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The Catur Marga Value in Optimizing Medical Role for Handling COVID-19 Patients

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Abstract---Religious values such as Catur Marga, namely Bhakti Marga, Karma Marga, Jnana Marga, and Raja Marga are needed to be guidelines for humans in carrying out their professions, including the health profession. The Catur Marga values provide guidance and regulate that human beings are on the path to attaining physical and spiritual well-being and happiness in this world and the hereafter, as well as accommodating all positive values that exist in all aspects of life that are needed by humans, including health, safety, and security. This study generally aims to examine the Catur Marga value, the causal factors, and the implications of the Catur Marga value in optimizing the role of medical personnel when handling COVID-19 patients at the Klungkung Regency General Hospital.

Keywords---Catur Marga, health profession, hospital, medical, spiritual

Introduction

In general, religion aims to make its people have guidelines in life, and have signs of life that function to regulate all behavior patterns of their people in interacting with all of His creation. Religion consists of a set of teachings which are a set of life values that must be used as a barometer for its adherents in determining the choice of action in their lives. These values are popularly called the chess clan values (Alim, 2010). The chess clan values are universal values that apply to all human beings, regardless of ethnicity, race, region, culture, and so on. The major religions of the world teach these universal values. Hinduism, which is based on the Vedic scriptures and Vedic literature, clearly teaches universal values. The term "Sanatana Dharma" for Hinduism represents these universal values. Hinduism is relevant to all levels of human intellectual, emotional, socio-cultural background, geography, and so on. These universal values enter through various media and are expressed in various ways according to abilities, circumstances, and time (Surpa, 2016).

The values of the chess clan are a set of standards of truth and goodness that are transferred and adopted into the self. How much and how far the chess clan values can influence and shape a person's attitude and behavior depends on how deeply the chess clan's values are internalized within him. The deeper the chess clan values are internalized in a person, the more personality and religious attitudes will emerge and be formed (Mulyasana, 2020). If religious/religious attitudes have emerged and are formed, then the values of the chess clan will become the center of values in addressing everything in life. A value system based on religion can provide individuals and society with a set of value systems in the form of legitimacy and justification in regulating individual and community attitudes (Mulyadi, 2017).

The Catur Marga value is a value that is very commonly known by Hindus as an aspect of Tattwa in the basic

framework of Hinduism. Catur Marga consists of four parts, namely Bhakti Marga, Karma Marga, Jnana Marga and Raja Marga. These four paths are methods or ways to get closer between humans and God, or to achieve a union between Atman and Ida Sang Hyang Widhi Wasa as Paramatman. By understanding the value of Catur Marga, it can be understood that efforts to get closer to God are not necessarily only done in one way but can be done in many good and sincere ways. As mentioned in the Bhagavad Gita Chapter IV Sloka (11) and Chapter VII Sloka (21) that "Whatever path people take towards Me, I accept all, from everywhere they all lead to My way, O Parta". "Whatever form of belief that religious adherents want to embrace, whatever form of belief that doesn't change, I actually teach it myself".

If studied in more depth, Catur Marga is not just a concept that offers a choice of roads, but a building construction of a complete understanding that must be achieved in stages (step by step). Likewise, in its application in everyday life, Catur Marga is a universal concept, not only fixated on the religious realm. Catur Marga is actually teaching about universal constructivism education patterns, both in the context of the knowledge of the vidya and the vidya (Jayendra, 2022). Therefore, Catur Marga can also be used as a construction pattern for various fields, one of which is the professionalism of medical personnel in providing services in the health sector.

Thus the values of Catur Marga are needed to be a guide for humans in their lives. The values of Bhakti Marga, Karma Marga, Jnana Marga, and Raja Marga conceptually and philosophically provide guidance so that mankind is on the path to attaining physical and spiritual prosperity and happiness in this world and the hereafter, and accommodates all positive values that exist in all aspects of life that are needed. human beings, including health, safety, and security (Anggraini, 2013). This guidance does not only apply to religious behavior but also touches various fields of life, including the health sector. As stated by the Dean of the Faculty of Medicine and Health Sciences, University of Muhammadiyah Yogyakarta, Ardi Pramono as reported by the Republika daily (30/4/2012) that the values of chess clans need to be instilled in the development of health sciences, especially in the field of medicine. The values of the chess clan include always being subject to religious ethics, based on logic, healing body and soul, and always providing the best service. In providing services, a health worker, both a doctor and a nurse, is not only meant to heal patients, but they must also be able to treat patients well as religious people. Kørup et al. (2020), stated that health professionals often practice based on their personal values, including values related to beliefs, and these values influence treatment in several ways (Titib, 2007; Kinman & Kinman, 2001; Suardana, 2017; Suradi, 2013; Sugiyono, 2013).

