



Overcoming the Threat of Food Investigation and Acceleration of Post Pandemic Economic Recovery (Study on Policy of Indigenous Community Leaders in Tenganan Pegringsingan)

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Abstract. The right to food is one of the most fundamental human rights, which has been guaranteed in international law and national law. Maintaining the fulfillment of the right to food is multidimensional and cross-sectoral. Therefore, a sound legal framework is needed to assign responsibilities to various parties while ensuring proper coordination and policy direction. Based on the above background, this study aims to examine the policies of the leaders of the Tenganan Pegringsingan Indigenous Peoples in overcoming the threat of a food crisis and accelerating economic recovery after the pandemic. The researcher formulated 4 problem formulations, namely: (1) What policies were taken by the leaders of the Indigenous Peoples in the Tenganan Pegringsingan Community in overcoming the threat of a food crisis during the pandemic?; and (2) what are the obstacles faced by the leaders of the indigenous peoples in Tenganan Pegringsingan in realizing the policies that have been taken?; (3) What are the solutions to overcome the threat of a food crisis in local indigenous peoples?; (4) How to accelerate post-pandemic economic recovery in local indigenous communities? To discuss and analyze the formulation of the problem, the researcher uses the socio-legal method by elaborating legal issues using economics, cultural science, and other social sciences. The approach used is interview, observation and Focus Group Discussion (FGD). The location of the research object is in the Tenganan Pegringsingan Village area, Karangasem Bali. Primary data collection techniques are carried out through interviews with respondents/informants (which are determined by purposive sampling) and FGD. While secondary data were collected from books, journals, newspapers and other literature sources. The data collected was analyzed using qualitative descriptive techniques. In overcoming the threat of a food crisis during a pandemic, the leader of the Tenganan Pegringsingan indigenous community chose a communal policy, namely traditional ceremonies or rituals carried out by all members of the community. In the Tenganan Pegringsingan indigenous community, there is a famine barn available in overcoming the threat of a food crisis during a pandemic. Famine barn is a place to store crops obtained from agriculture on Tenganan traditional land. In overcoming the threat of a food crisis during the pandemic, the leader of the Tenganan Pegringsingan indigenous community chose a communal policy, namely traditional ceremonies or rituals carried out by all community members. In

the Tenganan Pegriingsingan indigenous community, there is a famine barn available in overcoming the threat of a food crisis during a pandemic. Famine barn is a place to store crops obtained from agriculture on Tenganan traditional land. As for accelerating economic recovery after the pandemic in the Tenganan Pegriingsingan indigenous community. Many residents who have started processing chips from tamarind seeds, processing sap into palm wine, gringsing cloth are also starting to learn and much more. Of course, this is the effort of the residents of the Tenganan traditional village in overcoming and rising from the slump during the pandemic or famine as it is today.

Keywords: Food Crisis · Acceleration of Economic Recovery · Policies of Indigenous Leaders

1 Introduction

The right to food is one of the most fundamental human rights [1]. Fulfilling the people's right to food is the responsibility of the state. Fulfilling food security must be handled in a multidimensional and cross-sectoral manner. A legal framework is needed to assign responsibilities to various parties while ensuring proper coordination and policy direction. The legal framework can provide the scope and content of rights, establish obligations to government and private actors, establish the necessary institutional mechanisms, provide a legal basis for the delegation of laws and regulations and other necessary actions. Thus, the legal framework is useful because it articulates the normative content of the right to food and provides various means of enforcement at the administrative, judicial and quasi-judicial levels [2].

The Preamble to the 1945 Constitution of the Republic of Indonesia (hereinafter referred to as the 1945 Constitution of the Republic of Indonesia) states, "...to form an Indonesian State Government that protects the entire Indonesian nation,... Promotes the general welfare...". While the fifth principle of Pancasila states: "Social justice for all Indonesian people." The will of the Constitution and the basis of this state shows that realizing a just, prosperous and prosperous society far from the food crisis is the goal of the Indonesian state, which must be realized by the government.

Realizing the country's goals is not an easy task, considering that our country is multi-ethnic, almost as wide as the European continent, with varying levels of regional progress. Taking a policy accepted by 1331 ethnic groups who use 652 kinds of regional languages [3], is not easy.

