Local Wisdom and Mitigation Efforts on Poverty Depth Due to the Covid- 19 Pandemic in Klungkung Regency, Bali

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Abstract

The Covid-19 had a tremendous impact on the community, especially on the poverty in various levels in all regions including Bali. This study aims to analyze the implementation of local wisdom to help the poor people due to Covid-19, reviewing how the poor were able to survive during the Covid-19 and analyze the role of the government to mitigate the impact of poverty depth during the Covid-19. About 296 people were involved as respondents to do interviews and in-depth interviews from 37 villages who are being poor because of Covid 19. The results shown that: 1) Local wisdom menyama beraya and salunglung sebayantaka are still applied in difficult situation during Covid-19 by helping and maintaining solidarity; 2) Survival strategies implemented are frugality, any work, debt, and utilizing government assistance; 3) government is initiated some program such as Labor-Intensive Programs, UpSkilling Training, Waste banks, Livestock Seed Assistance, Farmer Women's Groups.

Keywords: Local Wisdom; Mitigation; Poverty; Strategy

Introduction

Various efforts have been made by various countries to re- duce poverty including Indonesia. West Africa as one of the countries with the highest poverty has been undertaking poverty reduction with a focus on improving institutions and promoting economic growth in sectors that indicate poverty (Kouadio & Gakpa, 2021). According to Apergis et al., (2021) show that most developing countries seek to increase human capital or education to improve the quality of human resources. Improving the quality of human resources will increase productivity which encourages the improvement to their standard of living (Hofmarcher, 2021).

Entrepreneurs have an important role to reduce poverty because it will be able to open job opportunities and encourage economic growth (Cheng et al., 2021). While the results of research conducted by Wan et al (2021) in China shows that focusing on the role of economic growth to reduce inequality is able to reduce poverty. Subsidy and transfer will work because it will encourage budget availability for household consumption which ultimately improves the quality of nutrition of poor or vulnerable families (Nugroho et al., 2021); Habimana et al., 2021).

The problem of poverty is related to the inefficiency of allocation and mobilization of domestic resources that can have an impact on sustainable development (Bolch et al., 2022). Various studies show that economic growth is still unable to be inclusive of poverty levels in Indonesia (Purwono et al., 2021; Sambodo & Novandra, 2019). The economic development that carried only focused on developing sectors without considering regional development which causes poverty and inequality (Suryahadi et al., 2009). Various policies to provide assistance to the poor are still often not achieving the goals, so they are not included in the observation will make the condition become worse (Tohari et al., 2019).

The World Bank defines poverty as a person's inability to obtain a minimum standard of living. Poverty is also associated with low levels of income and possessions, physical weakness, isolation, vulnerability and helplessness (Chambers, 1995). There are two categories of poverty, absolute poverty and relative poverty (Todaro & Smith, 2003). Absolute poverty is shown that a person's income level is not enough to meet basic needs, while relative poverty is a calculation of poverty that is based on the proportion and distribution of income within an area. BAPPENAS (2016) defines poverty as a person or group of people, male and female, are unable to fulfil their basic rights to maintain and develop a dignified life.

Jhingan (2000) argues that any three main characteristics of developing countries are the consequences of poverty. First, inadequate educational infrastructure and facilities, resulting in a high number of illiterate people and no skills or expertise. The second characteristic, health facilities and consumption patterns are poor so that only a small part of the population can become productive labor and the third is the population concentrated in the agricultural and mining sectors with outdated and outdated production methods. Friedman (2002) defines poverty as the inequality of opportunity to accumulate a social power. Social power is not limited to productive capital or assets but also to social networks to gain a job; adequate knowledge and skills; and useful information.
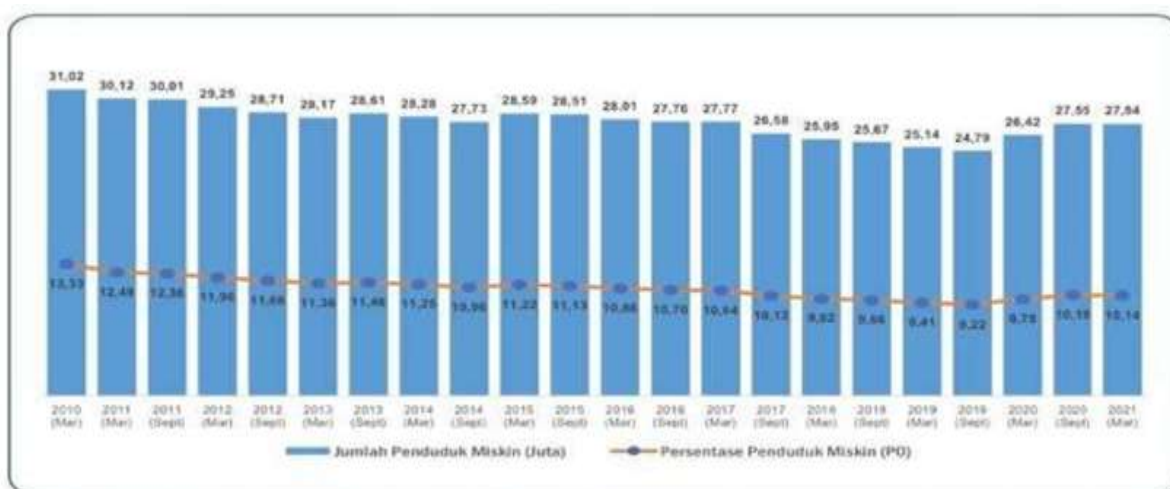

Fig. (1). Number and Percentage of Indonesia's Poor in 2010 – 2021. Source: National Socioeconomic Survey, 2022.