Based on the results of initial interviews conducted with several medical personnel on duty to treat COVID-19 patients at the Klungkung District General Hospital, it was revealed that what they were doing could not be separated from their duties as medical personnel and the values of the chess clan they belonged to. embrace. This is understandable considering that religion and its values are the motivation for encouraging individuals to carry out an activity. Motivation encourages a person to be creative, to do good, or to sacrifice. Religion has an element of holiness, and obedience so that it will influence a person to do something (Mulyadi, 2017). In line with this opinion, Marzali (2016), states that religion is a savior because it teaches love and sincerity.

Services for COVID-19 patients as a form of carrying out duties/obligations as well as the value of Catur Marga in Hinduism are closely related to the essence of Catur Marga. The Catur Marga teaching is a teaching concept that is very commonly known by Hindus as part of the Tattwa aspect in the basic framework of Hinduism. Originally, the Catur Marga teachings were generally understood as four ways to get closer to or towards God (Ida Sang Hyang Widhi Wasa) consisting of Bhakti Marga, Karma Marga, Jnana Marga, and Raja Marga (Jayendra, 2022). The essence and application of Catur Marga is to strengthen the life and life of mankind in this universe, especially for improvement, enlightenment, and to strengthen belief or trust (Sraddha) and devotion (Bhakti) to God Almighty or Ida Sang Hyang Widhi Wasa. By understanding and applying Catur Marga values, medical personnel will become Hindus who are qualified, responsible, loyal, dedicated, have a noble identity, become people who deserve to be followed by other human beings and become people who have integrity. high regard for life physically and mentally, and other noble hopes in order to achieve a life that is peaceful, harmonious, peaceful, prosperous, happy, and so on.

As stated by Triguna et al. (2021), the sense of devotion contains the meaning of loving, sincere (lascarya), and serving with the heart (saiwa). Attitudes and behavior based on love and affection will give birth to sincere behavior (lascarya) and service (saiwa). When the behavior of medical personnel is based on a sense of devotion, they will never tire of building harmony in various institutions and performing services and work that is subha karma, good work for the people, nation and state as stated in the teachings of Catur Guru Bhakti. When people never feel tired of doing devotional service, then God will be there to provide light, guidance and immediately the main one (Zainal, 2008; Widiatmojo, 2018; Kinman & Kinman, 2001; Saudi, 2010; Thoha, 2010).

In this regard, it is interesting to study the function of the Catur Marga value, especially the Catur Marga value in optimizing the role of Hindu medical personnel in handling COVID-19 patients at the Klungkung Regency General

Hospital. According to Marzali (2016), from the point of view of social sciences in general, religion is related to beliefs (beliefs) and ceremonies (rituals) that are shared by a group of people. Therefore, this research is focused on the aspect of trust, namely the factor that causes the Catur Marga value to optimize the role of medical personnel in handling COVID-19 patients at the Klungkung Regency General Hospital, and the ritual aspect, namely the application of Catur Marga values in optimizing the role of medical personnel in handling COVID-19 patients at the Klungkung District General Hospital, which was followed by the implications of the Catur Marga value in optimizing the role of medical personnel in handling COVID-19 patients at the Klungkung District General Hospital (Mendari, 2010; Moleong, 2001; Netra & Gede, 1997; Nur, 2020; Peristiano, 2021; Nursofwa et al., 2020).

Research Methods

This study examines the value of Catur Marga in optimizing the role of medical personnel in handling COVID-19 patients at the Klungkung District General Hospital, is a descriptive study with a qualitative approach. Nazir (2005) explains that the descriptive method is a method in examining the status of a group of people, an object, a set of conditions, a system of thought, or a class of events in the present. The purpose of this descriptive research is to make a systematic, factual, and accurate description, picture or painting of the facts, characteristics, and relationships between the phenomena being investigated. This research was conducted at the Klungkung District Hospital. The data were collected by using observation, interview, and document study techniques. Data analysis was carried out through a series of stages, namely data reduction, data analysis, and drawing conclusions.

Discussion

Implementation of catur marga in optimizing the role of medical personnel in the handling of COVID-19 patients Application of Bhakti Marga

The word Bhakti means to channel or pour out sincere and sublime love for God, loyalty to Him, and earnest attention to worship Him. Bhakti can be shown to God, to parents and as a doctor devotional service can also be implemented in being serious in carrying out the task of healing others with love and compassion. Because we believe that all creatures are God's creations, we must respect the lives of others and provide sincere and loving service. The application of Bhakti Marga in optimizing the role of medical personnel in handling COVID-19 patients can be seen from the opinions expressed by the respondents. The first opinion was expressed by dr. Ketut Sukrata in an interview held on May 14, 2022, as follows:

