



TILIK WONG LARA: VISITING TRADITION AMONG JAVANESE AND ITS DYNAMIC DURING COVID-19 PANDEMIC

Arwyn Weynand Nusawakan¹, Dirga Maria Italilpessy¹, Sri Suwartiningsih²

¹Program Studi Keperawatan, Fakultas Kedokteran dan Ilmu Kesehatan, Universitas Kristen Satya Wacana, Jl. Diponegoro No.52-60, Salatiga, Kec. Sidorejo, Kota Salatiga, Jawa Tengah 50711, Indonesia

²Program Studi Sosiologi, Fakultas Ilmu Sosial dan Komunikasi, Universitas Kristen Satya Wacana, Jl. Diponegoro No.52-60, Salatiga, Kec. Sidorejo, Kota Salatiga, Jawa Tengah 50711, Indonesia

*arwyn.nusawakan@staff.uksw.edu

ABSTRACT

Tilik wong lara's tradition has become a social bond that takes place in society so it is continued to exist nowday. However, during the Covid-19 pandemic, social support for Covid-19 patients has been hampered due to isolation and physical distancing. This study aims to identify how tilik is carried out as part of a community support and how this tradition has changed in patients and the state of Covid-19. The method of this study is a qualitative method, carried out in Getasan District, Semarang Regency, Central Java on five participants, which was carried out within September 2021. Data was analyzed using thematic data analysis. The results showed that the tradition was carried out as a means of social support for the sick, now underwent adjustments as an effort to maintain cultural patterns, as well as jogo tonggo as another form of social support from tilik. It can be concluded that the tilik wong lara tradition is still maintained as a social value in society and continues to applied despite modifications during the pandemic.

Keywords: covid-19; social support; tilik wong lara

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INTRODUCTION

The essential nature of humans that cannot be shown is that apart from being individual creatures, humans are also social creatures (Purwantiasning, 2017). This natural characteristic is possessed by humans to ensure that humans can continue to survive and develop, in other words, socializing is one way for humans to survive. Furthermore, humans need support from each other through interactions carried out both in health and illness. In the case of a person who is sick, usually the need for support from people around him will increase. Having support from those around you will make the individual feel calmer, loved, cherished, appreciated, cared for and valuable, as well as being a positive encouragement for their recovery

Some research have shown that social support can contribute well to the patient's healing process. Social support is very important to understand, because good relationships with other people can improve mental and physical health and well-being, as well as lower levels of morbidity and mortality (David, 2017). This is also supported by the results of Allifni's (2011) research which proves that social support can positively influence sick individuals to be more motivated to carry out treatment. One of the phenomena of social support that has become a cultural entity in Central Javanese society is tilik wong lara. This tradition is a social behavior

that has been going on for generations. In fact, this tradition was once translated into a short film by Ravacana Film with the title "Tilik" which is popular on the YouTube channel with more than 20 million viewers. Previous studies revealed that tilik wong lara is a behavior of visiting sick people carried out in groups by a group of people who are usually neighbors or relatives of the patient or the patient's immediate family (Akollo, 2016).

The application of the social support discussed above cannot be carried out fully in several conditions which specifically pose a risk of transmitting pathogenic microorganisms to both patients and support providers. One of these situations is the disease outbreak caused by the SARS Cov-2 virus which has now spread to 190 countries in the world (WHO, 2020). The existence of COVID-19 began with a report from China to the World Health Organization (WHO) that in an area, namely Wuhan City, Hubei Province, China, there were 44 patients with severe pneumonia who appeared on the last day of 2019. After research Furthermore, this disease is caused by Severe Acute Respiratory Illness Coronavirus (SARS-CoV-2) which can be transmitted from human to human. WHO announced a new name for this disease on February 11 2020, namely Coronavirus Disease (COVID-19). Meanwhile, Indonesia first reported cases of COVID-19 on March 2 2020, totaling two cases. To date, COVID-19 has spread to 34 provinces in Indonesia with a total of more than 200,000 positive cases and more than 7,000 deaths (Ministry of Health of the Republic of Indonesia, 2020).