Poverty measurements have been proposed by several experts (Rahman & Hussain, 1995): Neo-Liberal Theory by Shanon, Spicker, Cheyne, O'Brien and Belgrave that argues that poverty is an individual problem that arises because of the weaknesses and choices of the individual. Poverty will disappear on its own if market forces and economic growth are increased to the greatest extent. Poverty alleviation is residual, involving families, self-help groups or religious institutions, while the government will act after the above institutions are unable to overcome poverty. An example of the application of this theory is the Social Security program.

Social Democratic Theory argues poverty is not an individual problem but it's a structural problem. Poverty is caused by injustice and inequality in society caused by public access to capital sources have been blocked. This theory emphasizes the importance of management and funding from the government to providing basic social services for the society. According to this theory, poverty reduction strategies should be done by the government institution through social security and social assistance programs. Another, marginal Theory assumes that urban poverty is caused by a culture of socialized poverty in society. This theory states that people were poor because of a culture and character, surrender to fate, lack of education, lack of motivation for a better future, crime, and violence.

Development Theory argues that the root of poverty is the problem of the economy and society. The assumptions of this theory are: a) The country becomes poor in the absence of the attributes of industrialization, capital, managerial capabilities, and infrastructure necessary for economic improvement; b) Economic growth is considered to overcome the problems of inequality but it's doesn't work; c) Poverty will disappear if the market is expanded to the greatest extent and economic growth is encouraged as much as possible. Those theories will be used to conduct analysis and discussion related to the condition of poverty depth in Klungkung because the poverty depth is the highest in Bali.

The poverty rate in Indonesia decreased along March 2010- 2021, both in terms of number and percentage, except in September 2013, March 2015, March 2020, and September 2020. The increase in the number and percentage of poor people in the period September 2013 and March 2015 was triggered by the increase in prices of necessities because fuel prices are increasing, and March 2020 and September 2020 was caused by the Covid-19 that hit Indonesia.

The poverty rate shows the number and percentage of poor people in an area is not reliable to analyze the problem of poverty, but how the average condition of the expenditure of the poorest people in a particular region against the average expenditure of poor people in the area will be better than shown by the poverty depth index. By knowing the depth of poverty, the poverty program conducted by the government not only considers the number of poor people but also how poor they are.

Bali Province is very famous for its Adi Luhung culture, not only related to art, but also values in society that were implemented to ensure no one left behind that believed related to the decreasing poverty depth in Bali during the pandemic of Covid-19. The values of Menyama Beraya and Salunglung Sebayantaka which reflect togetherness in facing various problems faced by Balinese. The importance of local wisdom recently, the researchers will analyze is that during the Covid 19 people still apply these values to helping each other in difficult situations. Thus, this study will also analyze how people can survive during that hard time. Various mitigations carried out by both the government and other parties are related to the impact of the depth of poverty due to the Covid 19 pandemic also will be covered from this study.
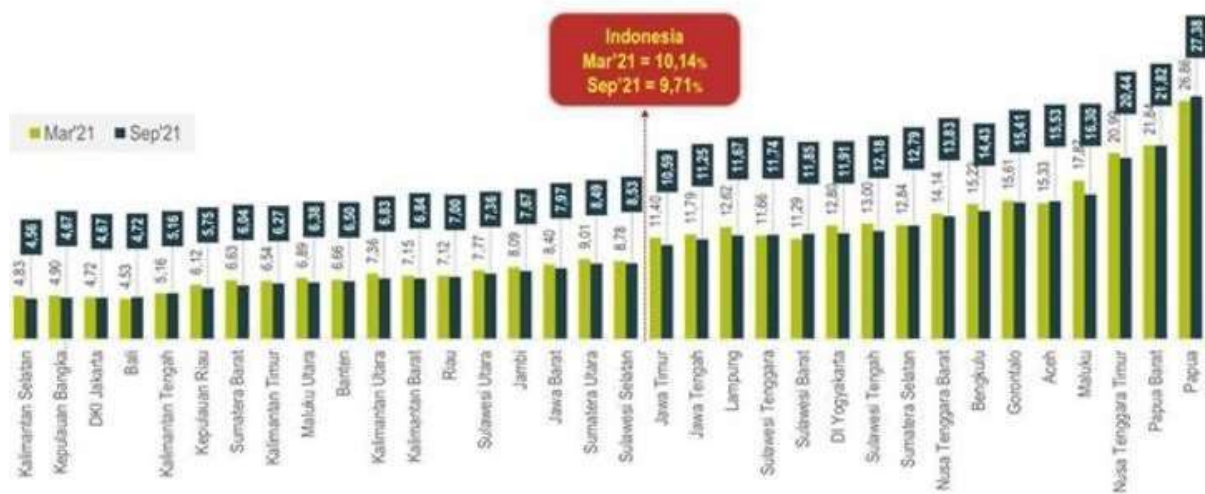
Fig. (2). Number and Percentage of Indonesia's Poor after Pandemic of Covid-19. Source: National Socioeconomic Survey, 2022.
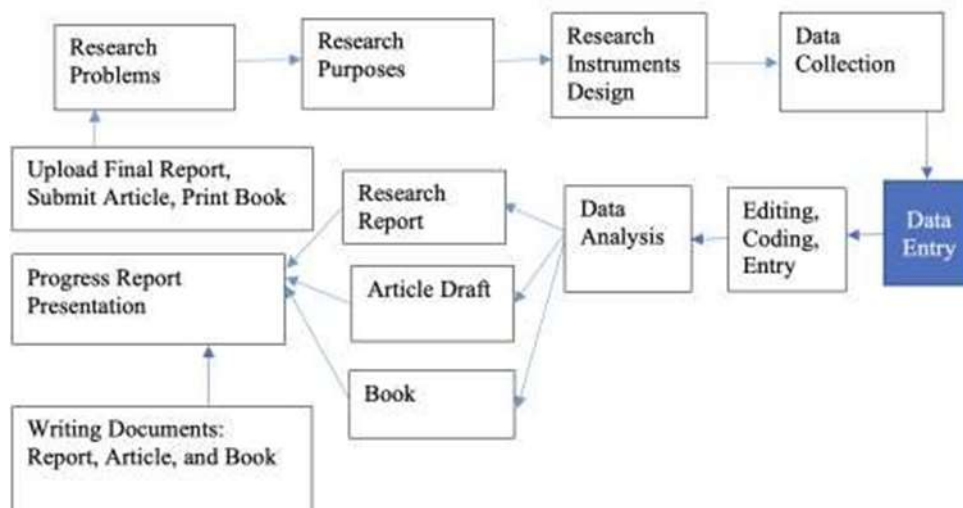