For thousands of years, the welfare of indigenous peoples has been sustained by the food system they have built based on the balance of nature. But unfortunately this system has been disrupted as Indigenous Peoples are now disproportionately affected by hunger and malnutrition. Its causes are rooted in structural inequalities, characterized by lack of access to land and other resources, and threats to indigenous peoples' food and nutrition systems that undermine the resilience of individuals and communities, including environmental degradation, loss of biodiversity, competing demands for land for food production or fuels, unsustainable and unhealthy consumption patterns and lifestyles, and the centralization of power in market structures. To overcome the threat

of a food crisis, it is necessary to design an appropriate and holistic program that can guarantee food security [4].

The Indonesian government has issued various policies, in the form of regulations and programs. For example, in order to increase crop yields and productivity of land and livestock, various guidelines and trainings have been issued. Likewise, to increase per capita income, training is held, such as weaving, raising livestock, and so on. This means that there will be a threat of food insecurity and even a food crisis. Food insecurity indicates irregular access to the quantity and quality of food and this is a violation of human rights [5]. This condition shows that primary needs are not met, so that the right to welfare which is a human right also fails to be fulfilled. Whereas the right to life is a *non-derogable right* (which cannot be reduced under any circumstances). This right is very fundamental, because without the right to life which is guaranteed because there is enough food, then other rights will not be able to be enjoyed.

This fact makes it difficult for the Kanekes Village Government to make policies. They dare not violate customary rules. Whereas, on the other hand, the local village, sub-district and district government programs will be considered a failure, if they cannot increase the people's per capita income, and vice versa.

Therefore, it is important to study solutions from a legal perspective in the form of policies taken by local indigenous community leaders. This study took the research location, namely: the Tenganan Pegringsingan Indigenous Community. The formulation of the problems raised, namely: (1) What policies were taken by the leaders of the Indigenous Peoples in the Tenganan Pegringsingan Indigenous Community in overcoming the threat of a food crisis during the pandemic ?; and (2) what are the obstacles faced by the leaders of the indigenous peoples in Tenganan Pegringsingan in realizing the policies that have been taken ?; (3) What are the solutions to overcome the threat of a food crisis in local indigenous peoples?; (4) How to accelerate post-pandemic economic recovery in local indigenous communities?

2 Methods

2.1 Types of Research

The research that has been done is included in the category of *socio-legal studies* [6]. The research legal problem is elaborated by using studies outside the law [7], which consist of economics, cultural science, and other social sciences to take a deeper look at the Tenganan Pegringsingan community.

Election This type of research is based on the availability of legal materials in indigenous peoples that have not been codified and written in a statutory regulation but are still scattered in traditional teachings and advice carried out by a small group of indigenous peoples with a dynamic pattern. This reality makes customary law enforced in a limited way and obeyed by various elements of society where the law is made and enforced.

This type of legal research in Soerjono Soekanto's study is included in the category of empirical legal research [8]. Borrowing the thoughts of Soetandyo Wignjosoebroto [9] who has classified two legal studies, namely doctrinal and non-doctrinal research. Doctrinal. The phenomenon of these two models in Indonesia is already called normative legal research and one more empirical legal research [10].

In the doctrinal legal research model, the focus of the discussion is to make abstract legal rules as a measure of truth in legal studies. The objects and references referred to in doctrinal research are the rules of norms, concepts and doctrines that develop in legal thought. The reasoning method that is most often used in this doctrinal research is deductive syllogistic reasoning.

From another angle, non-doctrinal legal research places observations on social reality to be placed as general propositions. Legal validity is not determined by abstract norms born from the construction of human thought, but from the facts that grow and develop in society.

Therefore, to understand the law and its problems, various concepts, doctrines and methods of sciences other than legal science that intersect with society become an integral part in the study of law. In addition to using deductive methods, non-doctrinal research uses more inductive methods to present reality.

However, at this time, the development of legal research discourse has developed in such a way, and has multiplied into independent research branches. In addition, nowadays, law school students are increasingly research-based and research has become an integral part of the curriculum which is more intense than ever. This fact at least shows that legal research is now growing wider, more complex and requires more expertise than before, and the parties involved in research are required to have more qualified skills and competencies.

