



## The Totem Handshake Policy During the Pandemic: Between Legal Compliance and Individual Moral Autonomy

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### Abstract:

*This research explores the state's emergency policy during the COVID-19 pandemic, particularly its moral dilemma in confronting the cultural tradition of handshakes and the symbolic implementation of the "Totem Handshake." The state's approach, limited to non-binding recommendations and symbolic language such as "physical distancing" and "social distancing," raises critical questions about legal effectiveness. The study finds that symbolic appeals, though lacking coercive force, have a psychological and cultural impact resembling a form of "state magic" that influences public behavior. While such appeals were widely accepted, their legal standing remains weak, and the success of compliance is ambiguous—did people obey state messaging, or were they simply afraid of the virus? The research argues that the state faces greater social and legal risks if it enforces coercive regulations to restrict cultural practices. The public response varied, reflecting differing interpretations of state authority. Ultimately, this study highlights the state's reliance on symbolic language as a soft-law mechanism during moments of moral crisis. It suggests that in future emergencies, legal obedience may require not only formal authority but also cultural sensitivity and moral legitimacy, especially when asking citizens to temporarily abandon deeply rooted social traditions like handshakes.*

**Keywords:** Moral dilemma, Physical distancing, Social distancing, Tradition.

### Abstrak :

Penelitian ini mengkaji kebijakan darurat negara selama pandemi COVID-19, khususnya dilema moral yang dihadapi negara dalam menghadapi tradisi berjabat tangan serta penerapan simbolik melalui kebijakan "Totem Handshake." Pendekatan negara yang terbatas pada imbauan tanpa kekuatan mengikat, serta penggunaan bahasa simbolik seperti "jaga jarak fisik" dan "jaga jarak sosial," menimbulkan pertanyaan tentang efektivitas hukum. Studi ini menemukan bahwa imbauan simbolik, meskipun tidak bersifat koersif, memiliki dampak psikologis dan kultural yang menyerupai "sihir negara" dalam memengaruhi perilaku publik. Meskipun imbauan ini diterima luas, keberhasilannya masih dipertanyakan: apakah masyarakat mematuhi pesan negara atau semata-mata karena takut terhadap ancaman kesehatan? Negara justru menghadapi risiko sosial dan hukum yang lebih besar jika memberlakukan larangan paksa terhadap praktik budaya tersebut. Respons masyarakat pun beragam, mencerminkan interpretasi yang berbeda terhadap otoritas negara. Studi ini menunjukkan bahwa dalam situasi krisis moral, bahasa simbolik digunakan sebagai mekanisme *soft law*. Penelitian ini menyarankan bahwa dalam krisis mendatang, kepatuhan hukum tidak cukup bertumpu pada otoritas formal, tetapi juga memerlukan sensitivitas budaya dan legitimasi moral, terutama ketika negara meminta masyarakat meninggalkan tradisi sosial yang mengakar seperti berjabat tangan.

**Kata Kunci:** Dilema moral, Jaga jarak fisik, Jaga jarak sosial, Tradisi.

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## INTRODUCTION

World countries such as China, France, Australia, Brazil, Germany, Romania, United Arab Emirates, Malaysia, Indonesia, and other countries, lack the courage to issue a prohibition to ban the traditional handshakes a precaution against COVID-19. Including the WHO is only limited to providing recommendations regarding changing the tradition of shaking hands by using elbow shake-hands, touching feet, and waving. State and WHO policies in the form of appeals and recommendations show their indecisiveness in banning the traditional shake-hand. The appeal of countries, has indirectly banned the tradition of knotted handshakes in symbolic language in the form of calls for 'social distancing' and 'physical distancing', demanding that people translate the meaning of the symbol of appeal themselves. When the public tries to translate the language of the appeal symbol, at the same time they are presented with the news of the threat of COVID-19 and the doctrines of the world of health are increasingly unstoppable.

The public must quickly make a decision on the language of symbols with the intake of health, finally the touch of state magic seems to be successful. The situation positions the state in a moral dilemma that must mediate health and social issues. Global mitigation of changing social behaviour raises ethical concerns (Guttman & Lev, 2021). The difficult choice of the state can be seen in two possibilities: First, state policies are faced with good traditions by all humans; Second, state policies are faced with the need to immediately deal with the COVID-19 totem. Countries made powerless are considered less firm and only limited to taking action in the form of an appeal, legally not providing certainty and binding.

