrine was promulgated not only on the basis of sound reason, but on the unquestioned authority of divine revelation.

Sixth, the philosophy of Christian education is theocentric with far and near goals. The ultimate goal of Christian education is related to the ultimate goal of man. To find that man must return to his origin to know his creator, namely God who has created man in his image to serve and love Him and after death enjoy eternal happiness, become a saint. The

immediate purpose of education is direct, because it relates to matters of life as a particular citizen (society), vocation and finally to self-welfare and nationalism. Although the immediate aim of Christian philosophy is concerned with life in the here and now (*hic et nunc*), it must not be forgotten that it must always be judged in terms of the theocentric ultimate goal.

Fifth, another contribution of Christianity to the philosophy of education is the view of original sin. Sophism teaches about humans as a measure (*homo mensura*). So there is optimism about human nature. In Christianity, this optimism must be guarded against. According to the Judeo-Christian tradition, human nature has been corrupted by original sin (Thomas, 1997). So in him, apart from having regular and praiseworthy tendencies, there are also some things that are not good and should be shunned. This latter tendency is primarily tied to the body as opposed to the soul. This contradiction is mainly influenced by Plato's dualism of soul and body, which has been in the Christian view for a long time. Christian educational philosophy tends not to believe in educational praxis based solely on human nature. Nevertheless, there is an element of hope. Human nature, although affected by original sin, is not completely corrupted. Human nature is saved by the grace of God and the example of Jesus Christ. In Aquinas' sense, by self-activity and with the help of the teachings of the Church based on revelation, people have the hope of correcting the shortcomings that exist in their sin-wounded nature.

Sixth, this hope is open to all mankind. This view is very meaningful for the future of thinking about education. If in Greek times, education was only directed to a few respected people and only to Greek men who were free people. The dignity that only the Greeks gave to a few by Christianity was extended to all of humanity. In Christianity all people whether Greek or barbarian, slave or free, black or white, male or female, are children of God (Ruswanto & Adimurti, 2017). With this in mind, Aquinas has spearheaded the campaign to eliminate particularistic forms of dichotomy towards universalism and equality in education. The view of equality in education has had a huge impact on the inclusive education campaign to date.

D. Dialectics of Plato's View of the Soul-Body and the Urgency of Hygienic Critical Education for the Manggarai Community during the Covid-19 Pandemic:

a) Conclusion from dialectic:

Plato's view of the soul and body becomes very relevant when the world community in general, and the people of Manggarai in particular are experiencing the Covid-19 pandemic. The fact that there were mass deaths due to exposure to the Corona virus and the collapse of various sectors of people's lives, made people need to evaluate and reflect on all things related to life in this world (Fahlefi, et.al., 2020). The issue of maintaining a healthy body and soul by implementing health protocols and healthy and clean living behavior is one of the evaluation topics. And one of the philosophical references that can be used as a basis for evaluating human beings is Plato's view of the soul and body, which in subsequent discourses has received dialectical criticism from Aristotle and Thomas Aquinas (Belfiore, 2012).

i. The conclusion of this dialectic:

First, body and soul are one substance in human beings. As one substance, one multiplies the other. In the concept of '*cura animarum*', the body is the home of the soul, and the soul is the prime mover of the body. Separating the two results in death or nothingness. Second, there needs to be a balanced attention between the two, including care and maintenance. In the concept of '*mensana in corpore sano*' (in a healthy body there is also a healthy soul) describes justice and equality of attention to both. A happy soul will invigorate the body, and a healthy body will refresh the soul. Health is an important issue because it involves the safety of the human soul. According to Gregory the Great (VI century) in the concept of maintaining the soul (*cura animarum*), the body is the home of the soul. Man is a soul body. Humans are a unified whole of soul and body (The Unity of body and soul) (Abineno, 2006; Russel, 2007). For this reason, the attention to both is really balanced, including when humans experience unfavorable situations such as being attacked by a disease outbreak. Third, as Aristotle emphasized the importance of balance (a harmonious combination) of using theoretical reason (concepts, ideas, ideas) and practical reason (behavior, habits) in humans, Aquinas also emphasized the importance of human efforts to maintain body and soul by empowering the mind. that has been given by God. Death is God's business, but as a human being who has reason, there must be an effort to escape from a fatalistic attitude (passive surrender) in living life. Regarding future happiness after death, it is largely determined by the happiness that is felt now and here (*hic et nunc*).