The focus of this research will be on the perception and practice of implementing the law in three groups of indigenous peoples, namely the Tenganan Pegringsingan Indigenous Community by using primary data as main data [11].

2.2 Approach Methods

As a legal research, this research uses one approach in legal research, namely sociological juridical research or often referred to as socio legal research. It is called so because the researcher focuses on the practice of applying the law in the lives of people living in the three customary communities as previously mentioned. Implementatively, this approach identifies and conceptualizes law as a real social institution that functions in real life systems [8].

Often the sociolegal approach is equated with the sociology of law and sociological jurisprudence. Sociolegal differs from the sociology of law which originates from sociology and aims to place law within the framework of a broad social structure. Some of the concepts studied in the sociology of law are social control, legal socialization, legal stratification, legal change and social change carried out by quantitative social research methods.

Sociolegal is also different from sociological jurisprudence. Sociological jurisprudence is an understanding in legal theory developed by Rescoe Pound in America which emphasizes the importance of the role of law through court decisions in resolving cases by paying attention to social realities. That way, the judge's decision is expected to provide justice as well as a means to engineer society (law as a tool of social engineering).

While sociolegal is not limited to the study of judge decisions, but the law is broader. Although there are differences between sociolegal, legal sociology and sociological jurisprudence, between the three there is a common thread as an alternative study of

normative or doctrinal legal studies which requires that legal studies are only studies of written legal norms.

Data collection methods based on this type of research are interviews, observation and *Focus Group Discussion* (FGD) [12]. Data mining through these three methods and techniques is carried out alternately to adjust to the conditions and situations of the people who are the research subjects. The selection of this method is very necessary considering that in certain indigenous peoples traditional ceremonies are often carried out which cannot be determined by the date and time and the distribution of sources which makes the flexibility of the method important in order to obtain sufficient data in the research conducted.

2.3 Research Sites

The location of this research is in Tenganan Pegringsingan Village, Karangasem Bali, which is also experiencing a very heavy impact in the tourism sector.

2.4 Data Collection Techniques

Research data is divided into two categories, namely primary data and secondary data. Primary data were collected through interviews with informants who were determined by means of: *purposive sampling* [13] and FGDs. The type of interview used is a semi-structured interview with the consideration that the informants in the study are indigenous community leaders with various different educational statuses, so that with semi-structured data can be explored more deeply because its nature is not tied to a rigid structure in the process. Interview by means of in-depth interview. In the technical field, the implementation is carried out more freely when compared to structured interviews. This technique is used to find problems more openly, where the party being interviewed is also asked for opinions, and his ideas.

In addition to interviews, observation techniques will be used. It is used to directly identify records or events related to primary or secondary data. On a practical level, to be able to approach social phenomena, researchers as observers need to have close access to the setting and research subjects. Performing observation techniques must pay attention to ethical principles, namely, *respect for human dignity*, privacy and confidentiality of the subject (*respect for privacy and confidentiality*), fairness and inclusivity (*respect for justice and inclusiveness*), taking into account the benefits and losses incurred (*balancing harms and benefits*) [14].

The informants interviewed in this study are those who have in-depth competence within the scope of customary law in the three selected areas as follows:

At the location of the Tenganan Pegringsingan indigenous community, the selected resource persons were the perbekel or kelian adat as well as the head of the administrative village, namely Mr. **I Ketut Siduastika** his role and character is as a decision maker related to various matters, both regarding customary law and administrative law of indigenous peoples, but still through customary deliberations. The next resource person is a community leader, **Putu Wayudiana**. This resource person is a traditional leader who is still young so that he becomes a representative of the youth of the traditional

village. Academically, this resource person is an alumni of UGM with a major in architecture and became the best graduate in his graduating class. With their simplicity, the resource persons decided to serve the traditional village by leaving a career outside of what was offered.

In terms of academics, the researcher also chose resource persons who were lecturers at the Warmadewa Campus in Bali, namely **Ni Made Jaya Sentani**. As an academic, his writings have discussed a lot about Tenganan village and even his dissertation is about traditional villages in Bali. The academic perspective will complement various emic data obtained by researchers so that in-depth data explains the object of research.

Furthermore, the results of the interviews will be finalized through FGDs involving respondents and dozens of indigenous peoples. Similarly, data collection in Tenganan Pegringsingan. Data collection techniques to explore secondary data are through books, journals, newspapers and other literature sources.