Fig. (3). Research Design Framework.

This research aims to 1) Analyzing the application of local wisdom values such as Menyama Braya and Selunglung Sebayantaka to help the poor due to the Covid-19 in Klungkung; (2) Analyze various efforts made by the poor to survive in poverty conditions during the Covid-19 in Klungkung; 3) Analyze the government program or other parties to mitigate the impact of poverty depth during the Covid 19 pandemic.

Research Methodology

In general, there are 2 research designs, quantitative and qualitative (Sekaran and Bougie, 2010), and current developments are not only quantitative and qualitative as research designs, but there are also mixed method research designs (Cresswel, 2010). This research is designed using a mixed method that

combines research quantitatively or uses a scientific approach and then will be continued with a qualitative approach to deepen and expand the discussion of the results of the quantitative approach.

Quantitative research design which starts from the formulation of research problems, then formulated the research objectives and research design until the last final report, article, and monograph book are produced which are also the output of the results of this research. This quantitative design will be continued with qualitative design so that it will get depth and breadth from answers to research objectives that have previously been answered quantitatively. This qualitative analysis will be collected through in-depth interviews, con- tent analysis related to various writings on the impact of the Covid-19 pandemic both economically and non- economically. This qualitative analysis will be carried out with several informants/resource persons or participants from the government, village officials, community leaders, and poor people.

The research was carried out in Klungkung Regency because the poverty depth is increasing compared to 2019. In 2019 the poverty depth level in Klungkung Regency was 0.620, but in 2020 the poverty depth level increased to 0.670. The poverty depth level in Bali Province decreased from 0.530 in 2019 to 0.520 in 2020. In 2020, poverty in Klungkung Regency was the third highest after Karangasem Regency, reaching 5.91; Buleleng Regency is 5.32 percent, and Klungkung Regency is 4.87 percent (BPS, 2021). In each village, about 6 respondents from poor families and 2 com- munity leaders, so that the total respondents will be 296 people involved. In addition, other informants from the government will also be interviewed in depth related to the mitigation that has been carried out by the government so far related to the depth of poverty that occurs.

The variables used in this study are: 1) The income of the poor during and before Covid-19 (main income and additional income); 2) The poverty line in 2020 and 2021 in Klungkung (in Rupiah); 3) The level of poverty depth shown by the difference between the average income of the com- munity compared to poverty line in a given year (in Rupiah);

4) Village Fund Cash Transfer which is cash assistance received by poor people in a certain year (in Rupiah); 5) Village Cash Intensive is the income received by poor people in a certain year (in Rupiah); 6) The concept of Menyame Beraya is the concept living together in difficulty that measured by community perceptions in terms of economic, social, and cultural (Likert scale); 7) The concept of Selunglung Sebayantaka shown by the community perceptions how they work hand in hand during Covid -19 (Likert scale); 8) The level of education is measured by the highest level of education completed by respondents (ordinal scale); 9) Age is calculated from the last birthday (in years); 10) Employment status measured by a nominal scale with employment criteria and non-employment; 11) Employment, measured on a nominal scale by agriculture, industry, and services; 12) Employment relationship status measured by a nominal scale by formal, and informal criteria; 13) Marital status measured by a nominal scale with criteria for marriage, unmarried, widow/widower, and divorce; 14) Dependent ratio, measured by a ratio scale in person; 15) Survival strategies measured by perceptions of the efforts made by poor people in villages to survive by using Likert scales; 16) Efforts to mitigate the impact of poverty depth by the government and foundations.

Quantitative data used in this research are education, poverty line, income, dependents rate, age of respondents. Qualitative data in the study are the concepts of Menyame Beraya, Selulung Sebayantaka, employment status, marital status, employment, employment relationship status, education lev- el, gender, mitigation of the impact of poverty depth. The data used in this study are primary data such as interviews with respondents or informants. Secondary data obtained from various agencies such as the number and percentage of poor people, poverty depth obtained from the Central Statistics Agency, regional institutions, and village governments.