The increasing number of COVID-19 sufferers and its severity has resulted in decreased access to health services. A study by Wijayanti (2021), for example, found that there was a decline in active family planning participation during this pandemic. Of course, it's not just related to access to health services, visiting services at hospitals have also decreased considering that COVID-19 patients have to be treated in isolation treatment rooms to carry out the process of healing their disease so as not to transmit the virus to other people. Apart from that, the ward rooms have also been limited to prevent visitors so that the transmission of COVID-19 can be suppressed. This makes patients separated and unable to meet directly with their family or close relatives who want to accompany them or visit them. This dilemma makes the need for support from family and relatives through physical presence in the treatment room impossible and requires new adaptations in providing distance or virtual support. Like people who are sick, patients also need support from family and those closest to them. This support is obtained when family or close relatives visit the patient.

In relation with the culture of visiting, many hospitals have limited or even eliminated family visiting time not only for COVID-19 patients or limited the number of people waiting for patients being treated in non-Covid-19 rooms. This was expressed by Ahmad Yurianto in a press conference at Graham BNPB (30/3/2020), Physical distancing is carried out to break the chain of transmission of COVID-19 in the community, carried out by maintaining physical distance, including maintaining distance in communicating with the social environment at a distance more than 1 meter, including implementation by limiting or eliminating time to visit patients in hospitals. However, this seems to have an impact on decreasing social support due to the decrease in the intensity of physical meetings. Apart from that, families are experiencing an adjustment process because they cannot visit family members who are sick.

The impact of the lack of Tilik is an imbalance in socialization patterns that exist in society. According to the theory of structural functionalism, social integration proposed by Parsons (in Darhendrof, 2010), one of the sub-systems that must be fulfilled by families to continue to survive is latency, where the system must be equipped with the maintenance of cultural patterns that create and maintain motivation. individual. If one of the subsystems does not

work well, there will be social imbalance or disharmonious social integration. Thus, society needs to find a way to solve this problem in order to create balance or equilibrium again. Tilik in the context of Akollo's (2016) research, was carried out without any particular limitations because it was carried out before Covid-19, so it is interesting to identify community efforts to provide social support for sick patients so that this tradition will remain relevant today. This phenomenon will be authentic because it has never been studied in depth before, so its novelty is important in seeing society's efforts to support sick individuals so they can continue their lives. Based on the explanation above, this research aims to identify the Tilik tradition carried out as part of community social support during the Covid-19 pandemic and how the community makes adjustments in providing social support

METHOD

The method used in this research is a qualitative method. Qualitative research was chosen with the aim that researchers could reveal the sociocultural meanings behind the Tilik tradition, including the changes that occurred during the Covid-19 pandemic, and describe them in depth. Getasan village chosen as the research site in Getasan District, Semarang Regency, Central Java. The main consideration for this area is because the tilik tradition is still often carried out in Getasan village and also this area is included in the research area at the research institution. The research was carried out in stages, starting in January – September 2021. The research began with finding and getting to know key informants, submitting permission letters to several parties concerned, looking for information related to the research, until the data collection stage.

The total number of participants included in this research was five people with the criteria such as they were members of the Getasan community, had done tilik wong lara, had frequent contact with tilik wong lara arrangements at the research location, and were willing to be recruited as research participants. This group of participants was selected using a snowball sampling technique which was carried out by first asking for the village head's willingness as a key informant and then developing an interview process for other participants based on basic information from the village head to look for more technical and in-depth research data related to the tilik tradition. Data collection was carried out using in-depth interview technique. Due to the Covid-19 pandemic and the still high number of cases, interviews were conducted in a hybrid manner, namely through direct interviews (by applying the principles of wearing a mask, keeping the distance and washing hands) and via the Whatsapp application (both chat and telephone). Interviews were conducted by asking participants' views about the visiting tradition, the social values contained in this tradition, the methods used by the community to visit the sick, the relationship between the visiting tradition and social support, the importance of social support for families suffering from Covid-19, the influence of the pandemic regarding providing social support, obstacles and strategies in providing social support during the pandemic, sources and forms of social support received by Covid-19 patients, the importance of maintaining cultural patterns in the family and their influence, and about social imbalances that occur due to changes in social support patterns. The interview process was assisted by a question guide which was prepared in a semi-structured manner and recorded using a voice recorder and field notes.

Data from interviews were analyzed using thematic data analysis. First, the interview data was transcribed verbatim, then the researcher identified keywords that were meaningful and related to the research objectives. After that, key words that have the same meaning are formed into categories before being formulated into themes for the research results which are then described..