In my opinion, what I have done so far in dealing with COVID-19 patients is a form of yadnya. Because in the teachings of Hinduism it is emphasized that yadnya is a sincere offering or sacrifice. We as doctors do our duty sincerely to help patients. We consider patients as a reflection of ourselves so that we can provide services wholeheartedly. Caring for COVID-19 patients is a blessing for us as a form of implementing the Hindu clan chess values that we adhere to (dr. Ketut Sukrata, interview on 14 May 2022). Based on the opinion above, the handling of COVID-19 patients is seen as a yadnya, namely a holy sacrifice with sincerity. Yadnya is all sacrifices offered, which are made based on sincere and sincere intentions (lascarya) to Hyang Widhi (parahyangan), fellow humans (pawongan), and to the universe (palemahan) (Fitriani, 2020). When explored further, the meaning of Yadnya is not just a ceremony. In the Bhagavad Gita, there is what is called Tapa Yadnya, namely yadnya by sacrificing or offering worldly pleasures into the fire of self-control. Jnana Yadnya is yadnya by sacrificing time and opportunity by learning to deepen spiritual knowledge. Yoga Yadnya is Yadnya by sacrificing one's life to unite the Atma with Paramatma by means of Samadhi. Like the sloka below.

*'strotadin indritanya anye,
samyagnisu juhvani
sabdadin visayan anya
indriyagnisu juhvati'* (Bhagavadgita, IV.26)

It means:

Some people sacrifice hearing and others sacrifice the senses in the fire of restraint, others sacrifice sound and other objects of the senses in the fire of the senses.

*“sarvani indriyakarmani
pranakarmani ca pare
atmasamyamayogagnau
juhvati jnanadipite”* (Bhagavadgita. IV.27).

It means:

Still another sacrifice all the activities of his senses and all the work of his life force in the yogic fire of his self-restraint manifested by knowledge.

Thus it is clear that the meaning of Yadnya according to the Bhagavadgita, is not only limited to ceremonies, but is much broader than that, namely all forms of worship, worship, and other sacrifices. Yadnya lies in the spirit to sacrifice in the form of offerings for a more noble and noble purpose and purpose. Furthermore, the Bhagavad Gita also mentions yadnya in the highest meaning, namely psychological and spiritual meaning. The supreme creator (prajapati) created humans with yadnya and connected humans to support each other so that they grow and develop in a harmonious bond through yadnya. This can be found in the Bhagavadgita Adhyaya III Sloka 10, 14 as follows:

*“Sahayadnyah prajah srstva puro,
vaca prajapatih Anena prasavisyadhvam,
esha vo” stv istha kamandhuk”*

It means:

In ancient times Prajapati created humans with yadnya and said; with this you will expand and will become kamandhuk of your desires (Mantra, 2003). Furthermore, it is also mentioned about the main point of carrying out yadnya which can bring grace as quoted below.

*“Yadnyad bhavati parjanya,
yadnyah karmasamudbhavah”*

It means:

From food, creatures incarnate, from rain food is born and from yadnya comes rain and yadnya is born from work (Mantra, 2003).

The verse above explicitly states that all living things in the world come from food, food comes from rain, rain is caused by yadnya, yadnya is born from work and work has a foundation in Brahman. Humans can live in plants and animals, so humans are obliged to do yadnya. Beryadnya not merely a religious ceremony. Yadnya must be continued with concrete steps in daily actions, so that harmony is achieved in accordance with the concept of Hinduism, there are three harmonies called Tri Hita Karana and according to the objectives of Hinduism, namely Mokshartham Jagadhita Ya Ca Iti Dharma. Included among the sacrifices made by medical personnel in dealing with COVID-19 patients, can also be classified as yadnya. The application of Bhakti Marga by medical personnel is not only at the conceptual level, but is manifested in concrete steps such as chanting prayers (ngrestiti) before carrying out handling tasks either in their respective homes or at the Usada Sidhi Temple in the Klungkung District Hospital as revealed in the following interview:

Before carrying out my duties to the hospital, I always pray at home to ask for safety while on duty. I also made a request for safety after being in the hospital before handling the patient by praying silently. In carrying out my duties, I always follow the procedures set by the hospital, also based on the knowledge I have related to the handling of infectious diseases. I also implement this procedure after returning home, so that my family is not exposed to COVID-19 (dr. I Made Aridana Sandika, S.Ked, interview on August 13, 2022). From the interview excerpt above, it can be seen that the medical personnel still carry out Bhakti Marga in the simplest form, namely always praying silently before carrying out treatment for patients in the hospital. This prayer at least provides peace of mind so as to improve the performance of their ministry. Medical personnel or paramedics are often found who take the time to pray at the Usada Sidhi Temple at the Klungkung Hospital before carrying out their duties. Even though they are only equipped with a scarf wrapped around their waist, they are solemn in praying to ask for their protection and safety in carrying out their duties and health for the COVID-19 patients they serve (Clark et al., 2003; Kruizinga et al., 2018; Ellington et al., 2017; Susanti et al., 2021).