The study examines the facts of the moral dilemma when the country deals with the tradition of shake-hands and the corona virus (COVID-19) totem. Gregory Poland emphatically stated that the tradition of shaking hands is an ancient custom, it should not have a place in the culture of germ knowledge. It suddenly received a positive response, especially in the face of COVID-19 (Lufkin, 2020). Gregory Poland's statement is delivered at the right time, different results usually occur when delivered under different circumstances. The presence of the totem was increasingly discussed after the World Health Organization (WHO) declared a global emergency on February 11, 2020 (Fitriana et al., 2020).

On the other hand, the symbol of the call for 'social distancing' and 'physical distancing' indicates the state's desire for the community to stop the handshake tradition for a while. Even though there has been research that shows the negative impact of shaking hands by, it shows more positive values (Mesly, 2015). Everything that is impossible has become possible with the presence of the COVID19 totem even in the form of an appeal symbol without requiring the involvement of state coercive tools. A kind of vaccination for children that motivates the child's parents to comply with vaccinations (Khan et al., 2021). The research focuses on the COVID-19 handshake and totem tradition and traces the state's alignment in overcoming the moral dilemma that has prompted people to interpret themselves and identify non-state actors who encourage the strengthening of the symbols of 'social distancing' and 'psychical distancing'.

## METHODOLOGY

This study uses normative research, carried out by reviewing the position of appeals in legislation that is correlated with the state's dilemma in dealing with COVID-19. Data were obtained from various sources originating from the internet, journals, and other literature which were corrected with the problems and discussions under study. The data obtained were then analysed qualitatively using descriptive and analytical approaches to explore the dilemmas of countries faced with the COVID-19 handshake and totem tradition which are categorized as emergencies as a possible involvement that influences appeals and encourages people to comply. This study uses a case and conceptual approach. It also uses documents and literature studies to obtain secondary information, including primary and secondary legal materials. The main law material about state experiences makes calls to overcome the COVID-19 totem. Secondary legal

materials include several international and national journal articles, books, and internet articles on state moral dilemmas, greeting traditions, handling COVID-19 through state regulations, 'physical distancing', social distancing'.

## RESULTS AND FINDINGS

### Changes in the Model of the Traditional Handshake Anomaly Symbol of State Policy

It seems that with the state policy in the form of an appeal to do 'physical distancing' and 'physical distancing' the state has deliberately launched and the execution is left to the community to translate it themselves. The concrete impact of the COVID-19 totem, the loss of human life expectancy in various countries (Mesly, 2015). The tradition that has become the ideology of mankind, the indecisiveness of state policies, later gave birth to an anomaly, giving birth to a new model of the handshake tradition. Such as: clenching fists; elbows; use feet; and eye contact. Shows people do not want to eliminate the tradition that has been ingrained. Model clenched fist, reminiscent of boxing match. Hand elbows improve the game, as well as using the feet is not far from the word game. People only change the model, previously it was done by bringing palms together, kissing cheeks, hugging, and sticking noses together. This change in model, is it the creativity of the community in the midst of the COVID-19 totem. Model of changing the handshake tradition in its practice still requires direct contact.

Changes in models, clenching their fists and sticking their elbows together have spread in the world of education, business, politics, to socializing in villages (Sarip et al., 2020). The new model, showing intimacy, students with lecturers, teachers with students, and parents with children. Many felt the change in the model, it seems to be a separate trend for prosocial society. When someone gives the ladder, as was done before the arrival of the COVID-19 totem, it feels strange. The boxer model's handshake and elbows, said Anthony Fauci, did not reduce the spread (Kominfo, 2020). Each country implements different policies, but the direction of the policy in any form, always contains symbols that lead to the prohibition of shaking hands (Mawangi, 2020). Factors that influence the spread of disease are influenced by changes in weather, climate, and population density (Donaldson, 1915).

