

TOURISM IN BAKA STUPAS AND SURROUNDING WITH HAHSLM PERSPECTIVE

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ABSTRACT

Tourism activity is a sector that plays an important role in regional development and development efforts by contributing to the income of an area. One of the areas that has developed due to the contribution of the tourism sector is Magelang Regency, Central Java. The existence of the tourist area of Borobudur Temple which has an international scale contributes greatly to the income of the people around it. 72 Borobudur stupas which are a reflexivity of the interference quantum physics pattern based on the Hahslm constant 472319 approach in the Covid-19 economic era. Modern physics is phenomenal in quantum reality with its wave interference. Similarity is found in the meaning of 7 waves and 2 gaps in the interference physics process, then reflected in the code of the 72 stupas that were built. The conclusion of the research is that 72 Borobudur stupas are a reflection of the interference part of the Hahslm 472319 constant in the Covid-19 economic era. The method used is the Hahslm 472319 equation which refers to QS. Al-Hijr [15]: 87. The result obtained is that the largest historical temple building in the world, namely Borobudur has 72 stupas, referring to phenomenal events with absolute and differentiation.

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1. INTRODUCTION

Al-Qur'an and the Prophet's Hadith instructed developing science by thinking about the creation of the heavens and the earth, instructing them to think, observe, and research the universe. The Qur'an challenges humans to examine the universe in its smallest detail such as QS. al-Ghasiyah, (88): 17-30:

﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

"Don't they notice how the camel is created, the heavens are lifted up, the mountains are set up and the earth is spread out".

If they are deeply absorbed in their meaning, these verses are actually an order and suggestion to explore knowledge as widely as possible by conducting research on the universe. The problem is, that so far scientists like; Biologists, chemists, physicists, sociologists, psychologists and so on, in developing and researching the universe have not yet referred to the verses of the Koran. While most of the scholars who are devoted to al-Qur'an and Hadith stop at studying the text alone, it has not yet generated enthusiasm to research the universe created by Allah scientifically as ordered by the al-Qur'an. M. Amin Abdullah (2006: 191-192) has the view that all knowledge that is compiled, conceptualized, written systematically, then communicated, taught and disseminated both orally and in writing is Islamic science. Islamic science is an ordinary scientific building, because it was compiled and formulated by religious scientists, scholars, fuqaha, mutakallimin, mutasawwifin, mufassirin, muhadditsin, and clever intelligence in the past era to answer human and religious challenges at that time, as well as the sciences other.

After Muslims experienced a decline around the 13-20 century AD, the West took the opportunity to develop the knowledge they had learned from Islam, so that it reached the renaissance period. General science (science) developed rapidly in the West, while Islamic science experienced a decline, which in the end emerged a dichotomy between the two fields of science. Not only here, but also the secularization of science in the West which was challenged by the Church. Galileo (L.1564 AD), who was seen as a hero of the secularization of science, was sentenced to death in 1633 AD, for expressing an opinion that was contrary to the view of the Church. Galileo confirmed

Copernicus' view that the sun is the center of the universe based on empirical facts through observation and experiment. Meanwhile, the Church views that the earth is the center of the universe (Geocentrism) which is based on Biblical information.

Built and known as a national masterpiece from Wangsa Syailendra, Borobudur Temple in Magelang Regency, Central Java, not only through a period of worship and admiration. Its contact with humans, since before 1900 until now, has made this temple through a long history of being "hurt" due to various acts of destruction in various variations.

The magnificent Borobudur is the largest stupa monument in the world. The ancient site which is widely considered to be one of the seven wonders of the world the temple overlooks lush green hills. The temple design in stupa architecture holds the meaning of togetherness combined with local elements to make the Borobudur area unique in Indonesia. With an area of 123 meters by 123 meters, the miracle monument is decorated with thousands of relief panels and hundreds of sculptures. The architecture and stone of this temple are not the same. And it was built without using any kind of cement. The structure is like a set of large Lego blocks tied together without glue. Borobudur architecture is decorated with stone carvings in bas-reliefs representing images from life. The largest and most complete relief in the world, to explore this site on foot. The stone carvings attached to the shrine display legends and history that have deep philosophical significance. Borobudur stands tall against the spectacular backdrop of the Menoreh mountain range that surrounds it. There are no archaeological remains in the surrounding countries of the archipelago before the end of the 7th century.