The application of Bhakti Marga is not only carried out by medical personnel, it is even carried out by the

Klungkung District Hospital itself. Based on observations, it is known that the Nunas Tirta Hospital (begging for holy water) at Lempuyang Luhur Temple which was then placed at Usadha Sidhi Temple, Klungkung District Hospital. This Tirta is then sprinkled on COVID-19 patients who are being treated. The hospital also urges the patient's family to make offerings in the form of a pejati while in hospital treatment. In addition to water from Lempuyang Luhur Temple, water was also given by the Bali Provincial Health Office which was also requested from four major temples in Bali such as Lempuyang Luhur Temple, Besakih, Batu Karu, and another one in Buleleng.

The application of Bhakti Marga by medical personnel in carrying out service tasks for COVID-19 patients is not only realized through prayer but also in the competencies needed in service. These competencies are basically based on a sense of devotion to Ida Sang Hyang Widhi, including obedience, respect, and discipline as stated by [Jayendra \(2022\)](#). The first is obedience, manifested in the form of obedience of medical personnel to their oath as doctors, the medical code of ethics, and standard procedures that have been set by the Government and Klungkung District Hospital ([Lucchetti et al., 2013](#); [Gazula et al., 2017](#); [Iyengar et al., 2020](#); [Suhifatullah et al., 2021](#)). This is related to the opinion of the respondents that the services they provide are based on their code of ethics and oath. The code of ethics, oaths, and standard procedures are considered as guidelines based on religious teachings and are blessed by God. Thus, obedience to these various provisions is identical to obedience to religious teachings. This obedience is followed by discipline to carry out the various provisions referred to and is based on respect for the patient as His creation. The achievement of these competencies will lead to an increase in the loyalty of medical personnel and attitudes in providing services to patients.



Figure 1. The application of Bhakti Marga

Application of Karma Marga

Karma Marga Yoga is a way or effort to achieve perfection or moksha by doing and working selflessly. The duties and obligations of a doctor is one of the noble professions because it can help save the patient's life. Of the four paths that can be taken to get to God, the karma clan is the path that is in accordance with the duties of a doctor. Where karma clan is a way to reach God through work or actions that are done selflessly. Optimizing the handling of COVID-19 patients with the Karma Marga value obtained from the opinion of the respondent, namely dr. Gede Adrewartha S.Ked in an interview on May 14, 2022, that their handling was based on the teachings of Tat Twam Asi, as quoted from the following interview: The values of the chess clan or Hindu religious teachings underlie my role as a medical worker in dealing with COVID-19 patients, one of which is Tat Twam Asi. In my opinion, the basic principle of Tat Twam Asi is to help fellow human beings. Helping others is the same as helping yourself. Moreover, as medical personnel, they have an obligation to help people who are sick, including COVID-19 patients (dr. Gede Adrewartha S.Ked, interview on 14 May 2022).

Respondents' view that Tat Twam Asi optimizes their role as medical personnel in handling COVID-19 patients is motivated by their understanding of Tat Twam Asi as the basis of Hindu Ethics in an effort to achieve moral improvement. Morality is good and noble behavior to foster harmonious and balanced and harmonious relationships among others. Tat Twam Asi means that 'it is you, you are him'. The word 'it' means Brahman or the source of all life. While the word 'you' is the Atman or soul that sustains all creatures. Thus it can be interpreted that if a medical worker serves a patient, it also means serving God because what resides in every human being comes from the same source, namely Brahman or God himself, therefore the service of this medical personnel can be classified as the application of Karma Marga.

Maha Wakya Tat Twam Asi illustrates that in fact the position as a fellow human being is equal, it is you, and

you are him too. Wasudaiwa Kutumbakam, that we are all brothers. Rukun Agawe Santosa, Crah Agawe Bubah. Rukun will make us strong and sturdy, while quarrels will cause chaos and destruction. Therefore, medical personnel can optimize health services not only for COVID-19 patients but for all patients by practicing the teachings of Tat Twam Asi so that as religious people they can respect each other without discriminating against ethnicity, race or religion so that all are equal (Chiang et al., 2016; Farahani et al., 2019; McCarthy et al., 2014; Lal et al., 2020).

The second opinion that Catur Marga especially Karma Marga optimizes the role of medical personnel in treating COVID-19 patients is Tri Kaya Parisudha as presented in the following interview excerpt: In carrying out our duties to handle COVID-19 patients, we are guided by the teachings of Tri Kaya Parisudha. The treatment of patients is our "fathers" as doctors, therefore it must be based on good thoughts, words and actions. Good thoughts are very important so that the implementation of our duties can be carried out smoothly (Dessler, 2006; Fahrurrosi, 2017; Hafidah & Gustini, 2021; Karnanta, 2013; Sukarna, 2021). Kind words are also necessary so that communication with patients or colleagues can be fostered properly. Likewise, actions must also be in accordance with the medical code of ethics and religious teachings (dr. Putu Putri Sanjiwani, S.Ked, interview on 13 May 2022).