For researchers, regarding the study of the tradition of the handshake that has a psychological impact and human character, it was found in Catherine de Lange's research before the Covid-19 outbreak. The prohibition of shaking hands in any form accelerates the spread, research by Catherine de Lange, human reflexes after shaking hands, unconsciously raising their hands to their faces and sniffing them, used as many as 153 samples. Research conducted in 2015, showed the character of a person before shaking hands who put his hand to the nose as much as 22%, and after shaking it doubled. The existence of COVID-19, strengthens the research, as evidenced by the rules for maintaining distance. His research allows for a kind of spread of COVID-19 by looking at the character of the handshake tradition and confirming that the handshake tradition is accelerating the spread of COVID-19. Quantum gratification schemes show peace that is difficult to test, predictable results when carried out at closer distances.

Research on the tradition of shaking hands turning into a smile was carried out by Amanatin, research in Dehong Kidul, Tegal City, Indonesia. Conducted in response to Tegal Mayor Regulation No. 13 of 2020 concerning the Prevention of Transmission of COVID-19, does not explicitly prohibit the tradition of shaking hands, only stating contact restrictions. (Amanatin et al., 2020). Interpretation of contact restrictions, one of which is by not shaking hands. Admittedly Surip, who is the head of the Dehong Rukun Tangga (RT), there is no written call for a ban on shaking hands because it correlates with keeping a distance, which means not shaking hands (Amanatin et al., 2020). The study did not discuss the reduction in the spread of Covid-19 by not doing the traditional handshake. Initially, the policy had caused social unrest in the community. It is understandable, the tradition of greeting itself has existed since the days of early human civilization. In the social field, the change in the greeting tradition has decreased significantly. His

research shows the tradition of greetings has decreased. Then concluded, basically the government's policy has succeeded in intervening, social interaction will slowly leave the handshake tradition.

Similar research was conducted at the Kridatama Polytechnic located in Bandung City, Indonesia. Neneng Siti Maryam's research, tries to apply Sundanese local wisdom in shaking hands. In the Sundanese local wisdom greeting tradition, one of them is done by placing both hands on the chest while smiling and lifting the head (Maryam, 2021). The weakness is seen when trying to use gluing elbows as a substitute for shaking hands in general. The results of his research show that there is a change in the tradition of shaking hands at the Kridatama Polytechnic between lecturers and students after COVID-19 and before COVID-19. His recommendation, suggests changing the tradition of shaking hands using the elbows. Basically, not fitting, will not reduce the spread of COVID-19, shaking hands with elbows by touching directly.

Research conducted by Farida Maricar and Nurfani, criticizes the anomaly in the use of language, which should use language that is easily accepted by society by using a foreign language that seems to dramatize the situation (Mancar & Nurfani, 2020). Presuming that by using anomalous language, assessing the government is not complying with the regulations that it has made itself. As in Law number 24 of 2009 regarding the use of the Indonesian language. The terms used by the state are not directly proportional to the understanding in society. Researchers apparently also refer to the results of research conducted by Hywel Coleman, the undisciplined attitude of the Indonesian people towards the protocol that has been set by the state is more because the packaging of information is difficult for the public to understand. The conclusions in the study show that language anomalies are very common in Ternate, including anomalous cultural practices. Many cultural anomalies occur in the community, as evidenced by his findings regarding the number of actions that are not in harmony with daily habits and customs in Ternate. One of the anomalies in it also mentions the tradition of shaking hands in Ternate which he includes as a cultural anomaly, in the end people like it or not, like it or not, they have to use anomalies to maintain their lives.

Yan Wang's research on COVID-19 and state culture has an impact far greater than the country's culture itself. Yan Wang criticized Maloney and Taksin's research for not paying attention to culture as an influencing factor in preventing the spread of COVID-19 (Chu et al., 2020). Maloney and Taksin's research is more focused on the role of the state regarding the closure of less essential businesses, stay-at-home orders, school closures, showing success with state coercion (Maloney & Taskin, 2020). The efficiency of state policies regarding workspace closures, public transportation, and travel restrictions between regions is very significant with coercion. Strict government policies, in a relatively short time, can change people's compliance with social distancing. In the long term, it is likely that for people who are still thick with culture, state policies will not be effective. Yan Wang pointed out that state policies that ignore culture will be a problem for the country.