The monument is a systematic cosmological model of the universe around the axis of the ridge. This temple has a middle and top base. Above the three terraces there are 72 stupas containing a statue. Some archaeologists suspect the establishment of the Borobudur temple in the 7th century AD. Other researchers calculated that the Borobudur temple was built in the 10th century BC. This is reinforced by the absence of historical inscriptions related to the construction of the world's largest temple mentioned in the 5th to 10th centuries AD. After being lost for hundreds of years due to being covered by large floods, natural disasters, dust from the ground, and ashes of Merapi, the ruins of the Borobudur temple were rediscovered in the 19th century by Dutch colonialists in Indonesia (Haryono, 2011). The architecture of the Borobudur temple is full of physics and mathematics concepts. Even though it is known that at that time there was no technology that developed as it is today. The concept of mathematics has been unconsciously applied and became an activity in ancient society.

Tourism is a sector that plays an important role in the economic development of a region because it is expected to be able to make a large contribution to regional income. Tourism is also a multiplier effect that can encourage other sectors such as the trade and services sector, housing, labor, to grow and be able to develop with them. This is also supported by the statement of Pendit (1999: 35), which states that tourism is one of the activities capable of producing rapid economic growth, especially in providing employment, increasing income, living standards and stimulus for the development of other sectors.

Tourism activity is a sector that plays an important role in regional development and development efforts by contributing to the income of an area. One of the areas that has developed due to the contribution of the tourism sector is Magelang Regency, Central Java. The existence of the tourist area of Borobudur Temple which has an international scale contributes greatly to the income of the people around it. As one of the cultural tourism objects, Borobudur Temple is visited by many tourists because of the unique culture found in its community. This encourages the emergence of other activities to support tourism activities. Marked by the growing growth of trade and service activities in the tourist area of Borobudur Temple,

According to Smelser and Swedberg (2005), economic sociology focuses attention on economic phenomena, especially those related to the aspects of production, distribution, exchange, and consumption of goods and services as limited resources. This perspective includes personal interactions, groups (groups), social structures, institutions, and social control including sanctions, norms, and values. In subsequent developments, the contribution of the Economic Sociology sub-discipline shows an explosive development in line with various socio-economic problems in society, both in developed and developing countries which are trying to improve the welfare of their people through various development policies.

In the sociological viewpoint, the production process has a vital role in maintaining the existence (existence) of a society. The production process is seen as an economic institution that plays a role in fulfilling the economic needs of a society. Therefore, the production process is not only seen from an economic perspective but also sociologically which has a subsystem role in a society structure. Economic Sociology is a sociological perspective that explains economic phenomena, especially those related to the aspects of production, distribution, exchange, consumption of goods, services and resources, which lead to how people achieve prosperity. Economic Sociology shows explosive developments in line with various socio-economic problems in society, both in developed countries and in developing countries which are trying to improve the welfare of their people through various development policies.



At the beginning of 2020, the world was shocked by the outbreak of a new virus, namely a new type of coronavirus (SARS-CoV-2) and the disease is called Coronavirus disease 2019 (Covid). It is known, the origin of this virus came from Wuhan, China. The recent Coronavirus outbreak from the viral pneumonia group due to 2019-nCoV in the Wuhan market poses a significant threat to international health and may be linked to the sale of wild animals as game food in the seafood market. According to WHO data as of March 21, 2021, the number of Covid-19 sufferers in Indonesia was 1,455,788 positive people, 1,284,725 recovered, and as many as 39,447 people died. However, currently the government has implemented a Covid vaccination program in Indonesia which has been started since January 2021 for priority groups, such as health workers, public service providers, to the elderly. The Ministry of Health (Kemenkes) predicts that Covid vaccination for the general public will begin in May-June 2021 at the earliest.