2.5 Analysis Techniques

Usually in a study, data analysis techniques will play a very important role in the process of transmitting the data that has been obtained during the research. In this study, analytical techniques are seen as methods or ways to process data into information so that the characteristics of the data become easy to understand and also useful for finding solutions to problems. In other languages, data analysis can also be interpreted as an activity carried out to change the data resulting from a study into information that can later be used to draw conclusions [15].

The purpose of data analysis is to describe data so that it can be understood, and also to make conclusions or draw conclusions about population characteristics based on data obtained from samples, which are usually made on the basis of guessing and testing hypotheses. Well, in order to better understand the author has summarized below.

The analysis process in this study uses three process flows, namely, starting with data reduction, presentation, and data inference using socio-legal analysis. This analysis process is carried out simultaneously with the pattern of data reduction, data presentation, and drawing conclusions into a process that intertwines before, during, and after data collection [16].

3 Discussion

The issue of global temperature warming that has continued to occur in the past few decades is predicted to continue to trigger a wide and intense social-ecological crisis throughout the earth. The problem becomes more complex because the socio-ecological crisis that arises is not evenly distributed. Poor countries are more vulnerable to climate change risks than developed countries. Low-income or poor people are more vulnerable to climate change than middle-income or rich people.

The global pandemic in the form of the corona virus (COVID-19) cannot be denied having a negative impact on many aspects of life, including the food crisis. The risk of food shortages emerges as an effect of the COVID-19 pandemic and causes famine in various parts of the world, as previously stated by President Joko Widodo.

Agus Justianto [17] -Head of Research and Development and Innovation Agency, Ministry of LHK- explained several problems that are directly related to food security in Indonesia and solutions must be immediately found, including (1) The average age of farmers is getting older, so efforts are needed to make agriculture a source of livelihood attractive to young people. For this reason, it is necessary to introduce various innovations in farming techniques that are closer to the minds and lifestyles of young people, (2) supply chain, building a concise and efficient supply chain so that improving the price structure and supply of food ingredients is needed to grow commitment to prioritize the use of local food (local food) and (3) Waste, agricultural production needs to adhere to zero waste production techniques with a circular economy approach. This condition is a warning to immediately take concrete steps in order to strengthen the environmental carrying capacity in the food aspect.

3.1 Indigenous Peoples of Tenganan Pegringsingan

Tenganan Pegringsingan Village Profile. Tenganan Pegringsingan village is one of the old villages which is known locally as Bali Aga. Located in Karangasem Regency, this village has a tropical climate with two changing seasons, namely the rainy season (between November to April) and the dry season (between April to November). As a village with values and traditions that are still firmly held by every member of the community, physically this area has almost no change in terms of building layout and shape.

After the easing of the pandemic period, visitors from both domestic and foreign tourists have returned to normal even more than normal days before the pandemic (Fig. 1). Tenganan was declared a tourist village in 2014 by the government of Karangasem Regency. Changes and economic development of the community members have changed and developed significantly after this village was proclaimed to be a tourist village. Downstream of tourists, both domestic and international, is a separate area in an effort



Fig. 1. Some Foreign tourists who are at the entrance of Tenganan Village.

to improve the family economy in general. In 2021, Tenganan Pegringsingan received an award from the Minister of Tourism and Creative Economy in the category of the best tourist village which made Tenganan increasingly known in the world of indigenous tourism, both nationally and internationally (Fig. 2).

The handicrafts of local residents are an economic source that supports their needs, including handicrafts from bamboo, eggs, plaiting, beads, decorations and the most famous is also an ancestral heritage is the craft of gringsing weaving (Fig. 3). Weaving expertise with various gringsing motifs and techniques is an ancestral heritage and has even become one of the most prestigious communal identities. In addition, several weaving motifs are also one of the requirements in carrying out traditional ceremonies so that they cannot be replaced with other things.



Fig. 2. The award for the best tourist village in 2021 given by the ministry of tourism and creative economy, namely Sandiaga S Uno.



Fig. 3. Some community members sell various handicraft products at the entrance of the village which all tourists pass when they want to visit.