Culture is meant in Huynh's research, is a habit that is carried out to prevent the spread of COVID-19. The culture of washing hands more often and longer, avoiding crowds, cancelling travel plans, keeping a distance from people (Huynh, 2020). Its efficiency has not been seriously tested in the medical or scientific world, but this kind of culture tends to be applicable in many countries. Its success is shown by data from 58 countries during 16 February to 15 March 2020. Although it looks like it has worked this way, it seems that it is not very effective for all levels of society. It is clear with regard to the recommendation that systematic action is needed from the state to gain its legitimacy. Hence, it is clear what to do or force people to return to their own culture requires legitimacy from the state which has the means of coercion. This situation will certainly make it difficult for the country to restore a tradition that has changed for the country, automatically public awareness is needed.

Research that tries to unify or reconcile between cultures and COVID-19 in Asian people was conducted by Karalis Noel, with the completeness of the tools used to anticipate the spread of COVID-19, shows that the more complete a person wears a mask, the worse the prejudice against his own colleagues not wearing a mask. Xenophobia is born from those who use equipment, not from those who do not use equipment. As many as 71.2% of people who use masks have shown excessive prejudice which then gave rise to a kind of xenophobic culture, only 28.2% did not have any prejudice. Coupled with the exaggeration of the news sometimes creates a perception that can bring down people's mentality. The policy of tightening the rules carried out on how to prevent COVID-19 actually seems to give birth to xenophobia as a new culture in the midst of society, compared to those who are facing COVID-19.

Bryan Lufkin's (2020) writing is very striking regarding the tradition of the handshake, firmly stating that the tradition of shaking hands is a habit that is difficult to break but it may be possible to get rid of. His statement is not without basis, seeing the statement from Anthony Fauci "I honestly will not shake hands with you again". The statement is a strong enough signal to eliminate the greeting tradition, various arguments that indicate the loss of the handshake tradition, when humans stop the greeting on the grounds of maintaining health. Pauci's own opinion, apparently getting support from Gregory Poland as an infectious disease expert, basically has no place in ancient customs in cultures that believe in germ theory. However, Poland itself experienced anxiety when showing primate behaviour that has this tradition by stating "I declare that I want to have a relationship like yours". This means that what is done in the medical world looks contradictory in the social world as humans. Even Tiziana Casciaro's prediction, by understanding what Fauci meant, that for a while after the end of COVID-19 there will be a shock to the tradition of shaking hands.

Applied ethics can read the country's moral dilemma, requiring realistic action on two good choices. The view of Max Hennig and Mandy Hütter (2021), willingness to choose the safest risk, is done by sacrificing one person to save many. Thoughts of Max Hennig and Mandy Hütter, relate to utilitarianism and socialism as forms of economic choice. The call made by the state to prevent epidemics, ignores utilitarianism and socialism which shows that people's morals cannot be calculated mathematically and cannot be carried out economically. The appeal shows the intelligence of countries to prioritize applied ethics that refer to morals when faced with moral dilemmas.

Assess the weakness of the state when faced with the dilemma of mostly following the majority (Alon & Lehrer, 2020): Alon and Lehrer gave an example of the application of a foreign language in the midst of the mother tongue, which has reduced the mother tongue and the strength of societal norms. The recommendation is to take into account the position of the mother tongue and societal norms. Moral dilemmas cannot be fully assessed by utilitarianism and socialism which can be trapped in the majority and mathematical size. In theory, it shows the need to consider applied ethics in maintaining the moral teachings of tradition. Completely no positive impact, at least can prevent the negative impact. Applied ethics, the moral standard for the state's moral dilemma, should be said to be a form of appeal in the form of an invitation that is the safest for the state. Strengthening the state's invitation, then the state uses the media to update distribution data and obituaries. Making people not seem forced, but the appeal is morally a good invitation.

Contrasting choices, obedience, and benefits that require moral action in a persuasive form. Compliance and the benefits of moral persuasion create anomalies in the life of society, nation and state. No wonder, recommend rationalization to avoid anomalies (Körner et al., 2019). Justice, judgment, obedience, and benefits must be reasonable and avoid anomaly requires the involvement of all components that support morals rather than coercion. The final decision, when the state is faced with tradition and a state of emergency, allows not to use coercion by means of state coercion, is very reasonable. Compared to coercion tools that are sometimes trapped in mathematical and economic calculations, especially when faced with the majority group. Recommendations from

experts, news distributions, and obituaries support the state's appeal, without the need for coercive power. Weaknesses appear in the recommendations, then they provide space that creates anomalies and the community makes their own interpretations.