This study aims to answer the problem question, there are analyzing the influence of Borobudur cultural factors on economic sociology in the Covid-19 era, identify and analyze the influence of the existence of Borobudur Temple tourism activities on the socio-economic characteristics of the surrounding community, and analyzing the tourism sector, especially in the Magelang area, Central Java in the midst of the Covid-19 outbreak.

Benefits

The benefits of this study are useful for knowing the impact of Covid-19 on Borobudur cultural factors and economic sociology. And to find out the influence of the existence of Borobudur Temple tourism activities on the socio-economic characteristics of the surrounding community and the impact of Covid-19 on the tourism sector. For regulators, in this case the Ministry of Culture and the Ministry of Tourism, this research is useful for compiling regulations for each sector in the midst of the Covid-19 outbreak. And for academics, this study will become literature and reference the cultural factors of Borobudur and economic sociology in the Covid-19 era and the impact of Covid-19 on the tourism sector.

2. DATA AND METHOD

The scope of research

The scope of this research is analyzing the influence and application of Islamic Physics and Hahslm Theory accompanied by an analysis of economic development and Covid-19 in Indonesia and how the government's efforts in handling the Covid-19 outbreak and stabilizing the existing economy are based on Islamic Physics Economics and Hahslm. . This research is qualitative, epistemological, and quantitative in nature, either derived from journal or book data, numerical data, articles and also rereading economic science with the perspective of Islamic epistemology.

Research Epistemology Analysis Methods

Understanding until the "science" of objects with physical reality is limited by human physical instruments. What can be absorbed by humans in economic events in the first reality, consists of facts; behavior, actions, formulations, build approaches, simplify facts into data, classify data, measure data and so on. But it will not go beyond the characteristics of human physical reality itself (Akmal 2013).

Understanding Physics is an attempt to carry out Allah's commands as revealed in the Quran. By studying natural phenomenon and physics, it prevents generations of Muslims from blind imitation (following something without knowing the reason). Humans will realize the truth of their teachings, which they have proven themselves from their understanding of the universe (Officialyanto nd).

With this virus, which has infected many countries, it has made several countries difficult to handle Covid-19 and also difficulties in the economy. The Indonesian government has tried to deal with Covid-19 in numerical data, which is related to the behavior of Islamic Economics and Physics and the theory of Islamic Law in social life.

3. RESULT AND DISCUSSION

Borobudur is located in Magelang, Central Java, Indonesia. The largest temple in the world has six rectangular floors, 3 circular floors above which are levels 7,8 and 9. And 1 top main stupa. Borobudur was conserved to modern life by Raffles in 1814.

The Borobudur structure is built in a hillside valley surrounded by mountains. With 6 floors a rectangle was built. There is the structure of kamadathu (world of desire), and then rupadathu (world of forms). Dam there are 3 circles of arupadathu (formless world).

By using a three-dimensional ellipsoid as the base shape. In the geometric form of a stupa, a stupa is a mandala for life. It is a representation of the cosmos in the universe. Stupas have many meanings and interpretations related to religious spirituality. If we take a deeper look at Borobudur, it turns out that there are many geometric stupas in it, not only on the circular floors. Stupas, not only easy to spot Stupas may also be built by smaller ones.

A stupa is what reflects the ratio of the head, body and feet in each element of Borobudur. Borobudur is a body that represents the universe. Borobudur is the unity of Buddhist spirituality. The measurements to the parts of the

temples confirm mathematically. The parts that represent the whole in Borobudur are measured by continuously counting small boxes to large boxes in the 3-dimensional Borobudur model.