Tri Kaya Parisudha is a manifestation of the application of Karma Marga considering that Tri Kaya Parisudha is one of the Balinese cultural philosophies that teach every human being to always do good, practice the truth, and have ethics and noble character through attitude development. With the ethical values they have, they will be able to guide and give direction to the individual's behavior or actions. The philosophy of Tri Kaya Parisudha is contained in the book Sarasamuscaya which contains ethical teachings, various commands and prohibitions for individuals as guidelines for behavior. As explained by Sura that Tri Kaya Parisudha are three members of the body that have been purified consisting of Manacika Parisudha, Wacika Parisudha, and Kayika Parisudha.

Manacika Parisudha is a good or holy mind. In the Sarasamuscaya verse 74 it is stated as follows:

“Prawrttyaning manah rumuhun ajarakena, telu kwehnya, pratyekanya, si tan engine adenghya ridrbyaning len, si tan kordha ring sarwa sattwa si mamituha ri hana ning karmaphala, nahan tang tiga ulahaning manah, kahrtaning indriya ika”.

This means that three many movements of the mind must be purified, namely not wanting and envying other people's property, compassion for all beings and believing in the existence of Karma Phala or the results of actions. In this case, medical personnel at the Klungkung Regency General Hospital are expected not to have negative thoughts about patients including patients with suspected COVID-19 and invite patients to always pray to God for their healing and safety.

Wacika Parisudha means good or holy words. In Sarasamuscaya sloka 75 it is stated that:

“Nyang tanpa prawrttyaning wak, pat kwehnya, pratyekanya ujar ahala, ujar apregas ujar pisuna, ujar mitya, nahan yang pat singgahaning wak, tan ujarakena, tan angina-ngenan kojarannya”.

This means that there are four words that are inappropriate and must be avoided, namely evil words, harsh words of rebuke, slanderous words and lies (untrustworthy). The medical personnel of the Klungkung Regency General Hospital are expected to be able to implement this, where standard procedures at the hospital also prioritize services with soft words and not easily offend patients, such as telling how the condition of patients who have been exposed to the coronavirus is so that patients can understand how their condition is. the patient and can accept it gracefully.

Kayika Parisudha means good or holy deeds. In Sarasamuscaya sloka 76 it is stated that :

“Nihan yang tan ulahakena, syamatimati mangahalalah, si paradara, nahan tang telu tan ulahakena ring asing ring parihasa, ring apatkala, ri pangipyan tuwi singgahana jugeka”.

This means that there are three things that should not be done, namely killing, stealing, and committing adultery. These three should not be done to anyone, whether in a mockery, jokingly, in a state of misfortune, or even an emergency in imagination, all of them should be avoided. In this case, the Klungkung District General Hospital has developed standard procedures regarding providing the best service for patients, including COVID-19 patients by always paying attention to the patient's condition and always helping if the patient experiences difficulties in the treatment stage for COVID-19 patients and other patients.

Kayika Parisudha in handling COVID-19 patients is realized by procedures according to the protocol set by the Klungkung District Hospital, both general standards and special standards. General standards that must be followed by medical personnel include:

- a) Using a mask and/or face shield, and if using a cloth mask, it is better to use a 3-ply cloth mask.
- b) Wash hands with soap under running water or use hand sanitizer;
- c) Obey the provisions of maintaining a minimum distance of 1 meter when interacting and sitting;
- d) Implementing clean and healthy living behavior (PHBS);
- e) Cover nose and mouth with a tissue or handkerchief when sneezing and coughing;
- f) Avoid using hands directly touching facial areas such as eyes, nose, and mouth;
- g) Undergo body temperature measurement;
- h) Take a shower and change clothes as soon as you get home;
- i) Cleaning personal items, such as cellphones, glasses, bags, masks, and other items, with disinfectant as needed;
- j) Willing to be examined by health workers in order to prevent the spread of Covid-19; and
- k) Avoid physical contact when greeting.

In addition to general standards, there are also special standards that must be followed, such as:

- a) Using PPE in accordance with the level of risk of COVID-19 services;
- b) Washing hands with soap under running water or using hand sanitizers according to Infection Control and Prevention (PPI) standards;
- c) Not working if experiencing symptoms of illness such as fever/cough/runny nose/throat pain; and
- d) Continue to pay attention to maintaining a distance between officers and patients, if it is not possible to maintain a distance then officers are required to use PPE in accordance with the protocol of the new era of life.