RESULTS

This research was carried out in Getasan Village, Getasan District, Semarang Regency, Central Java Province. Topographically, Getasan Village is a mountainous area at an altitude of 1,426 meters above sea level on the slopes of Mount Merbabu. The area of Getasan Village is 260 Ha with the northern border bordering Ngrawan Village and Manggihan Village, the southern border with Batur Village, and the eastern border with Sumogawe Village and Batur Village. Geographically, Getasan Village is between: -7.376397° South Latitude and 110.440711° East Longitude. This village has five hamlets, namely: Jampelan, Ngelo, Gading, Pandanan and Getasan hamlets. The population is 30,177 people, divided into three neighborhood units and 18 neighborhood units. Getasan Village is included in the service area of the Getasan Community Health Center which is located within the village area so that community access to primary health services can be reached easily. Apart from that, there are other health facilities in this village such as five posyandu, three pharmacies, one drug shop, three medical doctor's practices and one midwife's practice.

This research was conducted involving five participants who met the criteria in the research method. The first participant recruited in this research was the village head of Getasan. After agreeing to become a participant, the interview process was carried out in several meetings before finally the researcher and participant discussed who was relevant to be interviewed regarding this research topic. Based on interviews with the first participant who was used as a key informant, this was the process of recruiting four other participants who were deemed capable of providing their views regarding the *tilik* behavior that had been carried out in Getasan village. The four participants are people who have been involved with the *tilik* processes either as screening coordinators, residents whose vehicles are often used for screening and other village officials. The characteristics of the participants in this research can be seen in table 1 below.

Tabel 1.
Participants characteristic

Initial	Sex	Age	Education	Occupation	Ethnicity
Tn. W	M	51 Tahun	SMA	Wirausaha	Jawa
Ny. TL	W	39 Tahun	SMK	Penjahit	Jawa
Tn. S	M	36 Tahun	SMK	Penjaga Toko	Jawa
Ny. DM	W	62 Tahun	S1	IRT	Jawa
Ny. SA	W	35 Tahun	SMA	IRT	Jawa

Keterangan Tabel :

W : Perempuan/Wanita

M : Laki-laki/Pria

Tilik is basically not an obligation but a collective awareness of each community to support (even pray for) sick community members. In the Getasan community, *tilik* activities are usually carried out through initiation from the Hamlet Head through meetings or community associations, such as the Family Welfare Empowerment (PKK) group and Dasa Wisma. When the information provided in the residents' association was not yet known to many people, there was an initiation from the Hamlet Head to inform it from house to house (door to door). After the community agrees to visit, the community will voluntarily look for a vehicle or lend a vehicle so they can go together. People also usually collect money/contributions which are used for vehicle costs, buying souvenirs in the form of food or groceries (sugar, eggs, bread, fruit, etc.), or used to make donations. Donations can also come from social funds provided by the community for people who are sick and need help.

The second theme in this research is related to the adaptation of Social Support Patterns and Maintaining Cultural Patterns During the Covid-19 Pandemic. The Covid-19 pandemic has made it impossible to carry out various community activities related to gathering activities, this includes screening activities. The Getasan village community finally made several adjustments so that this tradition could continue to work well among community members. During the pandemic, social support cannot be provided by meeting in person, but people choose to maximize the use of social media to communicate, such as using WhatsApp, SMS and telephone. Through this media, social support is also felt by Covid-19 patients who are being treated at home or in hospital. Support is provided through sending messages of motivation, encouragement and prayers so that sick community members recover quickly.

People who are sick also receive some donations such as basic foodstuffs and money. This donation is obtained from relatives, close relatives, neighbors, the Village Covid Task Force, village officials, and other social groups such as PKK, *dasa wisma*, recitation groups, and church communities. Especially for residents who suffer from Covid-19, local residents often ask how they are doing and encourage them while maintaining a distance. This is done when the patient is sunbathing outside in the morning. Not only that, if the family has livestock at home, then the community will help take care of it in rotation by scratching the grass to feed the livestock. The last theme, *Jogo tonggo* as another form of social support from *tilik*. During the Covid-19 pandemic, the community also ran a Covid-19 eradication program by empowering the community called *Jogo tonggo*. The realization of this program in Getasan Village is in the form of the establishment of guard posts and reporting in each hamlet that empowers people under the age of 40. In Getasan Hamlet itself, guarding is carried out in five directions of entry / hamlet boundaries by the community on duty, with three shifts per day. Each RT will send 3 people each day to be distributed to each guard post according to the specified shift. During the guarding, the officers will ask for guests and deliver them to their destination to ensure that their needs are valid. In addition, night watches will be conducted by officers on night duty. This *Jogo tonggo* program has become an instruction that is a collective agreement in each hamlet.