This rule may also be used for the distant ancient temples in West Java, Candi Cangkuang. Even the largest Hindu temples in the archipelago follow unique rules. There is a geometry similar to itself here as seen before at Borobudur. Sukuh Temple on the hillside of Mt. Lawu in Central Java. With a shape very similar to the Mayan pyramid in America built hundreds of years after Borobudur. It can be simulated that the Sukuh temple coincides with the rules of Borobudur. This was the pattern of building very complex temples in ancient times with insufficient sizes.

The Arupadhatu terrace floor has a circular floor plan, starting from the seventh, eighth and ninth floors. This terrace floor in Buddhist cosmology is a symbol of togetherness in the universe which symbolizes the upper realm. This circular floor plan also has a symbolic meaning as a form of life journey to a higher level of consciousness.

The symbol of the meaning of Arupadhatu is also interpreted as an element without form or form, the meaning of being without form or form here in the cosmology of the universe is the highest level of human spiritual journey in finding the meaning that is in him. Another meaning of the invisible, formless, formless element referred to here is a symbol of the soul or holy spirit that resides in the body of every being, where its existence exists but without form or form.

This Arupadhatu terrace symbol is a form of teaching to humans, so that we can always be able to recognize the soul or holy spirit that resides in each of us. It is this soul that must be freed from the cycle of repeated births (reincarnation), by cleaning defilements, meditating, and doing good to every being.

The architects of the temple described *vairocana* (a statue contained in an overcast stupa) as a symbol of the soul or holy spirit. Elements without form or form are depicted in the open stupa so that it supports the profound philosophical meaning of the Arupadhatu floor terrace. Only people who are enlightened and have the highest level of consciousness are able to see the existence of the soul or holy spirit.

On the floor of the Arupadhatu terrace, the elements of the floor plan are depicted as circular, the symbolic meaning of this circular floor is a symbol of man's spiritual journey up to enlightenment. This journey must be based on Mahakaruna's actions or good deeds and always spread love to all of His creatures. This circular floor plan starts from the seventh, eighth, ninth, and tenth terraces. On the floor there are elements in the form of a stupa which is a symbol of the stages of the journey.

These elements are in the form of a stupa with a diamond pattern, which is located on the seventh and eighth floor of the terrace. There are 32 stupa elements on the seventh terrace floor and 24 stupa elements on the eighth floor.

On the ninth floor of the terrace, there are stupa elements with a square pattern with a hole in the number of 16 stupas. Inside this hollow stupa is placed a statue of Bodisatva which is depicted in meditation sitting cross-legged with the Dharmacakra Mudra hand gesture. The layout of the elements of this stupa is positioned around the main stupa, which is the main stupa on the tenth floor. This main stupa has the largest shape and occupies the main position at the very top of the temple, its position is right at the center point of the Mandala.

The symbolic meaning of the stupa according to the cosmology of life is the form of the universe or Mandala. The universe was formed due to the fusion of the five cosmic elements called *Pancadathu*. The elements consist of: earth (*prithvi*), water (*apas*), fire (*agni*), air (*vayu*), and space (*akasha*). In addition to the combination of the elements of the universe, physical elements are also applied and symbolized in the form of stupa architecture.

According to Niti Kumar (2002) in describing the architectural form of a stupa, it is divided into several parts. The shape of the lower part of the stupa is the base of the stupa which has a dependent variable symbolic meaning. The shape of the dome has a symbolic meaning to the body, and the shape of the top of the stupa which has a cube shape (called the *harmika*) between the dome and the cone of the stupa has a symbolic meaning of the abstraction of life.

According to the Lama Gangcheon researcher, the stupa building on 3 floors with different levels is a multi-mandala model in accordance with Buddhist traditions, namely Hinayana, Mahayana, and Vajrayana, including 4 tantric levels (Calorine, 2013).

In Theravada theory, Borobudur is built on 3 parts, namely the ground floor, a five-story terrace, and the main part of 3 floors with a main stupa. On the ground floor is the Mahakarmanbangsa called Kamadhatu which contains reliefs with the principles of work law, impact, positive, negative, neutral interactions in the future. The five-story terrace contains reliefs that tell history, life and humanity, so that this terrace is called Rupadhatu which is divided into Jatakas, Avadanas, and Lalitavista dams. The topmost building consists of 3 floors called nirvana. There is no meaningful wall relief outside the world called Arupadhatu.