In addition to these general and special standards, medical personnel are also required to carry out *Kayika Parisudha* by following the established protocols if they are indicated to be exposed to COVID-19 infection as follows:

- a) If you have symptoms of fever, cough, runny nose, you are not allowed to work and you are required to rest at home until you recover.
- b) If you show typical symptoms that lead to COVID-19 infection, you are required to self-quarantine at home and take nasopharyngeal swabs twice on the first and second days for PCR examination. Self-quarantine at home will continue until the results of the swab come out. If the swab result is negative, the medical personnel may return to work as usual.
- c) Officers who are indicated to be in close contact with confirmed patients will have a nasopharyngeal swab done twice, namely on the first and second days, if the results of the PCR examination are negative, the officer can return to work as usual.
- d) Officers whose PCR results are positive will be treated in the isolation room of the Klungkung District Hospital until they are declared complete treatment in the isolation room and if after completion of treatment the PCR results are negative, the medical personnel can immediately work. If the PCR result is still positive, the employee will continue to self-isolate at home for 7 days. After self-isolation at home for 7 days, the employee can return to work as usual.

Thus, only good and holy thoughts, words and actions must be fostered as the basis for the behavior of medical personnel. Basically, words and actions originate or originate from thoughts, then good thoughts will lead people to say and do good as well. Beginning with good thoughts, sincerely (*lascarya*) has the will and enthusiasm to devote his knowledge and abilities to patients. They are no longer haunted by fear, reluctance, or other negative thoughts in carrying out their duties as medical personnel. With a good mind, medical personnel will be able to diagnose the patient's condition and plan the therapy or medication to be given. These good thoughts will produce positive emotions and positive attitudes so that they can be closer to the patient. From this good mind will also produce good words when communicating with patients or colleagues who are invited to carry out tasks such as nurses or other health workers. This good mind, it will also influence the actions or actions of medical personnel so that they can carry out their duties properly and correctly.

The implementation of *Karma Marga* as described above is based on competence as stated by [Jayendra \(2022\)](#), namely the initiative to act and the skills of medical personnel. In this case, the medical personnel took the initiative to comply with the various provisions that have been determined, especially the standard procedures that have been

set by the Central Government and its derivatives at the Klungkung District Hospital level, supported by the abilities/skills of the medical personnel. The orientation is the best service or excellent service by medical personnel to COVID-19 patients.



Figure 2. The implementation of Karma Marga

Application of Jnana Marga

Jnana marga is the path to God through knowledge. With science, we as humans can do good and can even help ourselves or others to be free from worldly darkness. The relationship of jnana clan yoga with a doctor is a knowledge that we get in taking lessons for 7 years, we must practice it as well as possible to get on the path to unite with God. In this case, we can help others without thinking about the patient's background or seeing the race, ethnicity, or religion he adheres to. Because the duty of a doctor is to give life hope and healing to his patients. So if we carry out our work in accordance with the good ways, we will surely get good things. The application of Jnana Marga which optimizes the role of medical personnel in handling COVID-19 patients can be seen from the respondents' opinions about the Hindu clan chess value which underlies its role in dealing with COVID-19 patients, as quoted from the following interview:

The Hindu clan chess value that I think serves to underlie my role in dealing with COVID-19 patients is Sradha as the basis for devotion to Ida Hyang Widhi Wasa. I believe that all diseases, including COVID-19, are the creation of Ida Hyang Widhi Wasa, it is to Him that we again ask for healing for patients (dr. Made Melly Mulandari, S.Ked, interview on 14 May 2022).

The opinion expressed by respondents about Sradha as the basis for her role in handling COVID-19 patients is a form of Jnana, considering that belief (Sradha) is the knowledge that occupies the highest hierarchy as well as is fundamental as the foundation of faith in religious life. As described in the Yajur Veda XIX, 30 which states: Shradha sathyam apati (with Sradha one will reach God), Shradha satya prajapati (God decrees, with Sradha leads to Satya). This is also emphasized by [Subagiasta \(2006\)](#), who states that the functions of Sradha for every Hindu are: First, as the basic framework/foundation of Dharma. Like building a Hindu religious housing, the framework is Sradha. Therefore, Sradha embodied the birth form of Hinduism as a support for building houses. Second, as a tool/means in regulating humans towards God.

Sradha or belief in the form of this knowledge then underlies the services provided by medical personnel so that the treatment they receive becomes more optimal. Based on this Sradha, medical personnel no longer have doubts or fears in providing services. Based on observations, it appears that they practice the knowledge they have to serve COVID-19 patients at the Klungkung District Hospital such as providing scientific information about COVID-19 to patients and their families, giving correct instructions and giving advice to patients, comforting the hearts of the patients. patients who are afflicted with disaster or suffering, provide medical assistance to someone who is sick, as well as provide correct information or give true news to patients and their families. However, it must be realized that offerings in the form of knowledge are of higher quality than material offerings because in their entirety this work is centered on knowledge, as has been explained in the holy book Bhagavadgita (11.33).