b) The Covid-19 Pandemic and the Manggarai Society:

Since March 2019, the Covid-19 pandemic has hit the Indonesian people. The pandemic spreads so quickly. Data from JHU CSSE Covid-19 Indonesia, there were 1.46 million cases, 1.28 million recovered and 39,447 died. For the world, there are 123 million cases, 69.8 million who recovered, and 2.71 million who died. This epidemic was ferocious, and caused the greatest economic downturn (recession) throughout the world's civilization. At the beginning of 2020, Indonesia's economic growth fell to minus 2.07%. This fall in economic growth will certainly have an impact on the decline of other sectors, as well as the socio-psychological conditions of Indonesian society.

Based on the daily monitoring of the Manggarai Covid-19 Task Force, on February 12, 2021, there were 1348 positive confirmed cases of Corona. Meanwhile, the results of the Antigen Rapid Diagnostic Test (RDT) confirmed that there were

1219 positive people, who were undergoing isolation at the hospital, 636 people; 581 people have recovered, and 3 people have died. At the end of mid-February 2021, the results of the Rapid Test (RT)-Polymerase Chain Reaction (PCR), there were 129 who were positive, 11 people were being treated/self-isolated, 111 people had recovered, and 8 people had died. This data illustrates that currently Manggarai is the district experiencing the worst spread of Covid-19 in the province of NTT (Covid-19 Manggarai Task Force, 2021). The large number of suspected Covid-19 cases has phenomenologically become a fact that is dangerous for the lives of the Manggarai people in the future. Based on the data above, Manggarai automatically becomes a district with a 'red to black zone' in terms of the spread of the Corona virus (Lakshmi Priyadarsini & Suresh, 2020).

For the sake of public safety, the government is currently trying to give vaccines to all Indonesian people. Previously, the government had also issued a Government Regulation in lieu of Law (Perppu) No.1/2020, regarding the handling of Covid-19. This Perpu becomes a reference for all policy makers to formulate various policies on various sectors of people's lives, including the education sector. In the education sector, the Minister of Education and Culture has issued Circular Letter No. 4/2020 to regulate the Implementation of Education Policies in the Emergency Period for the Spread of Covid-19. For the context of Manggarai, the Manggarai Regent has issued Circular No: Organ.065/106/III/2020 regarding the prevention of the spread of Covid-19 in the Manggarai Regency Government.

The Perppu, SE Mendikbud and SE Regent of Manggarai, in addition to regulating technical matters related to various forms of policy implementation during the Covid-19 pandemic, are also more substantial on issues regarding the efforts of all communities in maintaining the health of themselves and their families. The priority of the issuance of this Perppu and SE is to maintain the integrity of the nation state so that it does not experience imbalance and social vulnerability by calling on, even obliging citizens to seriously take care of their mental and physical health. Serious attention to the balance of mental and physical health is the main emphasis in the appeal, which is conveyed formally and informally to the community. There are three important points contained in the government's appeal related to maintaining a balance of mind and body attention, namely: First, strictly following health protocols (prokes) by getting used to wearing masks in public spaces, washing hands with soap where running water, and maintain physical and social distance. Second, from an appeal to keep practicing the habits of Healthy and Clean Living Behavior (PHBS), such as eating and drinking nutritious, exercising, getting enough rest, and reducing smoking habits, drinking alcohol, etc. In addition, for the sake of long-term health, it is necessary to implement Community Based Total Sanitation (STBM). Third, maintain a balance of mind by building a happy atmosphere with family, so as to have optimism in life as well as hope that this pandemic will soon pass, and life will return to normal about life. Fourth, specifically for the Manggarai context, one of the efforts to prevent the transmission of Covid-19 is to reduce crowds, such as when holding traditional ceremonies, along with other events.