Borobudur architecture is interpreted by Mahayana as the ground floor and the five boxes represent 6 perfection, namely being able, moral, patient, effort, concentration, and wise. The middle five floors represent the five paths of planning, accumulation, seeing, meditation and learning. The base, middle and top with the main stupa are the 10 Mahayana steps, which refer to enlightenment.



There are numerology on each side of Borobudur there are 108 statues. On each side of the lower terrace there are 92 statues. In the east is Dhyani Aksobhya. In the South is Dhyani Ratnashambava. In the west is Dhyani Amithaba. And north there is Dhyani Amoghasiddhi. The total statues will be $92 + 16 = 108$ pieces on each side. There are 4 sides multiplied 108 statues into 4×108 is 432 pieces. On the main upper floor there are 72 stupas, so the accumulation is $72 + 432 = 504$ statues, plus the main stupa to be $504 + 1 = 505$ statues. Especially for the statue on the top floor is called a stupa. To distinguish it from the statue outside the main floor, where the stupa consists of $72 + 1 = 73$ stupas with details of $16 + 24 + 32 = 72$ stupas in each of the 3 main floors.

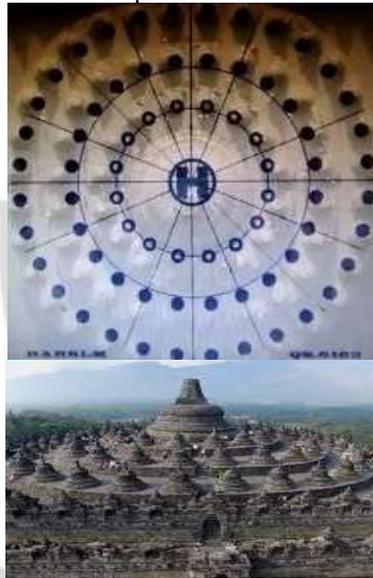


Fig. 1. Upper Borobudur Architecture

Research on Borobudur Temple that has been carried out today focuses more on mathematical concepts as a result of designing buildings, measuring, making patterns, and how to relate these mathematical physics concepts to mathematics learning (Danoebroto, 2017; Pardimin, 2018).

The concept of mathematical physics at Borobudur Temple is shown by the shape of the building structure resembling the concept of flat and spatial shapes in mathematics. The essence of Borobudur Temple is a stupa. When viewed from above, it is in the form of a large mandala pattern, which is an arrangement of patterns consisting of squares and concentric circles that symbolize the universe (Wayman, 1981). The design concept of Borobudur Temple can be related to Euclidean Geometry. The building structure of Borobudur Temple consists of two main forms, namely circle and square.





Fig. 2. Central Borobudur Architecture

Research on Borobudur Temple states that in fact there is a relationship between teachings, philosophy, and physics concepts that shape the building of Borobudur Temple into a phenomenal megastructure. The Borobudur Temple building is the realization of a structured, unique, and beautiful physics concept. In every part of the temple structure, there are moral and philosophical messages that describe the teachings, culture and realities of life during its construction. The concept of Hahslm, teachings, and philosophy becomes a unity that cannot be separated from Borobudur Temple. This relationship inspires an understanding of the kanyum inteferece as an orchestra of life, where all the concepts are united in ethnomatematics.

The interference that occurs in the electron shot can be carried out in 2 or more slots so that it can be said that interference can occur with the least 2 slots. Interference can also be done with 3 slots, or 4 slots.

With the enlargement of the water waves, there is an impact and overlaps with each other. The overlapping wave lines from 2 water point sources that meet each other in the middle and slightly upward turn out to form a 6-sided pattern.