The distance between Tenganan village and Amlapura which is the capital of Karangasem Regency is 17 km, approximately 5 km from the Candidasa tourism area and 65 km from Denpasar [18]. With a height of 70 m above sea level, the temperature in the village is 28–300 °C with rainfall of 620 mm / year. Topography varies from hills, slopes, flat land, to ravines/ rivers. The land area of Tenganan Pegringsingan Village is 917.218 ha consisting of 255 ha of rice fields, settlements and public facilities covering an area of 78.23 ha, dry land consisting of upland forest covering an area of 583 ha. The residential area owned is only 8% of the total land area. The settlements are divided into 3 traditional banjars, namely the Kauh Banjar (West), the Middle Banjar and the Kangin Banjar (East). Banjar Kangin is also known as Banjar Pande. In the belief system, the community upholds the teachings of Tri Hita Karana which is one of the teachings of Hinduism, also follows all village regulations or awig-awig that have existed for a long time [19].

Awig awig Tenganan Pegringsingan Customary Village states about the border of the area, contained in article 12 awig awig Tenganan Pegringsingan Customary Village namely:

The behavior of the indigenous people of the village is on the border of the village, the area is proved to be difficult for the people of the village, the border of the border is bordered by the kepuh rangdu. The villager is alone, the border of the village is the border of the river, the border of the river is the border of the river, the border of the river is the border of the river, the border of the river is the border, the hill is the border of the river paulapulapan, looking for a sharpening stone mawsta, looking for a sharpening stone mawsta, looking for a sharpening stone in the village of Kawrekastala, looking for the edge of Mageng, looking for a house in Bungaya, looking for a house in the corner of the house, looking for a home in the village of Pegringsingan, looking for a good look , manungked tlab ah pandusan, katlabah umasae, katlabah umasae, katlabah umasae, katlabah umasae, katlabah umasae, matabuh talab manungked panjaite to timbrah, sadwuh pangkung dhug village in timbrah, sadawh pangkung jelinjing yeh inem, sadwuh is a prebumi mangrangsingan pagringsingan, mangraris mangraris mangraris mangrais mangrajat pakjaite to bugbug, jelinjing madaging mageng mageng, dajan village it's a bug, it's a village that's in the middle of the village.

In general, the translation of the awig-awig above as written by I Nengah Juliawan [20] is, regarding the boundaries of the village area in the middle of Pegringsingan, which is the territory of power held by the villager, the east is limited by the phom kepuh rangdu, closer to bugbug, to the south on the mainland, the hill looks like an oval ending on the candidasa beach, the boundary between the edge of the village is interrupted by a ravine on the north side of the river, from east to west on the north side of the gorge is controlled by whoever the villager is, the boundary between the village and the middle of Dauh Tukad is limited by an alley (a small road)., to the south of the kepuh tree is owned by the village of Tenganan Dauh Tukad, the boundary is from the east, on the hill to the west of Tenganan Pegringsingan, the western hemisphere is owned by the village of Ngis, as flat as the hill to the north ends in the south, the village of Macang borders a moor called Paulapulapan., continue to the east ending in a rice field called whetstone,

continue to the southeast end at the village of kawr ekastala (kastala) to the south on the west side of the main road until you reach the village of Bungaya on the west side of the ravine which is to the west of the gerija (home of the Brahmins) in Bungaya, close to Bungaya on the west side of the gorge in the Tenganan Pegringsingan area, continue to the south on the west side of the cliff ending closer to the village of Asak, to the tlabah (gully) called Pandusan, to the southeast until the Umasni ditch, to the west of the ditch to the south ending closer to the village of Timbrah, to the west of the ravine to the west of the village of Timbrah named Pangkung jellynjing yeh inem. To the west is the Tenganan Pegringsingan area, to the south until you get close to the bugbug in a ditch filled with large stones, to the north of the bugbug village to continue westward ending on a hill to the east of the village of Tenganan Pegringsingan bordering the kepuh randu tree.

Meaning and History of Vulnerable Tenganan Pegringsingan Village Food. In order to explore the perspectives that exist in indigenous peoples, researchers have collected data using interview and observation methods with the method of determining sources using purposive sampling as described in the previous research methods section. In reality, researchers also use a snowball sampling pattern in seeking to deepen the data that has been obtained in order to obtain a data saturation point so that higher data validity is obtained.