Grawronski and Brannon, offer three criteria that must be met by the state in dealing with moral dilemmas, namely: First; requires a careful look at the public's sensitivity to morals. Second; look at the sensitivity of the community to the norms of state regulations before the outbreak occurred. Third; State decisions must be directed to general provisions, not merely state decisions that lead to certainty. These three criteria, is a difficult choice for the state when considering the morals of society, general norms, and the public interest simultaneously in the current situation. The virtue of paying attention to morals, considering certainty, and general conditions can provide a solution to the moral dilemma facing the state. Morals and state power always provide social psychological strength between the state and society, and vice versa. Tradition will give moral strength and the state will give psychological strength.

### **The COVID-19 Totem and the Handshake Tradition to Determine the State's Moral Policy**

The totem can be in the form of objects or animals, considered sacred and then used as a center of worship in dynamism and animism beliefs. The belief in dynamism is in the form of objects or goods that are considered valuable and have extraordinary power, beyond spirit or life as living beings that do not have bodies. Animism belief in the form of animals, is a living creature that has a life and is able to move to move places, has no sense as a differentiator with humans, identical with animals. Objects and animals, correlated with beliefs which indicate that humans have the ability or recognize the value of good divine, attached to objects and animals.

Integrating the belief in objects and animals, leads humans to totemism by perceiving gods, ancestors that lead to the kinship system. The totem is widely discussed by anthropologists, including Claude Lévi-Strauss using the term totem to revive religious associations in animal form, in contrast to Warren Shapiro (2015), using it for popular discourse rather than in animal form. Warren Shapiro, using clans in America, argues that clans and animals have a different relationship. Referring to totemism, both animals and clans basically refer to the kinship system. Both opinions have their own arguments and are applied to different conditions. Claude Lévi-Strauss sees religion as a tradition, when humans are looking for the existence of a creator, this is very clearly reflected in the animal totem which is widely used as a symbol of the countries in the world. With regard to material totems, it can be found in the story of Prophet Ibrahim, while searching for the truth of the existence of God (Kumala, 2018): The totem which refers to a very close unilineal relationship is the opinion of Warren Shapiro.

The initial consequence, the totem as an object or animal that is considered sacred and then worshiped, regardless of the kinship contained in totemism. This writing does not connect with totemism, but rather on the nature of objects or animals that are considered sacred and then worshiped. The proof can clearly be found in modern life as it is today. The totem in the form of an animal that is considered sacred is then used as a national symbol, representing other totems in the country. As an illustration in Indonesia, where each region has its own star of pride, then when it is merged into the country it turns out to have the highest totem called the Garuda Bird. As a totem of pride, it was able to unite and mobilize Indonesian people in various layers of Indonesian society.

Countries like Oman use the state totem in the form of an object called the Khanjar which is a typical Yemeni dagger. The Japanese use totems in the form of objects but not tools that can be used directly, the Chrysanthemum Stamp which shows rudeness. As state totems, animals and objects have the privilege of being able to provide ideological power to move people. The totem as an ideology can be used as a basis for thinking and can provide direction for a country's goals. Countries in Southeast Asia generally use animal totems, including most countries in the world. Warren Shapiro does not use animals to speak totems, but identical with clans is also very natural

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In line with the opinion of, it indicates that animals are a widespread and universally applicable medium that represents personality (Traube, 2006). In his opinion, it is very fitting when he sees the symbols of the world's countries which mostly use animals. State totem, can represent the personality of every nation in the world. COVID-19 as a living creature that is still simple has two characters at once between animals and objects, including microorganisms. As a microorganism, it has not been able to show itself either in the form of animals or objects, it has succeeded in combining the two characters between animals and objects. These two characters make him the most influential totem on earth today. His ideology has moved mankind to always keep a distance, limit relationships, wash hands, and anger to the point of death for those who disobey him.