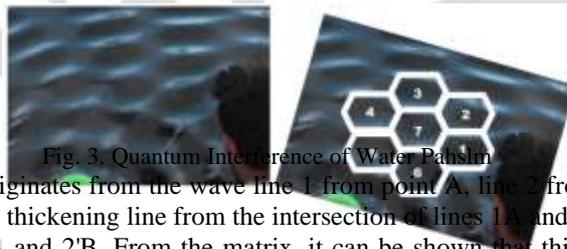


Fig. 3. Quantum Interference of Water, Pahslm

This hexagon pattern originates from the wave line 1 from point A, line 2 from point A, line 1' from point B, line 2' from point B, the upper thickening line from the intersection of lines 1A and 1'B, and the lower thickening line from confluence of lines 2A and 2'B. From the matrix, it can be shown that this 6 triangle is formed from 6 tangent wave lines in 1 box.

Table 1. Wave Interference Line 3.

7th quadrilateral (Clockwise)	Line Wave	Line Position	Origin of Waves
Box 2	1	Top right	A
Box 5	2	Bottom left	A
Box 4	1'	Top Left	B
Box 1	2'	Bottom right	B
Box 3	1 + 1'	On	A + B
Box 6	2 + 2'	Under	A + B

In diagram 3, it can be seen that wave interference occurs from tapping the water with a lever automatically and regularly. The results obtained were more consistent with smaller and multiple appearances. The results obtained are that the interference to the water forms a wave with a circular pattern of 7, where the center circle (no 7) becomes the center of the circle flanked by 6 circles perfectly. This 7 circle pattern can also be done without interference in the water, but it is enough to put 7 coins of the same size and collect them in a circle. Then there will be 1 coin in the middle, and 6 coins around the middle circle.



Fig. 4. Quantum Interference Wave Hahslm

From the interference pattern above, the existing constant, namely 7, can be taken as a result of interference that forms a 6 with 1 6 rectangular box in the middle plus 6 6 rectangular boxes that surround it according to diagram 2, so that a total of 7 squares or 7 hexagons or 7 circles. And it can also be referred to as 7 circles by referring to diagram 3 which makes up the 7 circles.

The next constant is 2, with reference to the least possible interference in 2 slots. In the experiment above, interference is carried out by tapping 2 water points, giving rise to a constant 2 (two) from the source of the water knocking which forms a wave and a circular pattern.

The meaning of interference has a similarity value to Borobudur on the 7,8,9 floor or it is referred to as the top floor as the Arupadhatu level which contains 72 stupas. At the base of each stupa, there is a hexagon motif that resembles a beehive, where the word bee is ensured inside Quran Surat An-Nahl [16]. Also on QS. Muhammad [47]: 15 which states the parable of the garden of heaven. The honeycomb has a similarity to the wave superposition pattern during the process of wave interference.

The etched motif on the base of the Borobudur stupa is a reflection of the interference pattern. This is confirmed by the number of stupas coded 72. Codification of 72 means that there are 7 hexagons as a result of the superposition of the 2-gap interference emergence in quantum physics experiments. These hexagons will add up to 7 to form a symmetrical more than one set of hexagons.

The meaning of 72 quantum physics in wave interference is also evident in the 72 stupas of Borobudur and it also appears in the enigma of the steamy Quran code 472319. The presence of a constant 72 that appears randomly proves that the creation of the universe applies a constant of 72 in every emergent sub-system.

The presence of the number 72 is a dissertation with the appearance of the number 19 in Covid-19 which is a continuation of the number from the Hahslm formula, namely 472319 where the fifth and sixth numbers are nineteen. It is no coincidence that the world is reminded to see evidence of the creation of a universe which has a constant of 72 and 19 in the Covid-19 era which has an impact on the global economic crisis.

Borobudur and Economic Sociology

The cultural landscape of the collaborative landscape and culture of the Borobudur area as a public good, except for ecological functions, also provides tourism facilities. However, since the restoration and the opening of Borobudur Temple as a natural heirloom in 1991, this area has become a field of prolonged economic battles both between managers and with the local community.