Jogo tonggo *Jogo tonggo* is another form of providing social support when *tilik* cannot be done. In this program, a Village-level Covid Task Force team was also formed whose role is to assist and receive complaints and reports from people affected by Covid-19, in this case families who are quarantining. The support obtained is in the form of moral support and instruments such as food and medicine. The assistance was delivered to the house directly by members of the task force and the assigned local army.

DISCUSSION

Tilik wong lara is a Javanese phrase that simply translates as "visiting the sick". Furthermore, *tilik wong lara* contains traditional values that exist in the community, interpreted as an activity carried out jointly to visit sick relatives or neighbors by visiting the house or place where the sick person is treated (most often seen in hospitals). This tradition is carried out as a means of providing social support to sick community members with the aim that the sick person still has the spirit to undergo treatment and ensure socio-psychological support is carried out, namely making the patient feel not alone and other community members show concern so that the sick person feels valued despite being sick. This long-standing tradition is considered as social support and is able to motivate patients to be enthusiastic about their treatment process (Akollo, Wiloso, & Nusawakan, 2016). Tradition is the habits of life in the community in a particular place that includes social values rules, and norms that apply (Aminuddi and Rriyono, 1985). Traditions are transmitted from previous societies that

practiced these customs as well. In this case, through this tradition owned by the Getasan community, social support is given to people who are sick. Social support is a form of function performed to establish social ties that describe the general level and quality of interpersonal relationships that will protect individuals from the consequences of stress (Rook, in Ansel & Arafat, 2021). Social support provided by the community when visiting in a group is believed to make the sick person feel good. This is stated by Rook (1984) in Ansel & Arafat (2021), that social support provided to sick individuals can make individuals feel cared for, calm, gain confidence, and competent. When visiting, the community will provide prayers for the sick individual to recover quickly. This can help patients to build their own self-motivation to try to carry out treatment to recover quickly.

Tilik activities contain very strong socio-cultural and spiritual values such as kinship, intimacy, brotherhood, and togetherness. In another study related to *tilik*, it was also found that the community will provide prayers for the recovery of sick individuals when visited. As a form of politeness, when you have finished visiting, you can say goodbye to the family who is looking after the sick person so as not to disturb the sick person (Maula et al., 2019). The interpersonal relationships that have been built between communities show that the social values embedded in society still apply and are a sign that people still have a strong sense of caring for one another (Rook, in Ansel & Arafat, 2021). The *tilik* tradition is a reflection that social support as a tradition is still maintained because it has a function in society to maintain community stability and also as a cultural need. This is stated in the functional theory of culture proposed by Bronislaw Malinowski (1884: 1942) that all patterns of habitual behavior, beliefs, and attitudes that have become part of society can fulfill several fundamental functions in culture, one of which is to fulfill secondary needs, namely the need to increase happiness in life (Kristianto, 2019).

In addition, social support by providing basic food assistance and monetary donations is considered optimal by Getasan villagers because they have to adjust to pandemic conditions and also because the community has a high awareness to keep their distance so that virus transmission does not spread. If social support is not carried out, the impact is that the sick person will feel alone, ostracized, no one cares, and their existence is not even valued, so the motivation to recover will decrease. More worryingly, the *tilik* tradition will gradually disappear until it is abandoned by the community if there are no efforts to maintain cultural patterns. The efforts mentioned above are a form of cultural adaptation carried out by the community so that *tilik* is still carried out. This is what is meant by latency by Talcott Parsons (1951) in Darhendrof (2010). Parson stated that one of the subsystems that must be fulfilled by the family to continue to survive is latency, where the system must be equipped with the maintenance of cultural patterns that create and maintain individual motivation.