Sugiono (2012) argues that population is a generalized area from which samples will be taken. In studies where the population is well identified, the number of samples will be determined using certain formulas like the Slovin formula, Kirjie, Morgam by applying a certain degree of confidence. In this study, the number of poor populations per village has not been well identified so that determining the number of samples using certain formulas cannot be conducted. There- fore, in this study the number of samples is determined by sampling quota, in each village there will be 6 poor people, 2 community leaders or informants from government, so that the total respondents and informants amount to 296 people. The sampling technique that will be used for poor people is accidental sampling and snowball sampling. For community and government leaders are conducted by using purposive sampling.
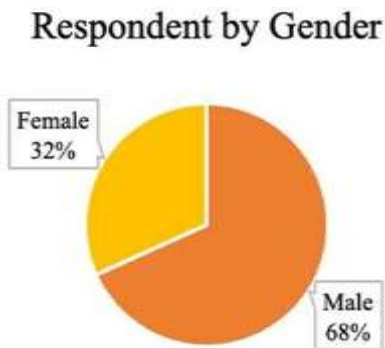
Respondent by Gender

Fig. (4). Distribution of Respondents by Gender (Writers, 2022).

Data collection in this study was carried out by conducting:

1) Non-behavioral observations carried out on documents such as data on poverty levels, poverty depth levels, as well as data derived from potential research villages and behavioral observations involving respondents directly; 2) Inter- view were conducted with selected respondents, totaling 6 respondents from poor communities in each village in 37 villages in Klungkung; 3) In-depth interviews related to perspectives on local wisdom that still exists in the community during Covid-19 and survival strategies for low-income people; 4) Content Analysis is used to find written materials related to survival strategies and writings about local wisdom that still exist during Covid-19; 5) Triangulation includes data sources, data analysis, and others to deepen the analysis.

The collected data analyzed by using descriptive and inferential statistics. Analysis techniques used are: 1) Descriptive statistics to analyze frequency distributions, spread measures, averages, and standard deviations; 2) Inferential statistics to answer the research objectives; 3) Qualitative data analysis is used to broaden and deepen the discussion on each research objective that has been formulated.

Results and Discussions

Some characteristics that are important to consider in this study for the selection of respondents are the gender and age of respondents. The number of male respondents is more than that of females. So those who answer questions when interviews are conducted are more heads of families and most of them are male.

The age distribution of respondents in the range of ten years shows a normal distribution, the number of respondents is 40-49 years old. Most of the respondents are of working age.
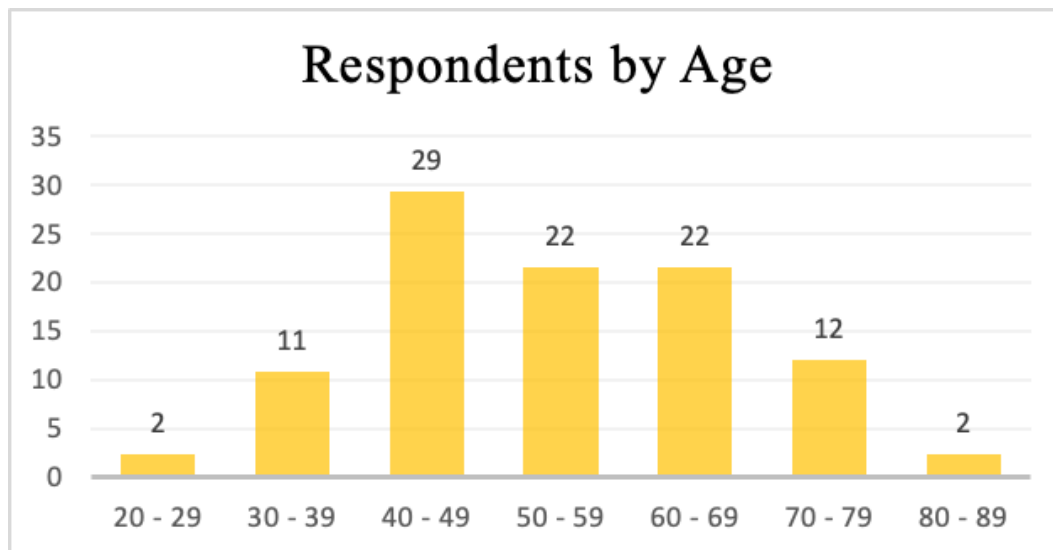
Fig. (5). Distribution of Respondents by Age (Writers, 2022).

The data above shows that there are respondents who are elderly and over 80 years old, where about 14 percent of respondents are aged 70 years and over. If these elderly people have no other family members, then they will be poorer and abandoned.

1. The application of local wisdom values such as Menyama Braya and Selunglung Sebayantaka to help the poor due to Covid-19 in Klungkung Regency

During Covid-19, mutual assistance in togetherness has be- come a very important behavior that will be able to reduce the suffering of fellow humans. Some of the values that exist as local wisdom such as the concept of Menyama Beraya or Selunglung Sebayantaka are two values of local wisdom that are closely related to the concept of mutual assistance in Covid-19.

In the first indicator of Menyama Braya about 99 percent said they strongly agreed and agreed so that it can be concluded that the value of brotherhood with mutual respect and help is still applied. During this Covid-19 period, many people are experiencing difficulties, so it is expected to apply humanity for those who experience difficulties. Of course, these values will be a differentiator between one community group and another community group that has a high sense of individualism with a community group that still applies the concept of Menyama Braya. It can be concluded that the value of local wisdom is still applied to the people in the research area.

The second indicator used to assess the concept of Menyama Beraya is mutual assistance if anyone needs help during Covid-19. The results of the analysis showed that around 95 percent of respondents agreed and strongly agreed with this statement, which means that the community is still sincerely and very sincerely helping others who need help during the Covid-19 period. This means that people in the research area show a life that helps each other sincerely if anyone needs help even in difficult Covid-19 conditions when everyone is in difficult conditions.