From this issue arises the perception that the development and conservation of world heritage needs to include the balance of the biogeophysical and cultural environment. The benefits provided by Borobudur are not merely active recreation on the temple site. However, it is also passively in the form of ecosystem utility, a landscape that fills it, as a long-term kelestaria buffer.

Even though the social demand increases, if there is no public interference the environmental function of the area will disappear. Resources in this district are abundant, ranging from raw materials for handicrafts to various kinds of plant parts which are usually discarded because they are often considered useless. Even though these resources can be utilized to make environmentally friendly products that add value to society.

The focus of the management of the Borobudur area should not only be oriented towards sites, monuments, materials or physical artifacts, but must shift to the ecological, eco-cultural and eco-economic balance in space and area along with the cultural landscapes that surround it. The level of community participation shows that they understand the basic principles of protecting the environment. Therefore they are involved in the management of the area. However, strengthening community development as a basis for conservation needs management to display the traditions and spiritual practices of their lives, as well as generate local wisdom without destroying the joints of life and the environment around them.

The local wisdom possessed by the Javanese community comes from a travel synthesis that has been going on for thousands of years. Javanese society's appreciation of ritual, work, society, leadership and so on is a Javanese inner universe that is noble (good character) and deeply hadiningrat. Their way of thinking has two ways, namely philosophical and perfectism. They want their life to be perfect, both the life of this world and the hereafter. In Javanese terminology it is known as Manunggaling Kawulo Gusti (true perfection). All life is a unity with the form of the universe as a manifestation of God. Perfection is obtained through creativity, taste, and intention. Proximity to God is sought through believing in worship (serious or solemn), worship (sharia), sembah kalbu (pure heart), true worship (God). This belief is intended so that there is a balance in life to achieve perfection.

So far, traditional communities, especially Java, have local wisdom related to maintaining the balance of nature. This has been done for generations. The emergence of the Covid outbreak is a warning from nature so that humans return to nature, awareness to re-synergize with nature. Nature itself is a representation of the greatness of God. The Covid outbreak with its multiplayer impact is very severe for the community, both in psychological, economic, social and cultural terms. This chaos can be dammed with a wise attitude, at least to build public peace. Physical defense will be maximized when mental and cultural are maintained. Various social pressures must arise and must be responded wisely by all levels of society (Rumilah et al. 2021).

The condition of the tourism sector during the Covid pandemic

Yogyakarta Special Region (DIY) is known as a tourist city with various types of tourism such as beaches, tourist villages, temples, museums, historical relics, and so on. Even DIY has many unique tourist locations such as Malioboro, Tamansari, Keraton, Borobudur and Prambanan Temples, and Parangtritis Beach, and Kaliurang (slopes of Mount Merapi). The DIY tourist area is also growing from year to year, which is shown by the high number of visitors. This is supported by the data from the Tourism Statistics Book for the last 3 years, namely 2017-2019, which shows that the number of domestic and foreign tourists is still high. In 2017, the number of domestic tourists visiting DIY was 25,950,793 tourists, while foreign tourists were 601,781 people. In 2018, the number of domestic tourists was 25,915. 686 people and 600,102 foreign tourists. In 2019 the number of tourists is still high, namely 24,339,133 domestic tourists and 651,281 foreign tourists.

The tourism sector in 2018 contributed 40 percent to Yogyakarta City's local revenue (PAD) (Yogyakarta Strengthens the Competitiveness of the Tourism Sector, 2019). In 2019, Gunung Kidul Regency reached Rp. 25.08 billion with a total of 3,267,497 tourists (The majority of them are from beaches, 2019 Gunung Kidul Tourism Retribution Translates to 25 Billion, 2020). Bantul Regency's Regional Original Revenue (PAD) from the tourism sector until September 2019 exceeded IDR 21 billion (focus of PAD for Tourism, Office of Promoting Slumping Objects, 2019), and PAD of Sleman Regency from the tourism sector exceeded the target of IDR 5.82 billion, while the realization IDR 6.11 billion (104%) (Tourist Visits in Sleman in 2019 reached 10.1 million, 2020). Based on this, the tourism sector plays an important role in the economy and development in DIY.