The knowledge possessed by medical personnel is indeed the basis for them in providing services, in addition to always asking God, as revealed in the following interview excerpts: In carrying out my duties, I always apply the knowledge that I have as a doctor in addition to applying the procedures set by the hospital. The application of this knowledge and procedure is very important in addition to helping the patient's recovery, but also for my own safety. But one thing that is quite important that I do is always ask for protection from Ida Sang Hyang Widhi and always maintain my immunity (dr. Putu Gede Indra Danarjaya, S.Ked, interview on August 13, 2022).

From the interview above, it can be seen that medical personnel always maintain their immunity so that they are not exposed to COVID-19. The human activity begins when the 'dasendriya' senses come into contact with objects, both inside and outside the body. The work of the senses is connected with the mind 'manah', which is the mental institution that receives and transmits impressions from the senses to other mental institutions, such as mahat, buddhi, and ahankara. Mahat gives awareness, buddhi considers, while ahankara recognizes the verdict as his own. The verdict on the impression is then sent back to the manah and dasendriya so that it gives birth to actions of thought, word, and deed (Adiputra & Rudia, 2003; Akhid, 2018; Aldagi Ramon, 1979; Hanggoro et al., 2020).

Thus, medical personnel needs to perform Jnana Marga for various parties. The first is for yourself because medical personnel must strengthen their immunity to maintain their health so they are not exposed to COVID so they can optimize their services. Second, for the patients, so that the patients immunity will increase and patients will be more motivated to recover. As recognized by one of the heart and blood vessel specialists who served at Pertamina Central Hospital, dr. Erika, Sp.Jp.FIHA as reported in the Balipost daily (7/12/2020) that doctors are obliged to motivate patients from a psychological perspective if good psychology will greatly support healing. Third, for families or people who have had contact with COVID-19 patients, also so their immunity is increased and not exposed to COVID-19. As written in Bhagavadgita IV (36), "even if you are the most sinful person among mankind who bears sin, with this boat of Knowledge you will cross the sea of sin".

The application of Jnana Marga in handling COVID-19 patients above is based on competence in the form of knowledge as stated by Jayendra (2022). The medical knowledge possessed by medical personnel is their main capital in providing services to COVID-19 patients who are service-oriented, skilled, intelligent, and dedicated. This is in accordance with the results of observations during the study where medical personnel are highly skilled in carrying out their duties, provide intelligent treatment, and are dedicated.



Figure 3. The application of Jnana Marga

Application of the King of Clans

Because a doctor is famous for his busy life, this is quite difficult to do. But some things can be done, for example, always think pure and Brata yoga can also be done, for example, you can do satisfaction. In addition to implementing Bhakti Marga, Karma Marga, and Jnana Marga, medical personnel also apply Raja Marga values to optimize their services, as revealed in the following interview excerpts: In carrying out my duties, I always prioritize the implementation of procedures that have been set by the Government and the hospital, in addition to always praying for God's safety. In addition, when in the hospital I always take a moment of silence before serving COVID-19 patients to ask for safety and peace in providing services (dr. Ida Ayu Sawitri Tri Utami, interview 13 August 2022).

The silent activity carried out by medical personnel to ask for peace includes the application of Astanga Yoga, namely Dhyana and Dharana. Dhyna is a calm, unwavering concentration of the mind on the object, namely the service to be provided to the patient, while Dharana is an effort to focus the mind on the target, namely the patients to be served. This silent activity begins with the application of the other parts of Astang Yoga, namely Asana and Pranayama. Asana means taking a good posture, either sitting or standing. While Pranayama is regulating breathing so that it becomes perfect in three ways, namely Puraka (inhaling), Kumbhaka (holding breath), and Recaka (exhaling). The role of calmness in carrying out service tasks is very important in order to achieve the desired goals. In the Bhagavad Gita VI (20) and (21) it is stated as follows:

*yatro 'paramate chittam
niruddham yogasevaya
yatra chai 'va 'tmana 'tmanam*

*pasyam atmani tushyati
sukham atyantikam yat tad
buddhigrahyam atindriyam
veti yatra na chai 'va 'yam
sthitah chalati tattvatah*

It means :

There, where the mind is calmly controlled by yogic concentration, witnessing Soul with soul, and soul feeling in bliss. Where supreme happiness is found with the intellect beyond the faculties of the five senses, one attains the goal and no longer falls from the truth.

This verse explains that when serenity or tranquility has been obtained, we will feel free and happy in carrying out our duties. The procedures that have been established will be well understood and so that they can carry out their duties correctly and achieve the expected goals. The implementation of Raja Marga by medical personnel in providing treatment to COVID-19 patients cannot be separated from the competence of self-control as stated by Jayendra (2022). Based on observations, it appears that medical personnel are quite careful in providing treatment to patients. This caution is a manifestation of the self-control of medical personnel in providing services and is also based on their wisdom in carrying out their duties. This self-control and wisdom greatly support the performance of the medical staff, they seem calm at work so it also has a positive impact on the patients.