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The religious field, the COVID-19 totem ideology, moves humanity to reduce mass worship in places of worship such as: Mosques; Church; Monastery; Pagoda; and temples. Respect for human beings encourages countries to conduct research and solutions to control it. The two characteristics of the COVID-19 totem, make countries that have animal totems must submit to the animalistic nature of COVID-19, countries that have object totems must submit to the material nature of COVID-19. As the highest totem, inevitably must be treated more, the traditions of mankind must be subservient, and countries cannot use the means of coercion. State coercion actually reduces state sovereignty, this situation indicates that morality plays a major role compared to state coercion. This argument, of course, differs from that of Warren Shapiro in forming kinship. The COVID-19 totem, encourages humanity to form kinship not through unilineal lines, the kinship system is born from the moral awareness and equality of mankind.

Likewise, in the sense of Indonesia itself, the meaning of totem refers to anthropology, but it is not limited to mere animals, it can also be attached to objects other than animals that are considered sacred and revered that show a totemism (Kebudayaan, 2020). Meanwhile, the meaning of totemism is interpreted as an understanding related to the religious system in unilineal citizen groups which is that their ancestors are descendants of gods where the gods have kinship relations.

The most important and widely used animal as a totem uses birds more, it turns out that birds and humans can reveal the relationship between humans and animals and have symbols between birds, water, and wings (Mannermaa, 2008). Even totemism is said to be not a typical religion as promoted by Emile Durkheim. Durkheim's own view of the totem as a sacred symbol, using ethnographic data of the Australian Aboriginal people. The totem itself is said to be an early form of religion (Burnham, 2015). Here it can be said that the COVID-19 totem is not a sacred symbol as an early form of religion, but as a sacred symbol of the beginning of moral awareness and equality.

Anthropologists use the term totem for the religious field and other research applies it to clans that have extraordinary bonds with humans or even as animals or objects that are considered sacred. The global world is driven to purify state policies that prioritize morality and equality. Childhood story, why did Indonesia choose the symbol of the Garuda? Some say that it can give prosperity and if it is offended, it does not hesitate to suck blood. Regardless of the answer, showing what is happening in the world, is a totem anger that feels hurt, caused by the loss of balance in nature. Through the Covid-19 totem, people are aware of the necessity to maintain the balance of nature, state policies through moral considerations, and awaken the equality of mankind, to always pay attention to nature, morals, and equality.

Handshake has the basic word greeting, meaning to express respect for someone and express a form of peace. Greetings that show respect can be found in everyday life in human life, as well as greetings that show peace are often used to resolve conflicts and apologize for an action or deed. Referring to the form of the handshake itself, it can be done directly which is then known as shaking hands and some use greetings, even other codes that are adapted to the community traditions of each region, region, or country. Various forms of codes, handshakes, and greetings when speaking greetings, show respect for fellow human beings and as one of the foundations in forming togetherness.

Speaking about handshakes cannot be separated from the meaning of the traditional greeting, each country has its own way, but has a good intention. Handshake as a tradition is interpreted as a custom, passed down from generation to generation based on the beliefs of their ancestors. There is a close relationship between customs and ancestors which leads to the practice being passed down from generation to generation. Of course, customs can be born from unilineal beliefs that create kinship relationships, or habits in ordinary meetings that are wider than kinship relations. In general, the current traditions that develop in humans are united by an organization that is often referred to as the state. It should be noted that when talking about the state, it cannot be separated from the inherent relationship between the state, society, and space.

Humans and nature shake hands with each other, a test that places humans and nature in an independent position, because with both independents they will meet and can create harmony (Hofer-Szabó, 2017). The handshake tradition, formally reconstructed by humans, was then added to the semantics associated with COVID-19. Semantics must be able to minimize two events related to the tradition of greetings and the COVID-19 totem. Humanity has traditionally had more access to the traditional greeting but not the COVID-19 totem. Because the handshake tradition has been widely felt for a long time, the COVID-19 totem has become more of an instantiation of the handshake tradition.

In the medical world, the tradition of shaking hands is used to reconcile situations which are different concepts in treatment by using many ethical points of view.(Antza et al., 2021) The greeting intended is to bring together the two concepts that seem different but have the same substance to find a way of safety that must be carried out by every country. The tradition of shaking hands is a way to send a social signal, but sometimes people don't want to think about it (de Lange, 2015) If the handshake tradition is so meaningful that it can reconcile countries that are at odds in terms of peace and can indirectly send social signals, it is a tradition that has very good value. The state of handshake, as a good signal, does not conflict with any religious teachings or traditions, so

this kind of tradition is often found in social studies, which are certainly different from health studies.