The following discussion section is an explanation of the data obtained by researchers through interviews which can be grouped into several sub - chapters related to the concept of food insecurity in indigenous peoples:

Meaning of Food Insecurity. The meaning and definition of food insecurity that have been set by various world organizations and scientists as described in the theory section of this research shows a measure of food standardization that is used globally both in terms of availability, choice and variety of food ingredients for the community. In the Tenganan Pegringsingan indigenous community, the meaning of food availability is the availability of basic ingredients for primary needs, while additional or varied food ingredients are not fundamental for indigenous peoples. So that this meaning makes a measure that often becomes the distinction between national and local data in understanding and dealing with food insecurity problems.

There is no definitive meaning of food insecurity that is understood by the local community, but what is understood from food insecurity is usually referred to as *famine* which is defined as an extreme condition that occurs during a crisis or severe natural disaster as experienced by the residents of Tenganan during the eruption of Mount Agung in 1963.

History of Food Insecurity. Indigenous people groups who always occupy a certain location and are passed down from generation to generation always have strong memories and speech traditions in explaining the history of their predecessors. The incident of food insecurity in the Tenganan indigenous people historically occurred in 1963. The first resource person, I Ketut Siduastika, explained this event by describing the condition

of the Balinese people in general as being very difficult because of a disaster, namely a volcanic eruption.

"Regarding this condition, we experienced it in 1963, when Mount Agung erupted. At that time our rice fields were hit by an eruption and the river, which is the main facility for irrigating rice fields, was flooded with lava, so the harvest failed, right? Because agriculture is the only sector of the people's economy. At that time the tourism sector was not like it is today, so it was very difficult at that time."

As written in the compass national record, Mount Agung on the island of Bali experienced an explosive eruption on March 17, 1963 or to be precise. Reports of victims at that time recorded around 1,600 people died, a number of other sources said the victims reached more than 2,000 people. The eruption has started since February 18, 1963, after 2 days of an earthquake with incandescent lava and ash coming out of the mountain. The lava flow began on February 19 and did not stop for 26 days. But what happened next was an explosive eruption on March 17. The explosive eruption on March 17 produced a large eruption column estimated to reach a height of 19–26 km [21].

Gede Indra, citing Matthews' notes, wrote that in the records of volcanologists, the status of Mount Agung was actually a mountain that had been inactive since 1843, but in February 1963 the first small eruption occurred which gave an indication of a larger eruption of mud and rock flowing in the southeast. Holy mountain. Five days later a violent eruption finally occurred, spewing a large black cloud like a mushroom that could even cover the sun's rays as far as the city of Surabaya, which is 470 km to the west. The northeastern part of the island of Bali was devastated by sulfur and ash, and many lives were lost. A second minor eruption occurred on May 16, 1963, causing considerable damage. A few weeks after the major eruption, lava flowed from the crater 75 m thick, and with a temperature of 200 degrees Celsius [22].

Policies for Facing Food Insecurity in Tenganan Pegrisingan Village. As an indigenous community that has been solid and existed since the past, the Tenganan indigenous people always adhere to awig-awig which is the law and symbol of customary decisions. Every traditional village in Bali has rules (written and unwritten) that apply to all communities, this form of regulation is called awig-awig. The pattern of life of the people of Tenganan Village is very concerned about the balance formula. This pattern of life refers to the Tri Hita Kirana concept in the form of: First, it regulates the relationship between humans and God, the second regulates the relationship between humans and humans, and the third regulates the relationship between humans and nature. The values and teachings of Tri Hita Kirana also underlie and color awig-awig so that all forms of life patterns have rules that are collected in awig-awig. Based on the author's interview, awig-awig in Tenganan was made in the XI century, at the beginning of this village the people of Tenganan began to establish it. Awig-awig is known by the name of the book Sakti, which is about 58 pages thick in Balinese, along with its development there are several articles that no longer function [23].

Based on the teachings of tri hita karana as generally adherents of Hinduism, in facing a crisis or food insecurity, it is always guided by three main aspects in life, namely

God, Humans and Nature which are the foundation of every human life. As revealed by resource person Putu Wayudiana in answering the research question he explained:

The way to overcome this is to save on consumption materials, according to our mother's story, at that time all the family only ate sweet potatoes, while my sister was still a child who ate rice. So it was difficult at the time, but I only got stories.