In relation to point 4, the seriousness of the potential for transmission due to various events in Manggarai requires a quick and serious response from various parties. Government intervention in the Manggarai area can be carried out in both formal and informal forms (Zahrotunnimah, 2020; Yuniarti, 2020). First, formal. The government must issue stricter instructions to immediately limit crowds in the form of traditional ceremonies, weddings and other parties. In the instruction, it is necessary to order not to create a crowd and give severe penalties/fines for those who do it without following the correct health protocols. Second, informal. The government works closely with traditional and religious leaders to continuously appeal to the Manggarai community to limit crowds and control themselves so as not to hold traditional ceremonies, parties, etc., without following strict health protocols (Regus, & Tapung, 2020). Third, continuous socialization, dissemination and education by the government to the community using various channels (leaflets, social media, posters, billboards, etc.), in public places such as roads, traditional houses, houses of worship, schools, and markets (Masunah & Kurniawati, 2019). Socialization, promotion, dissemination and education activities are very important to open insight, understanding and increase public knowledge about the dangers of Covid-19 transmission for life safety (Didin, 2021; Sihaloho, 2020).

The urgency of the government's response and response relates to several conditions and situations of the Manggarai people during this pandemic. First, public knowledge and understanding of Covid-19 issues and information is still low. This is related to the condition of the level of public education and health literacy which is not fully supported. Ignorance, ignorance, apathy and indifference towards health issues are not intentional, but mostly due to a lack of personal knowledge, as well as the lack of optimal promotion, education and prevention efforts made by the government, churches, educational institutions and institutions. community (Eikenberry, 2020). The lack of a culture of Clean and Healthy Lifestyle Behavior (PHBS) has made people trapped in a fatalistic lifestyle, where they think that life and death is a matter of destiny. This fatalistic lifestyle makes the people of Manggarai carry out a disproportionate pattern of work, eating, drinking, smoking and rest hours without regard to common health standards.

Second, the poverty situation that plagues most of the people of Ruteng city, apart from being caused by life skills and

fighting spirit as well as low educational qualifications, is also caused by the low level of economic independence. People are used to expecting Direct Cash Assistance (BLT) provided by the government (Arifin, 2020; Honey-Roses, 2020). This independence can actually be one of the triggers for a lazy lifestyle, doing unproductive activities and thinking fatalistically. On the other hand, the situation of poverty is very close to the situation of lack of nutrition and happiness in the family. Low nutritional intake and happiness in the family can reduce a person's body's resistance (immunity) and become a source of the emergence of various types of infectious and non-communicable diseases. Infectious and non-communicable diseases can become comorbidities that accelerate the complications of Covid-19.

Third, the new normal policy encourages people to return to their normal activities while still implementing health protocols. A new culture will be formed and become an opportunity for a country to promote a culture that is inherent in society. In this case, society accepts the new culture while enhancing and advancing the old culture. In fact, the culture that has been formed long ago is renewed and contextualized according to the needs and interests of the community. With the emergence of Covid-19, the culture and spirit of solidarity, compassion, mutual cooperation began to be created and could become a new positive and constructive culture in people's lives (Sihaloho, 2020; Tapung, 2020). In order to support the growth of this new culture and spirit, triggers are needed, among others through socialization, education and dissemination so that people are enlightened and motivated to carry out positive habits in the community, family and workplace (Zahrotunnimah, 2020). Through socialization, education and dissemination, the public is enabled to understand and live up to all the rules in the new order, thereby accelerating the recovery of the condition of the Indonesian nation state, both in terms of socio-economic, socio-hygienic and psycho-social.

c) The Importance of Hygienic Critical Education:

Based on the qualitative observation of the condition of Manggarai above, there are three basic issues of concern: (1) Raising the public about the dangers of the emergence of Covid-19, while building critical awareness to protect the city area from exposure to the virus. This awareness activity was followed by the provision of up-to-date information about the spread of the virus globally, nationally and locally; the following are the impacts; (2) Awareness of the community so that they are collectively committed to preventing the spread of the virus by carrying out Clean and Healthy Behavior (PHBS) habits such as diligently washing hands, cleaning toilets, eating and drinking nutritious patterns, sunbathing in the morning, drinking enough water, exercising approximately 30 minutes every day and take vitamins. In addition, the public is invited to follow the health protocols that have been recommended by the government, such as staying at home, always wearing a mask when leaving the house or in public places, maintaining social distance and maintaining physical distance.). (3) Educating community awareness to maintain health and immunity of the soul and body during the covid-19 period by consuming nutritious food with more servings of vegetables and fruit, taking vitamins and reducing smoking habits and drinking alcoholic beverages.

In addition to official interventions carried out by the government in collaboration with various parties, efforts to build critical public awareness by conducting critical-hygienic education are a strategic choice to prevent the impact of Corona transmission for all Indonesian people (Samsudin, 2020; Muharram, 2020), no exception for the people of Manggarai. In this case, the important goal of critical-hygienic education is that the community can be critical, wise and wise when deciding to be involved in various events, including traditional events in Manggarai. In addition, critical-hygienic education also aims to make people familiar with healthy and clean living behaviors. Healthy and clean living behavior (PHBS) is the basic spirit in maintaining the health of oneself and one's family (Kurniawan, 2020). This critical-hygienic education must be an individual and collective activity as an option in educating the public about the dangers of the Corona outbreak for life. Critical-hygienic education is tasked with raising awareness of healthy and clean living by strictly following the health protocols that have been suggested by the government (Chakravarty et al., 2022).

Part of being the health of the human body and soul, the issue of PHBS is no longer the domain of paramedics, but has become part of the insight of all human beings, especially in the current pandemic situation. For a traditional society whose lifestyle is highly dependent on nature and naturalness, myths and supernatural powers, the issue of PHBS is certainly not popular. Most traditional societies believe in life as it is and realize that everything that happens in life, including illness and death is the will of nature and the creator (fatalism). This view of life is part of the mindset of premodern society, where humans are very dependent on natural phenomena, and are completely powerless against the administration of nature. All forms of misfortune in human life originate from nature, and the solution must return to nature. The good and bad of human life, very much depends on the good and bad of human relations with nature (Prasetyono, 2013). Premodern society sees all forms of disease outbreaks, natural disasters and mass deaths as a form of 'wrath' of nature against humans who have not maintained a good relationship with nature. Thus, in order to avoid all kinds of disease outbreaks, natural disasters and mass deaths, premodern societies had to perform traditional 'recovery' ceremonies as a form of reconciliation with nature (Regus, 2021). In the Manggarai community, this reconciliation event was marked by the slaughter of animals such as

buffalo, chickens and pigs, involving many villagers and the surrounding community. Usually these elements of reconciliation appear in teing hang rites, penti, classes, etc. (Mukese, 2012; Verheijen, 1967).

Meanwhile, according to modern and postmodern societies, which glorify the ability and power of reason/knowledge (knowledge is power) and good habits, they believe that what determines human life is the human being himself (*homo mensura*). An enlightened philosopher, Francis Bacon (1561-1626) called science knowledge or science is the answer to the problems of human life. With a scientific approach in the fields of education, health, technology and economics, several problems can be solved properly, effectively, and efficiently. With this, Bacon wants to say, humans with the ability and power of reason can read, control, and control natural phenomena, including how to prevent and avoid all forms of calamity, disease and natural disasters (Early Wulandari Muis & Biopsi Puji, 2020). various channels and supported by technological developments, making modern society have sufficient understanding and understanding of the good, bad, strengths, weaknesses, challenges and threats in their lives. With this knowledge, humans can manage life, including anticipating and overcoming all types of threats to their lives, such as preventing disease transmission, curing and building healthy living habits.