The third indicator used in measuring the concept of Menyama Beraya is an attitude of remaining caring and maintaining solidarity sincerely with fellow citizens who experience difficulties during the Covid-19. The results showed that around 96 percent agreed and strongly agreed, namely respondents felt very concerned and maintained solidarity with fellow citizens who experienced difficulties during the Covid-19 period. The feeling of maintaining solidarity is a feeling that reflects a sense of suffering, a

sense of solidarity that also reflects a sense of brotherhood. In difficult conditions, a sense of solidarity can increase strength in the face of any adversity. A sense of solidarity is a universal concept, and the concept is also in accordance with the concept of Menyama Beraya as one of the local wisdoms in Bali.

Table 1. Respondents' Perspective of *Menyama Beraya* (%).

No.	Description	SD	D	AE	A	SA
1	I am in an environment that still prioritizes fraternal relations by respecting each other and helping in joys and sorrows during the Covid-19	0,0	0,0	1,4	66,2	32,4
2	I and the neighborhoods continue to help each other sincerely if anyone needs help during the Covid-19	0,0	0,0	5,1	60,5	34,5
3	I and the neighborhood always remain concerned and maintain solidarity during the Covid-19	0,0	0,0	4,1	66,2	29,7
4	I and the neighborhood continue to help each other and work to-gether in facing problems during the Covid-19	0,0	0,0	4,4	60,1	35,5
5	I feel that the residents here con-tinue to carry out *Menyama Braya* if anyone needs it during Covid-19	0,0	0,0	2,7	56,1	41,2

Source: Results of Primary Data Processing (Writer, 2022).
Note: Strongly Disagree (SD), Disagree (D), Agree Enough (AE); Agree (A); Strongly Agree (SA).

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Another indicator that is also used to Menyama Beraya is related to cooperation and assistance between residents in dealing with the Covid-19. Respondents perceive that the activity is still being carried out and data shows about 96 percent of respondents agree and strongly agree with the statement. This data shows that many respondents are still implementing cooperation and helping each other in the pandemic. The value or concept of Goyong Royong well known as a concept that applies universally in Indonesia, and the concept of gotong royong same to the concept Menyama Beraya as one of the values of local wisdom of the Balinese.

The last statement asked was related to the concept of Menyama Beraya about 97 percent answered in agreement and strongly agreed that the value of Menyama Beraya's local wisdom is still applied during Covid-19 if anyone needs it. Thus, the value of local wisdom that is needed by the community when there are problems or difficulties, even though there has been tremendous development in science and technology, these values are still sustainable in the community. The results of this study are also in line with the results of research conducted in Karangasem Regency which found that Menyama Beraya culture among poor people is still applied today. Menyama Beraya is still spreading among Balinese people, especially in rural areas, which is one of the wisdoms that is still maintained today whose im-plementation can provide motivation to work hard to meet the needs of daily life (Gunartha et al, 2022).

Research conducted by Fajrin (2022) that examines the concept of Tri Hita Karana in Penglipuran Village showed that the local community is very upholding local culture, but they are not left behind by the progress of the times, this can be seen from their social situation. Another local wisdom that exists in Bali and is still sustainable until now which also aims to improve the welfare of the community is the Subak that has been in effect thousands of years ago. The Subak system which is one of the local wisdoms that has been maintained until now and must be maintained because it can provide welfare for the community now and in the future (Sylvia et al, 2020). Likewise, the concept of Menyama Berayais still maintained by the people in Bali, which can improve the welfare of the community concerned.

The development of science and technology that occurs to- day has very much influenced human life. These developments can have both positive and negative impacts in life. Indeed, the development of science and technology is in- tended to assist humans in achieving higher welfare. The development of science and technology will help humans in facilitating daily life so that humans become more comfortable and better able to improve their welfare. However, the other side of the impact of the development of science and technology is the negative impact which can be said to be a side impact that is certainly not expected, including the impact on daily life including cultural values that exist in society.

Selunglung Sebayantaka is a value that teaches about building and maintaining social interaction, social care, and social solidarity with others both in difficult times and happy times. During the pandemic, the concept of Selunglung Sebayan- taka is very appropriate to be analyzed for its existence in the

community considering the value of local wisdom is a value that if applied by the community will be able to help each other in overcoming problems that occur, especially those related to Covid-19.
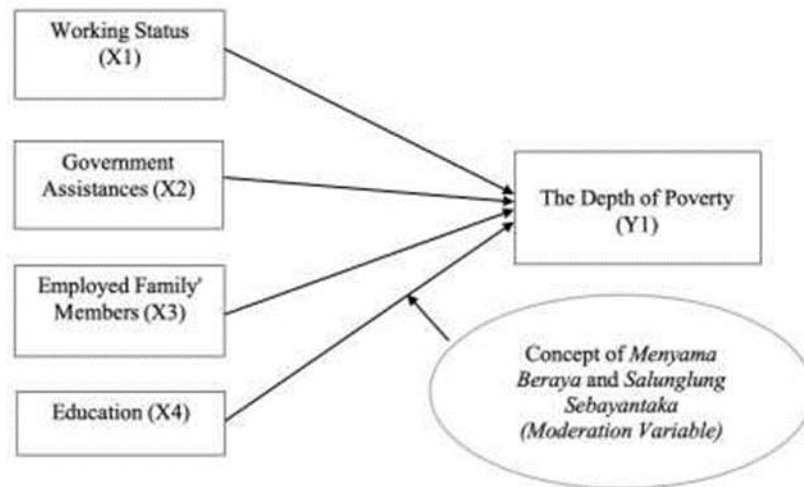

Fig. (5). Research Designs (Writers, 2022).