The data above illustrates that during a pandemic, every member of the community began to adapt and modify to existing conditions by saving consumption independently in each family. In an effort to deepen the data and explore further data, the researchers asked about customary policies or traditional leaders related to food insecurity conditions. The resource person who is a traditional leader explained that in such conditions there are usually rituals or traditional ceremonies carried out jointly by the villagers led by traditional leaders. By giving examples in several cases close to the time the research was conducted, the informants explained:

If the way to deal with such conditions is usually a ceremony, there is also an example that the tamarind tree in front of it was hit by a large number of caterpillar pests. Yes, then based on customary decisions, the *mangayu-ayu ceremony is carried out*.

The data presentation above illustrates that the approach used by traditional leaders and carried out communally is traditional ceremonies or rituals carried out by all community members. This condition in addition to showing the well-established togetherness between residents and other residents also gives birth to a sense of calm and peace together. By holding the ritual together, every member of the community will be on the same spectrum of feelings and this has a positive effect on the community in general.

Based on document data, the building structure that has been used for generations by the Tenganan community is the existence of a food barn called a *famine barn*. This barn is located in a row of public facilities in the middle of the village where the location is easily accessible by anyone and tourists can observe it closely. This building is very vital, both in terms of location and function, it occupies part of 15 public facilities in the building structure and customary layout (Fig. 4).

The main function of the famine barn is as a place to store crops obtained from agriculture on Tenganan traditional land. Every resident on certain days as well as repairmen or traditional clients also get a share in the form of basic materials which are routinely distributed by the traditional village. From this tradition, it can be said that extreme food insecurity is impossible in the area of the Tenganan Pegringsingan indigenous community because of the communal availability of food ingredients and the presence of traditional villages in providing basic food needs for their community members. More than the structural reality that occurs, social relations between communities are also still well established so that when there are residents experiencing difficulties, other residents will voluntarily help without having to ask for it because in fact this community is still connected as a big family of indigenous peoples.

Acceleration for Rising Tenganan Pegringsingan Village. In the data presentation section above, it has been explained that there has been food insecurity in the Tenganan indigenous community as a result of the eruption of Mount Agung in 1963. This incident is an extraordinary event where many historical actors have also died because it has long passed. This condition makes the perspective that is carried out is the real condition when



Fig. 4. The Paceklik Barn belongs to Tenganan Pegringsingan Village, under this barn also functions as a place to prepare for various ritual activities.

this research is carried out, namely the condition of food insecurity or famine caused by the COVID-19 pandemic.

It is known that the Tenganan indigenous community has become a traditional tourism village. On the other hand, traditional villages also have agricultural rice fields which are fully managed by workers. This condition makes the indigenous people who live in the adat krama area focus more on the tourism sector as a support for the family economy.

An economy that relies on the tourism aspect is a very heavy sector and is directly affected when the pandemic occurs. Tourists are not allowed to enter the traditional village area, making the income of residents to zero percent. Then, various community initiatives were born in marketing various handicraft products through online media. This sale is certainly the most reasonable choice when the pandemic took place last year.

In addition to the sales sector, which has shifted a lot to online, people in recent years have also begun to take advantage of various natural potentials that previously had not been properly empowered. For example, many residents have started processing chips from tamarind seeds, processing sap into palm wine, many gringsing fabrics have also started to learn and much more. Of course, this is the effort of the residents of the Tenganan traditional village in overcoming and rising from the slump during the pandemic or famine as it is today.

4 Conclusion

In overcoming the threat of a food crisis during the pandemic, the leader of the Tenganan Pegringsingan indigenous community chose a communal policy, namely traditional ceremonies or rituals carried out by all community members. In the Tenganan Pegringsingan

indigenous community, there is a famine barn available in overcoming the threat of a food crisis during a pandemic. Famine barn is a place to store crops obtained from agriculture on Tenganan traditional land. As for accelerating economic recovery after the pandemic in the Tenganan Pegriingsingan indigenous community. Many residents who have started processing chips from tamarind seeds, processing sap into palm wine, gringsing cloth are also starting to learn and much more. Of course, this is the effort of the residents of the Tenganan traditional village in overcoming and rising from the slump during the pandemic or famine as it is today.

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