The maintenance of cultural patterns is one of the strategies to maintain the culture in the family and community, and is expected to remain forever. During this pandemic, social support patterns have undergone adjustments because they follow the relevant regulations that apply in the local community order. The changes that occur can have an impact on social imbalance if there is no effort to maintain the tradition, one of which is social change. Social change is a change in behavior patterns, social relations, institutions and social structures at a certain time (Farley, 1990: 626 in Piötr Sztompka, 2017).

Moreover, social change can arise from the changing needs of society which will functionally continue to change. If there is conflict in society, there will be social adjustment. In this case, during the Covid-19 pandemic, which threatened the tradition of *tilik wong lara* could not run, the community experienced adjustments to maintain social balance. This is supported by the

theory put forward in the Marxist political-economic model in 1846, that it is very vulnerable to many changes in society, but these changes are in the form of adjustments to their environment, or what is commonly referred to as equilibrium. These adjustments arise from regulations that apply and bind society (Soyomukti, 2014). Thus, changes in social support patterns that are now carried out by the community are the result of modifications that are adapted to changes in environmental and community conditions.

The adjustments made in this case are a strategy to maintain the tradition as part of the cultural pattern, without having to eliminate the social values contained in the tradition. This is what is meant by latency. Talcott Parsons in Darhendrof (2010) states that one of the subsystems that must be fulfilled by the family to continue to survive is latency, where the system must be equipped with the maintenance of cultural patterns that create and maintain individual motivation. The maintenance of cultural patterns is considered very important so that the tradition is not lost. As expressed by the Getasan community, the tradition of *tilik wong loro* must be maintained and it is unfortunate if the tradition stops because of the pandemic. However, the community equally has a high awareness to follow the adjustments that occur so that these cultural patterns are maintained in the family and community in order to create an orderly society.

Meanwhile, the jogo tonggo program is a government effort to increase social solidarity during the Covid-19 pandemic (Probosiwi & Putri, 2021). This program was also established to empower village communities as pioneers in the eradication of Covid-19 at the village level. Jogo tonggo is motivated by the spirit of villagers in Central Java who are accustomed to sharing food, working together, building houses, and protecting the environment with continuous siskamling. Therefore, there was an initiation and instruction from the Governor of Central Java to form a "Jogo tonggo Task Force" with the main force being the villagers. As a pluralistic society, it is clear that villagers prioritize solidarity within the community. In addition, the village community also has a high tolerance, a family that is still very strong, where villagers have harmony, things like this that characterize Javanese society in general. As happened in the Getasan Community during this pandemic, the value of solidarity was seen to be strong, although on the one hand, it could not be done directly. However, this jogo tonggo is used as another form of *tilik* to continue to provide social support.

The social support provided through *jogo tonggo* is realized through *gotong royong*, *nyumbang* (sharing) culture, and environmental security systems (Probosiwi & Putri, 2021). This proves that the community has a strong concern for the impact of this pandemic both socially and instrumentally. Socially, the support received by the community is messages of encouragement given by village officials and the task force itself. Instrumental support is also provided by the jogo tonggo task force by providing assistance in the form of food and medicine which is delivered directly to the homes of families affected by Covid-19. In addition, socialization was also provided by the *jogo tonggo* task force to the village community to care for each other and look after each other.

CONCLUSION

Research on the Getasan community related to *tilik wong lara* reveals things not only related to the tradition but also an in-depth analysis related to community adjustments in conducting *tilik* during the Covid-19 pandemic. Some preparations such as informing residents who are sick, initiating collecting donations, spending needs to be given to the sick are activities that are still carried out as an effort to maintain socio-cultural values in the community. This makes this tradition still carried out even though modifications need to be made because it is during a pandemic which requires health protocols such as wearing masks and not crowding.

In addition, a new phenomenon emerged during the Covid-19 pandemic, namely *jogo tonggo* (movement to look after each other between neighbors) as part of social support related to the monitoring process. Jogo tonggo is realized through guard posts and reporting of Covid-19 cases, social support, and instrumental support in the form of medicine, food, and other assistance. Maintaining these two socio-cultural practices is the response of the Getasan community as their embodiment in supporting fellow community members during the Covid-19 pandemic Penelitian ini penting sebagai dasar memahami fenomena sosial-budaya masyarakat terkait memberikan dukungan bagi orang sakit. Selanjutnya penelitian-penelitian terkait dampak dua praktik budaya ini kepada system ketahanan masyarakat secara menyeluruh, khususnya selama pandemi covid-19 perlu dilakukan.

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