Table 2. Respondents' Perspectives of Salunglung Sebayantaka (%).

No.	Description	SD	D	AE	A	SA
1	I and the community maintain social interaction and carry it out sincerely while still paying attention to health protocols during Covid-19	0,0	0,0	3,7	61,1	35,1
2	I and the community continue to have social care and carry it out faithfully during Covid-19	0,0	0,0	2,7	62,5	34,8
3	I and the community continue to have social solidarity and carry it out sincerely during Covid-19	0,0	0,0	2,0	65,5	32,5

Source: Results of Primary Data Processing (Writer, 2022)
Note: Strongly Disagree (SD), Disagree (D), Agree Enough (AE); Agree (A); Strongly Agree (SA)

The results of the study above showed that around 96 percent of respondents stated they still maintain social interaction with other communities and consider health protocols. Social interaction can be done when there are any activities in Ban- jar, villages, and activities in ceremonial places or religious ceremonies. They continued to carry out these social interactions even during the Covid-19. Data also shows that about 97 percent of respondents stated that they still have social care and carry it out faithfully. Some examples of social care are when there are people who experience disasters, such as death or illness, or other disasters they still care and try to help even in Covid-19 conditions. Likewise, related to the value of social solidarity, they still carried it out during Covid-19, around 98 percent of respondents stated this. As villagers, they also feel the sadness of others, for example the disasters experienced by other parties, trying to help ac- cording to their abilities, even in Covid-19 conditions where restrictions on activities are carried out by the government. Based on these explanations, it can be concluded that the concept of Salunglung Sebayantaka as local wisdom is still being implemented during Covid-19.

Inferential statistics also used in this research to analyze how Menyama Beraya and Selunglung Sebayantaka have a role in reducing the depth of poverty due to Covid-19 in Klungkung Regency. Some variables that are also analyzed as variables that affect the depth of poverty are the employment status of

family members, the existence of government assistance, the number of working family members, education, and the local wisdom itself. Instead of being an independent variable, the concept of Menyama Beraya and Selunglung Sebayantaka also as moderation variables in this study to strengthen the influence of independent variables on dependent variables. In this study, employment status and government assistance will be measured by Dummy Variables. The number of working family members and education, as well as the depth of poverty are measured on a ratio scale. The concepts of Menyama Beraya and Salunglung Sebayantaka were measured with ordinal scales and observed using Likert scales. The data was analyzed using the Smart-PLS Program.

The employment status in this analysis shows that working respondents have a lower depth of poverty compared to those who are not working, so working to earn income is the main thing to be able to reduce the depth of poverty or even to get out of poverty. The respondents who received government assistance had a lower depth of poverty compared to those who did not receive assistance. This also means that the assistance provided by the government, especially in Covid-19, is very important so as not to fall into a more severe condition. The number of working family members also plays a role in reducing or decreasing the depth of poverty because each working family member will be able to reduce the depth of poverty in the family. Education can be said to be one of the important indicators in the future to improve people's welfare. The results of data analysis also show that education has a negative effect on the depth of poverty, the higher the education, the depth of poverty decreases, or it has a positive effect on the income obtained.

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Table 3. The Influence of Several Variables on The Depth of Poverty.

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
M -> Y1	-0,099	-0,099	0,043	2,309	0,021
M*X4 -> Y1	0,109	0,113	0,042	2,608	0,009
X1_ -> Y1	-0,140	-0,142	0,064	2,203	0,028
X2 -> Y1	-0,281	-0,285	0,056	5,015	0,000
X3 -> Y1	-0,214	-0,214	0,047	4,571	0,000
X4_ -> Y1	-0,184	-0,186	0,043	4,292	0,000

Source: Results of Primary Data Processing (Writer, 2022)

The results of the analysis showed that the local wisdom of Menyama Beraya and Salunglung Sebayantaka was a moderation variable by looking at the interaction coefficient be- tween M*X4 was significant. By looking at the regression coefficients of variables M and M*X4 are both significant, the Moderation Variable (M) is said to be quasi-moderation, namely as a variable that moderates the

influence of X4 (Education) on Y (depth of poverty) as well as being an independent variable (Suyana Utama, 2016).

The variable of education showing negative influence on the depth of poverty is also strengthened by the existence of local wisdom Menyama Beraya and Salunglung Sebayantaka. This can be seen from the results of moderation of the two variables which are of significant value. The local wisdom analyzed here in addition to reinforcing the negative influence of education on the depth of poverty, also directly negatively affects the depth of poverty. The results of this analysis also provide a conclusion as expected that the value of local wisdom can motivate people to help each other in difficult conditions such as Covid-19.

Job opportunities will help poor people to generate income for themselves and escape from poverty. The result above shows that if people have a job and have income to support their family, the depth of poverty that they are facing will not be that worst because they have the possibility to escape for a moment or out of poverty. Guo & Wang (2021) shows that the job opportunities and giving poor people jobs not only increase their per capita livelihood but also helps the poor escape the background of vulnerability and achieve stable employment. The working status and families' members from poor families able to access jobs also will improve their initial livelihood capital endowment, reduce the vulnerability of the livelihood, and promote the accumulation of house- holds' livelihood to addressing the issue of poverty and solving the severity of poverty (Wang et al., 2021). Jobs significantly reduce the number of poor households at each level because it will be increasing the income owned by poor families, also the employment will increase total assets owned by poor people and significantly reduce poverty depth at all levels (Suriani et al., 2021; Kumala, 2023).