The handshake tradition as a symbol that was born since the existence of human civilization signifies the intelligence and human mind that compares it with other creatures on earth. The model of the handshake may be different, but it is a wealth of human treasures that show mutual respect between humans. The purpose of the handshake tradition itself is to further calm the social life between humans and avoid bad stigma and establish family relationships between human beings. As a form of strengthening relationships and intimacy between humans faced with difficult conditions, it allows humans to resolve first which one should take precedence. The greeting as a symbol of togetherness is generalized to a realm that is considered contradictory to be carried out at this time. Whether a truth or not this is a fact found in human life that wants to lead to goodness.

The handshake is a form of hand gesture or extending a hand and the others also perform the same movement. This kind of movement gives birth to a sense of self-confidence and shared values in life. It seems less, when humans make visits or meet their friends, they don't do the tradition of shaking hands. Moreover, in the world of education, which tries to apply the rules of karma in the environment, it looks different and makes everyone wonder, what is meant by changing the world with the COVID-19 totem.

To the extent that they have to keep their distance, the interpretation of keeping a distance is correlated with the tradition of the handshake, making humans to be able to save lives, trying not to shake hands. In the media, there are very strong suggestions not to do the traditional handshake. One day the world will be free from the COVID-19 totem, expecting people not to do the traditional greeting (Awaliyah, 2020). This situation makes people change their style in the form of a handshake and of course does not eliminate the requirement to keep a distance to protect each other. The handshake tradition itself is basically representing the membership of a community that varies with each other in various practices, history, values, and everyday beliefs and is aware of how to interact with each other in a community.

### **Back to Tradition or the Necessity to Change Tradition**

Greeting as a pronoun to greet when you meet someone, both familiar and new. The practice is different in every country of the world, there are sticking out tongues, kissing cheeks, shaking hands, and much more. With the spread of the COVID-19 totem, several countries have changed the traditional model of the handshake, aiming to maintain human survival, both individually and collectively. Media reports, both local, national and international, have helped public knowledge, including changing mass people's lifestyles. The media focuses on public health as the main key to preventing the spread and trying to change people's behaviour through expert opinions and the involvement of the state that was formed specifically to prevent COVID-19 (Yan et al., 2020). The birth of the COVID-19 totem is a challenge to return to tradition or even change traditions that have long been trusted by the community, with the relationship between behaviour, health experts, and state policies. Handshake as a tradition affected by the presence of the COVID-19 totem, provides a choice of the most possible model to do for now.

Sticking out the tongue, may sound very strange to some people, especially since the practice is a traditional greeting. Just as a handshake that is always synonymous with shaking hands, kissing cheeks, and others that are thought to be impossible is prohibited, the fact is that through various appeals for health reasons quickly changes. The sticking-tongue greeting in Tibet, considered an act of disrespect by most of the world's population, is for Tibet people's politeness. In fact, the greeting tradition is a safe way to prevent the transmission of COVID-19. The way of sticking out the tongue is used as a way of getting to know each other. The tradition of shaking hands that has existed since the 9th century, there is a positive value during COVID-19 to keep your distance. Not without basis, starting with the behaviour of monks, by sticking out the tongue is an act for peace for the actions of a cruel king named Lang Darma (Gabriel, 2008).

Without direct physical contact, it means keeping a distance as the state rules will keep the distance. Even on the other hand it seems to be able to restore Tibetan culture, after a few years back there has been a kind of cultural erasure (Aiqani, 2018). This kind of situation can form an open space, it can even create new knowledge that has provided content in a social idea (Mills & Speake, 2021). In the end, humans will respect a different tradition and not consider it as a strange thing, because this situation is a form of reality that is considered backward or not modern which contains very positive values amid the spread of COVID-19 that has hit the world.