The tourism sector has begun to be affected by the pandemic since the implementation of the emergency response, namely since March 2020 so that the tourist area is temporarily closed to prevent the spread of the virus. The total loss of the tourism sector in Yogyakarta due to the impact of Covid-19 is estimated at Rp. 67.04 billion, covering 1,207 business units on 15 type of tourism business. The natural/cultural tourism destination sector suffered a loss of IDR 18.37 billion, hotels and MICE of IDR 11.22 billion, artificial tourist destinations of IDR 7.31 billion, tour and travel of IDR 5.48 billion, and tourist villages of IDR 4 , 27 billion (Impact of Covid-19, DIY Tourism Loss of IDR 67 Billion, 2020).

Even though the tourism sector will still experience a pandemic in 2020, the tourism sector will still be the mainstay of the main economic driver in Yogyakarta City in 2021. This reflects the contribution of the tourism sector in 2019 to economic growth in Yogyakarta which contributed around 17.46 percent. The contribution of the tourism sector exceeds the contribution of the national tourism sector which is only around 4.8 percent for economic growth in Indonesia (Wicaksono 2020).

Taking into account the significant impact of the pandemic both for life and for the economy, in the third emergency response period, namely July, the Yogyakarta Special Region Government gradually made efforts to encourage tourism in its region to grow again in order to suppress the prolonged economic impact. As published in (Yogyakarta's Efforts to Reopen the Tourism Sector, 2020), the DI Yogyakarta Government in July was still in the trial phase and carried out various simulations to ensure the readiness of tourist locations including hotels, restaurants, shopping places and other supporting facilities. There is a team of verification and law enforcement that is tasked with assessing the readiness of supporting devices, especially in terms of implementing health protocols. In addition, education and outreach to the public, especially business actors in the tourism sector, are intensively carried out by utilizing outdoor media, television media and social media.

Tourism activities are divided into low-risk tourism activities and high-risk tourism activities in the Covid-19 transmission. Tourism activities that can be opened are mainly those related to nature, tourism that does not cause crowds, tourism that is more an approach to the ecosystem. Therefore, the prepared areas range from natural mountain tourism, to national parks (These are the Priority Requirements for Tourist Places to Be Opened during the New Normal Phase, 2020). This pandemic has an impact on changes in behavior and changes in the life order of tourism activities that will coexist with Corona so that the tourism sector enters a new life order with reference to health, cleanliness and security protocols (Jogja Tourism Will Be Open Again, Dispar DIY Prepares SOP New Normal, 2020).

4. CONCLUSIONS

The diversity of the seventy-two stupas is the reflexivity of quantum physics in the form of wave interference. This is related to the 7 circular or hexagon-shaped superpositions that occur after passing 2 gaps. This constant of 72 was recorded on 72 Borobudur stupas. The upper level of Borobudur which holds 72 stupas is the top of the monument of the quantum reality in the world of particles in the form of wave interference which is the boundary of modern physics. The constant 72 is also stored in the Quran with the formula 472319. The meaning of this 72 is that the straight path in the world is to worship the creator. Interference of worship in prayer is still being carried out despite the Covid-19 pandemic which has an impact on the global economic crisis.

Javanese local wisdom is the way of life and the attitude of life of the Javanese people. In dealing with the plague or pageblug, Javanese people tend to revive the advice of their ancestors. Javanese local wisdom in this case

can be seen in understanding tetenger or patterned natural characters, while the implementation of the jamasan heirloom ritual and the use of herbal medicine are Javanese cultural mechanisms that have been passed down from generation to generation from their ancestors. The noble value of Javanese local wisdom can be understood as a means to improve and maintain one's spirituality both with nature and its creator. The pandemic situation due to exposure to Covid must be addressed wisely.

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