The optimal role of medical personnel in handling COVID-19 patients at the Klungkung District Hospital can be explained by functional structural theory, including the theory put forward by Talcott Parsons. The main characteristic of this functional structure is the view of the needs of the wider community. With the presence of the COVID-19 pandemic, the community needs a solution to minimize the number of exposed citizens which leads to the formation of a new lifestyle known as the new normal. The presence of this new normal is in accordance with the basic orientation of the structural functionalism paradigm, namely order, equilibrium, harmony and integration. The presence of the COVID-19 pandemic has led people to shift from the old equilibrium to a new equilibrium. This shift requires the functioning of social structures in this case the Catur Marga values.

In structural-functional theory, every structure in society, both micro and macro, will last as long as it has a purpose. The basic structural-functional assumption is that an integrated society founded on shared values can overcome differences of opinion and interests among individuals. Every member of society is part of an interconnected social system. If one of the elements does not work then the community will be disturbed. In this case, medical personnel as part of the social system of health workers, are closely related to other social systems such as patient groups and other hospital systems. When the patient system is disrupted due to the COVID-19 pandemic, the health system must also improve so that the balance of society can be realized again, even though it forms a new equilibrium, namely the new normal. This health system includes medical personnel and hospitals with their managers by improving health structures such as procedures with facilities and infrastructure.

Medical personnel who provide services are also a system that has various components or structures that are interrelated with each other, both internal and external components. Internal components include physical elements such as the five senses and psychological elements such as knowledge, interests, talents, attitudes, motivations and so on. To respond to changes that occur in the patient system, the medical personnel system also changes. In accordance with their function as service providers in the health sector, improving service performance is a must. This performance improvement requires a strong foundation, namely high motivation, and for the growth and development of this motivation requires knowledge and understanding, as well as the appropriate attitude. This is where the Catur Marga values come into play, such as the Catur Marga values in Hinduism. Based on the results of this study, it appears that the Catur Marga value has been applied to optimize the role of medical personnel in serving patients. The application of Catur Marga values in optimizing the services or treatment provided by medical personnel can be explained as follows.

First, medical personnel makes adaptations to the situation and condition of the hospital system, in which there are hospital elements including patients. This adaptation is based on the knowledge they have gained during their education or from the experience gained. In this case, they have implemented Jnana Marga, which is using the knowledge they have to make adjustments to the existing structure so that they can carry out their functions as health service providers.

Second, medical personnel carries out services to achieve Goal Attainment (achievement of goals). After the medical personnel have successfully adapted, it is now time for them to carry out services or provide services according to their structure and function. In this stage, they are required to do their best so that their performance is

maximized, so at this stage the medical personnel applies Karma Marga. The performance they have done for COVID-19 patients is actually a dedication to God Almighty. They do not forget to always ask for instructions and safety while providing treatment and always ask for the recovery of the patients so that medical personnel have implemented Bhakti Marga. Services are also provided based on knowledge and seek peace at work, so that Jnana Marga and Raja Marga are also carried out.

Third, medical personnel carry out Integration (Integration), where medical personnel collects and unite various components related to the services they provide. These components can be in the form of rules, information or various resources in the hospital. These various components, which are basically mutually supportive and interrelated, are integrated so that they can be applied in hospital services. In this integration stage, medical personnel have implemented Jnana Marga, Karma Marga, and Bhakti Marga. In carrying out their integration, they must remain calm and maintain self-control so that the Raja Marga has also been applied.

Fourth, medical personnel carries out Latency (maintenance of patterns), at this stage medical personnel try to maintain various patterns that support the services they have provided such as patterns of serving patients, patterns of communication with colleagues, patterns of communication with hospital managers and other patterns. At this stage, medical personnel have implemented Karma Marga based on Bhakti Marga, Jnana Marga, and Raja Marga.



Figure 4. Medical personnel

Based on the description above, it is evident that the four elements of Catur Marga have been able to be applied and have succeeded in optimizing the role of medical personnel in providing treatment to COVID-19 patients at the Klungkung District Hospital. The application of Catur Marga values is not one-to-one, for example, Karma Marga or Bhakti Marga alone, but Jnana Marga and Raja Marga have also been applied. Catur Marga is indeed a unit that serves as a guide for medical professionals in carrying out their service duties.

Conclusion

The descriptions presented in this chapter are conclusions drawn based on the results of the research analysis that has been described in previous chapters. There are three conclusions outlined below in accordance with the main research problem, namely as follows: In this study, it was found that the role of the catur marga values as an ideology and ethics, namely love, selfless work, knowledge of medical, non-medical and discipline, and has a function important and dynamic in optimizing health services. The values of the chess clan are actualized in the form of service with the heart (*lascarya*), joy, selflessness (*niskama-kama*), and discipline. The strong value of Catur Marga in the role of medical personnel in handling COVID-19 patients at the Klungkung District Hospital is able to improve the maximum and excellent quality of service and increase the patient's recovery rate.

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