Some countries, generally in Europe and America, the tradition of shaking hands is done by kissing the right cheek and left cheek. Continental Europe, itself can be seen in France, Italy, Spain, Portugal, Ukraine. The Americas are represented by Latin America and Canada. When COVID-19 escalates, people in countries who use the kiss on the cheek are stopped only through an appeal. In France once COVID-19 decreased, people showed joy in welcoming la base. The courage of the people to do la base, when vaccination reached 70%. French society, constrained by COVID-19, must stop the tradition of la base as a form of togetherness. There is even a sense of concern with COVID-19, prolonged which could lead to the loss of the tradition of la base. French etiquette expert, Phillippe Lichtfus does not object to the loss of la base if the impact is indeed positive, then he recommends that looking into someone's eyes is interpreted as a handshake (Cinti, 2020). Face to face will be different from the situation in Indonesia, when people meet face to face with new acquaintances, even if they are already known, it indicates that they want hostility.

In Italy, the tradition of greeting by kissing on the cheek is based on the records of the Civil Protection Agency, as the spread of COVID-19 is growing, there is a recommendation not to greet with a kiss on the cheek for a while. The Daily Star reported the risks involved in the traditional handshake by kissing the cheek. Even health experts suggest reducing contact with other people, including kissing the cheek. This was also approved by experts who said that this method could be one of the preventions. "It's one of the few things you can do yourself to reduce your risk," said Michael Osterholm, an infectious disease expert at the University of Minnesota. In Spain, the tradition of greeting by kissing Corona Virus has influenced even the most cherished Spanish tradition: kissing the statue of the Virgin Mary in the weeks leading up to Easter. Usually, Spaniards line up to kiss the hands or feet of statues of Mary and other saints who are thought to provide protection. However, a month before the celebration begins, this ritual is forbidden. "This is one of the steps that can be taken to prevent the spread of the virus," said Fernando Simon, Spain's national health official.

Sticking the nose, practiced by the Māori tribe in New Zealand is done by sticking the forehead to the nose, and is used in welcoming visitors to Mori culture. Several educational institutions in New Zealand have temporarily abandoned Māori, the greeting tradition in which two people stick their noses together when rebuking one another. The handshake is done by shaking hands almost evenly on various continents in the world. Europe is represented by Germany. German Interior Minister, Horst Seehofer, rejected the offer of a handshake from German Chancellor Angela Merkel. Merkel laughed and threw her hands in the air before sitting down. The African continent is represented by Botswana, Zambia in southern Africa, and Rwanda in Central Africa. Asia is represented by China, Indonesia, and Middle Eastern countries. The greeting is done with applause in African countries such as Zimbabwe and Mozambique. The greeting is done by placing the hand on the heart or chest in Malaysia. The greeting is done by bowing and is widely practiced in Cambodia, India, Nepal, Laos, Thailand, Korea and Japan.

The scary fact as if killing the tradition of shaking hands during the presence of the COVID-19 totem has been shown by the Education Office of East Kotawaringin Regency, Indonesia. Issued a circular to temporarily stop the traditional greeting between teachers and students, replaced by other ways that are culturally appropriate. However, there is no mention of a culturally appropriate way to replace the handshake tradition, this proves that what the education office did by not explaining culture caused anomalies among students and the community.

## CONCLUSION

The state faces a moral dilemma and how to resolve the state's moral dilemma, which is carried out not by means of coercion but by ways that do not seem coercive but basically speaking greetings cannot be separated from the meaning of the handshake tradition, each country has its own way, but has a purpose in the same direction. Good. Handshake as a tradition is interpreted as a custom, passed down from generation to generation based on the beliefs of their ancestors. There is a close relationship between customs and ancestors which leads to the practice being passed down from generation to generation. Of course, customs can be born from unilineal beliefs that create kinship relationships, or habits in ordinary meetings that are wider than kinship relations. Greeting as a pronoun to greet when you meet someone, both familiar and new. The practice is different in every country of the world, there are sticking out tongues, kissing cheeks, shaking hands, and much more.

With the spread of the COVID-19 totem, several countries have changed the traditional model of the handshake, aiming to maintain human survival, both individually and collectively. Local, national, and international media reports have helped people's knowledge, including changing mass people's lifestyles. This situation gives a sign that in the future the country will have to make settlements regarding the handshake tradition which is likely to undergo changes. If the state in the future is not able to restore the situation on the handshake, it will show concern about world changes and will question the characteristics of humans as social beings.

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