Education is able to decrease the poverty depth and significant. The results supported by research findings by Silaban & Susiana (2023) argue that education is able to reduce the poverty in North Sumatra and are significant. Kumala (2023) shows that education has a negative and significant effect on the level of poverty depth in the eastern part of Indonesia. Education has an important role in reducing poverty depth, research conducted by Suriani et al., (2021) shows that education is able to reduce the poverty that is faced by poor households at depth level.

2. Efforts carried out by poor people to survive during Covid 19 in Klungkung Regency.

Table 4. Respondents' Perspectives of Survival Ways during Covid-19.

No.	List of Statements	Yes (%)	No (%)	Total (People)*
1.	Saving / reducing expenses	98,6	1,4	296
2.	Trying to find any job/work	92,2	7,8	296
3.	Reducing the frequency of feeding	19,3	80,7	296
4.	Reducing food consumed	66,9	33,1	296
5.	Asking help from relatives/family	66,2	33,8	296
6.	Borrowing money/going into debt	77,7	22,3	296
7.	Availing Government assistance	65,9	34,1	296
8.	Utilizing the Foundation's assistance	3,7	96,3	296
9.	Other/sell valuables assets	5,1	94,9	296

Source: Results of Primary Data Processing (Writer, 2022). Note: *) Total number of respondents.

The increasing number of poor people and so that their condition does not get worse, efforts are needed so that they can survive during Covid-19. In this study, the efforts made by respondents so that they can survive are through the following statements: (1) save / reduce expenses; (2) continue to look for any work/work; (3) reduce the frequency of feeding; (4) reduce the type of food consumed; (5) ask for help from relatives/family; (6) borrowing money/going into debt; (7) utilize Government assistance; (8) utilize assistance from the Foundation; and (9) others.

The results of the research data show that the most people to survive during the Covid-19 Pandemic is to live frugally or reduce expenses. This was stated by almost 99 percent of respondents. Frugal living is one of the efforts to train simple living habits so that they can reduce the impact caused by disasters such as Covid-19. On the other hand, simple living habits are an attempt to practice saving habits, which in turn can increase people's savings as a much-needed source of investment in economic development.

Efforts that are also made are to continue to look for work or temporarily will work anything in a positive sense, that is, not deviating from the norms that exist in religious society. Because they were fired, many lost their jobs so some of them even fell into poverty. To maintain the survival of themselves and their families, they will continue to strive for job opportunities. Even if the job opportunities are very small, they are trying to open their own businesses such as traveling vendors and culinary stalls. These businesses are known as the informal sector, and this sector is known to be effective in solving the problem of employment opportunities in times of economic crisis.

Attempting to borrow money or owe debt were also made by respondents around 80%. Respondents who are classified as poor people face serious financial problems, so the efforts taken to overcome these financial difficulties are borrowing money or going into debt. This business is certainly very risky, because debt will be followed by an obligation to re- pay the loan and pay interest on the loan. If this loan is not entirely for consumptive purposes, but some are used for productive businesses, it will certainly be able to help meet obligations for loan repayment.

Other efforts made by poor people in Klungkung Regency are (1) reducing food consumed; (2) asking for help from relatives/family; and (3) utilizing government assistance. On average, each of these efforts was stated by about two-thirds of all study respondents. The three businesses mentioned above each have risks, but the risks are not as great as the risks arising from loans or debts. For example, efforts to re- duce food consumed, the risk is only related to themselves. Helping each other based on the cultural values that grow and develop in society. These values include cooperation and mutual assistance. In rural communities, the positive cultural values expressed above are more defensible when compared to urban areas where the society is very pluralistic. Taking advantage of government assistance is also one way to sur- vive. This government assistance is very limited and aimed at people who are really affected by the problem of poverty. If the Government assistance is properly managed in accordance with the criteria or rules set out in the aid scheme for the poor, the assistance will be effective. Reflecting on past experiences, in some cases aid to the poor often does not reach the target. This is mainly due to the unavailability of careful data on poor people in poverty-affected areas. In addition, what is no less important is that aid management officers for the poor should rightly uphold the principles of objectivity.

There were several efforts that were slightly made by respondents, including statements namely: (1) reducing the frequency of eating; (2) utilize the Foundation's assistance; and (3) others. Respondents who stated "reduce the frequency of eating" only mentioned about 20% of respondents. If related to the previous discussion, it can be concluded that respondents tend to prefer the statement "reduce food consumed" rather than "reduce the frequency of eating" so that they can survive during the Covid-19.

In this study, it was also found that respondents who answered the statements "utilizing Foundation assistance" and "others, such as selling valuables" were very small, ranging from 3-5 percent. The small proportion of respondents who answered the last two statements can be attributed to the relatively low access of the poor to assistance from the Foundation. Furthermore, if it is related to the statement "selling valuables", it is known that respondents are poor people who are very deprived, including in terms of owner- ship of valuables who still prioritize primary needs over luxury goods.