Descartes (Franz Magnis-Suseno, 1991), humans assert their existence when they are able to think and solve problems in their lives. The fact that humans can think shows that humans are entities that have consciousness. In line with this, Edmund Husserl (1859-1938) asserted that what determines human existence is his consciousness. I am aware that I exist (*conscio, ergo sum*). With this mind and awareness, humans already know and are aware of what to do when dealing with problems that exist in this world. He does not give up passively, and is trapped in fatalism (Prasetyono, 2013). With this knowledge and awareness he is responsible for his own life. Emanuel Levinas (1906-1995) (Budi, 2004) mentions, the sign of being human and knowledgeable and aware, namely realizing that life is both a duty (*gabe*) as well as a responsibility (*aufgabe*). I am responsible, therefore I exist (*respondeo, ergo sum*).

No different from premodern society, modern and postmodern society realize that human life and death belong to God the creator. However, with his reason humans can slow down death and prolong life. And with reason given by God, humans are given space and time by God to solve all the problems that befall them. It is a substantial failure as a human being if he does not empower his mind, knowledge and awareness to overcome all the problems that plague his life (Susantina, 2000). With this knowledge and awareness, a human being can clearly distinguish between good, bad, threat and challenge. With knowledge and awareness, humans can overcome and cultivate nature for their survival, such as eating and drinking, maintaining fitness and health of body and soul by processing animals and plants as medicinal ingredients. Thus, in order for someone to have sufficient knowledge and insight about various things in this world, it is very important to get an education, both formal, informal and non-formal. By engaging in educational activities in various forms and manifestations, one's consciousness rises and experiences maturity. Education in all forms and models will bring people to the openness of insight and independence in seeing the realities of the world with its multiple challenges (Wu et al., 2013). This maturity of awareness directly or indirectly forms realistic, positive and constructive behaviors and habits (Pinassang et al., 2021). More people who are educated, have mature consciousness, and have good habits will greatly help build a civilized society, free from various pathologies and social vulnerabilities.

Starting from the various understandings above, it is necessary to carry out some real activities in the form of critical-hygienic education, such as delivering short and simple materials on PHBS to several community groups, schools, offices, campuses, traditional houses, and houses of worship (Ruswanto & Adimurti, 2017). In addition to material on PHBS, it is also necessary to convey material on health protocols (Prokes) such as the obligation to use masks in public places, wash hands with soap in running water, maintain physical and social distance, and maintain body fitness by consuming vitamins and nutritious foods. , during this pandemic (Syaifudin, 2020). This emphasis on critical-hygienic education, namely community involvement in various traditional ceremonies and other events is a form of social responsibility, but must maintain physical health by maintaining distance, wearing masks, and washing hands, and not eating and drinking which can harm health. The concept that must be built on this pattern is to critically realize that being involved in every traditional event is part of a social responsibility, but maintaining the health of oneself, family and the environment is an ethical responsibility of humanity while it is still on this earth. The health of yourself and your family should be your top priority.

It is the ethical personal responsibility of every human being during the Covid-19 pandemic to maintain the health of the body and soul of oneself and others. This ethical responsibility can be manifested in the form of hygienic behavior, such as maintaining physical distance, diligently cleaning hands, and getting used to wearing masks. This hygienic behavior is an individual and collective responsibility, so that every individual and community can avoid the corona virus, and can also stop the escalation of its transmission. The World Health Organization (World Health Organization [WHO]) confirmed that the habit of wearing masks, keeping a distance and washing hands can reduce the risk of transmitting Covid-19 by up to 85%

(health.grid.id, 2020). When distributing masks, the authors and partners gave some important advice to keep wearing masks, washing hands and always maintaining physical/social distance. As a result of this activity, the Manggarai community, especially in the drum house, has critical knowledge and awareness in seeking the health of themselves, their families and their environment. They also began to realize the importance of following the procedures strictly during this pandemic to speed up efforts to break the chain of the spread of Covid-19.

In the history of handling outbreaks, the role of critical-hygienic education which is packaged in various models of its application, has been quite successful in several countries (Knezic et al., 2010). Until now, when the spread of the corona virus was still high, several countries had implemented critical-hygienic pedagogy regarding health protocols (prokes). These procedures include the obligation to wear masks when socializing in public spaces, maintain physical distance and always clean hands. This education program was created after learning from the success of East Asian countries in controlling the escalation of the spread of Covid-19. Through continuous education, these countries imperatively oblige their citizens to strictly carry out health procedures (Pigg, 2013). Japan is one of the countries that has succeeded in suppressing the spread of Covid-19 infection thanks to the implementation of the health program. Other East Asian countries, such as Korea, China and Vietnam, have also succeeded in suppressing the spread of this virus by implementing prokes for their people (baliexpress.jawapos.com) 2020.

Critical awareness to maintain body and mental health by carrying out strict procedures is very effective in preventing and breaking the chain of spreading the corona virus. Crosby (2003) in an article entitled American's Forgotten Pandemic: The Influenza of 1918, described that the habit of washing hands, wearing masks, and social distancing were key in suppressing the escalation of the flu pandemic in Spain in 1918 and in the US in 1919. Spain and America succeeded in getting out of the flu pandemic because of the strength of this critical hygiene education, which was packaged through education and socialization of health promotion rules and campaigns to its citizens. The supporting of digital transformation and education activities creat virtual ecosystem in the learning process (Nabung & Fil, 2021). The involvement of all stakeholders help people to avoid being affected by the spread of the virus. US and Spanish citizens together with their governments, supported each other in campaigning prokes to prevent a flu pandemic at that time. The most popular ethical moral campaign at that time, namely: "use a mask and do your part to protect me!". A similar appeal is very relevant today, when the world is hit by the Covid-19 pandemic. In March 2020, the Czech Republic required healthy people and sick to wear masks, both at home and in public places. In every corner of public spaces, the government makes the slogan: "I protect you, you protect me", while the Indonesian government has released Government Regulation (Perpu) No. 1/2020 as a legal norm for handling the corona virus (national.kompas.com, 2020). This Perpu is a reference for various provincial and district government institutions in fighting Covid-19. This is the basic spirit of this Perpu, namely the obligation of all citizens to carry out health procedures in an appropriate manner. strict in their daily activities, such as wearing masks in public places, washing hands and maintaining physical distance.

IV. CONCLUSION

The discourse on the soul and body becomes a study that never stops throughout life, because it is directly related to the way humans are and exist in this world. This discourse is increasingly urgent and actual, when humanity is experiencing the Covid-19 pandemic, and the Manggarai community is no exception. The number of people who died as a result of the transmission of the Corona virus brought people to the point of evaluation and reflecting on the importance of maintaining physical and mental health, which has always been the main goal of campaigns regarding health protocols and healthy living habits. Plato's thoughts about the soul and body became one of the philosophical references to conduct evaluation and reflection on human beings. Plato's thought received dialectical criticism from Aristotle and Thomas Aquinas, which led to the synthesis conclusion that body and soul are one substance in human beings. As one substance, one multiplies the other. The body is the home of the soul, and the soul is the prime mover of the body. Separating the two results in death or nothingness. There needs to be balanced and fair attention between the two, including care and maintenance. A happy soul will invigorate the body, and a healthy body will refresh the soul.

The understanding and knowledge of the Manggarai community about the Covid-19 pandemic, starting from the lack of balanced attention to mental and physical health. Ignorance, indifference and indifference to the threat of the Corona virus disease have caused the escalation of virus transmission to not decrease. This situation is very crucial and needs serious attention from all parties . One of the activities that can be done to build critical awareness of the Manggrai community is to conduct critical hygiene education about the importance of maintaining physical and mental health, such as obeying health protocols, getting used to healthy and clean living behaviors, and temporarily avoiding crowds when attending events. family and customs that cannot be separated from the life of the Manggarai community.

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