3. Mitigation Efforts to poverty depth by the government and other parties during the Covid-19.

Mitigation efforts are ways to overcome the impact of a situation that occurs at a certain time. The depth of poverty de- scribes the average expenditure of the poorest people in each region against the average expenditure of the poor in that area. The discussion on mitigating the impact of poverty depth in the research area is not only focused on the pandemic but also efforts made before Covid-19. Mitigation of the impact of poverty depth is manifested in the form of various programs launched by the government to overcome the economic condition of the community so that it does not get worse. Respondents who are poor people have a good understanding of poverty reduction programs launched by the government in the era before Covid-19. The results showed that about 67 percent of the 296 respondents stated that "there was a poverty reduction program" before the onset of Covid-19. Even if traced further, almost 90 percent of the respondents said "there are poverty reduction programs" and that program is able to improve families' economic conditions.

Respondents were able to submit several poverty reductions programs from the government such as: Family Hope Pro- gram, Direct Cash Transfer, House Renovation Program, Non-Cash Food Assistance, Labor Intensive Program, Up- skilling Program, National Program for Rural Independent Community Empowerment, Livestock Seed Assistance, Farmer Women's Group, and Smart Indonesia Card. Each of these programs can be described as follows:

1. The Family Hope Program is a program of providing conditional social assistance to poor families designated as beneficiary families.

2. The Direct Cash Transfer Program is a government assistance program in the form of cash or various other assistance, both conditional and unconditional for the poor.

3. Home Surgery Program or "Stimulan Perumahan Swadaya Program" is a housing program that continues to be improved in application by the Ministry of Public Works and Public Housing to provide de- cent housing for the poor

4. The Non-Cash Food Assistance Program is a pro- gram that helps meet the food and nutrition needs of people from poor or vulnerable families.

5. The Labor-Intensive Program is a government pro- gram in the form of village community empowerment activities by prioritizing the use of local re- sources, labor, and technology to increase income, reduce poverty and improve community welfare.

6. The Upskilling Program is a training program that aims to improve the ability of teachers, especially for Vocational High School teachers, so that their students have skills that make it easier to enter the job market or open their own business.

7. The National Program for Rural Independent Community Empowerment is a poverty reduction program based on community empowerment, especially people in rural areas who are very vulnerable to poverty problems.

8. The Revolving Livestock Seed Assistance Program is a livestock assistance management program for underprivileged residents with a revolving assistance system. The assistance of one head of live- stock can continue to be rolled out from one resident to another within a certain period to increase community income.

9. The Women's Farmer Group is a farmer group whose members are women who carry out businesses in agriculture and farmer wives who aim to alleviate poverty problems among farmers through agricultural business activities.

10. The Smart Indonesia Card is the provision of educational cash assistance to all school-age children (6 21 years old who come from families holding a Prosperous Family Card or who meet the criteria previously set.

Some poverty alleviation programs are also provided from the private sector or foundations. The results showed that poverty alleviation programs sourced from the private sector or foundations were very limited. Respondents interviewed is about 296, only 7% stated that there was a poverty alleviation program funded by the private sector or foundations. For example, the program of the Temple Community is a food distribution program. Furthermore, if traced further about the benefits of the program, it was revealed that of the 7 percent who stated that there were poverty reduction programs from the private sector, most of them stated that these programs were able to improve community welfare.

The results showed that respondents thought about the assistance program that before Covid-19, around 67% stated that there were various programs launched by the government for poverty alleviation. However, during the pandemic, only 27% of respondents stated that there was a program launched by the government to overcome the impact of the pandemic.

The assistance program provided by the government is for short-term mitigation lasting 24 days or about 3-4 weeks. Although a relatively small proportion of respondents stated that there was a poverty reduction program, in terms of its benefits, most of them stated that the program could improve their economic conditions from adversity.

During the Covid-19 Pandemic, poverty alleviation pro- grams launched by the government were not as many as pro- grams in the previous period. Is this due to the limited knowledge of respondents because they all come from poor circles or do they generally lack information because they focus on grappling with the problem of poverty experienced. The programs from the government or other parties during Covid-19 extracted from respondents' statements are as follows: direct cash transfer programs, Labor Intensive, non- cash food assistance, and Peduli Lindungi. One program that is different from the previous period is the "Peduli Lindungi Program" which aims to protect the community from Covid 19 attacks carried out by vaccinating the entire community.

Conflict of Interest

The authors declare that they have no conflict of interest regarding to the research entitled "Local Wisdom and Mitigation Efforts on Poverty Depth Due to the Covid-19 Pandemic in Klungkung Regency, Bali".

Acknowledgments

Conclusions

Menyama Beraya and Salunglung Sebayantaka as local wisdoms in Bali based on the statements of respondents in this study still applied to helping and understanding each other in difficult conditions such as Covid-19. The value of local wisdom can motivate people to help each other in difficult conditions such as Covid-19. During the pandemic of Covid-19, various efforts have been made by the community/respondents to survive, including: 1) saving/reducing expenses; 2) working whatever is important to earn; 3) borrowing money/going into debt; 4) reducing the food consumed; 5) asking relatives/family for help; 6) utilizing the government assistance; 7) reducing the frequency of feeding; 8) selling valuables; 9) utilizing the Foundation's assistance. Reducing expenses and working anything is an

effort made by more than 92 percent of respondents, so most respondents do this effort. Various programs have been carried out by the government, especially before the pandemic of Covid-19, various efforts to mitigate the depth of poverty so that it does not increase in the future, including: Family Hope Program, Direct Cash Transfer, Home Renovation Program, Non-Cash Food Assistance, Labor Intensive Program, Upskilling Program, the National Program for Rural Self-Sufficient Com- munity Empowerment, Livestock Seed Assistance, Farmer Women's Group, and Smart Indonesia Card. Various mitigation programs were conducted before the Covid-19 but the depth of poverty in the community during the pandemic continues to increase.

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