



Poverty Reduction Based on Local Wisdom: a Qualitative Approach

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Abstract. This research aims to explore poverty alleviation based on local wisdom. This study uses a qualitative approach with an ethnographic design. Data was collected using observation techniques, interviews, documentation, and focus group discussions. This study found that welfare based on local wisdom can be achieved by optimizing natural and human resources, supported based on collective awareness and institutionalized in customary law. Maximizing the use of resources, increasing moral responsibility, and fostering a sense of ownership of identity are some of the aspects needed to create sustainable shared prosperity. In addition, strict supervision in implementing customary law related to the proportion of the distribution of natural resource processing is the key to the sustainability and success of poverty alleviation. Customary law, values, and norms can be an applicable alternative model in the poverty alleviation model.

Keywords: Keyword: poverty, local wisdom, alleviation based

1 Introduction

Poverty is one of the many problems that are difficult to unravel. Poverty has multi-dimensional causes ranging from individual, cultural, and family to structural problems [1]. Other issues, such as environmental conditions, also significantly affect the poverty level and the difficulty of resolving poverty, such as the Covid-19 Pandemic [2]. Meanwhile, Gai et al. [3] formulate that several classes of assets affect poverty, namely financial and human, social, environmental, and physical support. Thus, poverty is also considered to have multi-sector and multi-period characteristics [4]. This problem occurs in almost all countries in the world. Although according to data from the World Population Review [2] only approximately 30% of countries have a poverty rate above 40%. However, no country is truly free from poverty, including Indonesia.

Indonesia has a low poverty rate compared to other countries. World Population data Reviews [2] shows that Indonesia's poverty rate is approximately 9.4%. However, BPS data shows his number has increased by about 3,600 poor people compared to 2020 [5]. This is mainly due to the prolonged Covid-19 pandemic. In addition, the gap between

rich and poor people in Indonesia is based on the Gini. The ratio reached 0.381 in September 2021 [6]. This figure has led the government to launch many poverty alleviation programs over the last few decades.

The government has made various efforts such as social assistance, subsidies, and community empowerment programs [7], [8]. Academics and practitioners have also helped and offered poverty alleviation models, ranging from natural resource management, sociopreneurship, increasing literacy, and socioeconomic capital to community empowerment programs [9]–[11]. Also, models of poverty alleviation based on local wisdom are of significant concern, such as using Nyamabraya values (Tatwamasi teachings) to improve social welfare in the regions [12]. In addition, other models have also been developed, such as empowerment of natural resource management and the environment based on local wisdom [13], [14]. This is possible because local wisdom is an adaptation strategy to solve social problems [13]. Seeing the diversity of varied local values, the potential for local wisdom values in Indonesia can provide an alternative solution to the problem of poverty in Indonesia.

The several studies on local wisdom-based poverty alleviation above focus on the government's role in preserving local wisdom and the contribution of local wisdom in poverty alleviation policies [13], [14]. Meanwhile, other studies only focus on customary structures in poverty alleviation [12]. As for complementing these studies, this research focuses on developing a conceptual model based on how the community utilizes social and cultural capital depending on the prevailing local wisdom. So this study aims to determine the conditions and models of poverty alleviation based on local wisdom of the indigenous people of Tenganan Pegringsingan. This is important because it can help the development of social science, especially in studying social capital, cultural capital, and poverty alleviation. This study can also complement and provide variations in poverty alleviation.

2 Method

The main focus of this research is to develop a poverty alleviation model based on local wisdom in the Tenganan Pegringsingan indigenous people. This study uses a qualitative approach with an ethnographic design to explore this. A qualitative approach was chosen because of ability to express a complete and detailed understanding of the background of the phenomenon or case being studied [15]. Meanwhile, the ethnographic design was chosen because of its ability to explore the behavior and problems faced by certain ethnicities, even certain ethnic and cultural patterns [16].

The location of this research is in the Tenganan Pegringsingan Traditional Village. This location was chosen because the Tenganan Indigenous people have complete local wisdom that covers all aspects of community life, including resource management. Local wisdom contained in the Awig-awig (Customary Law) has many articles that regulate the life of the people of Tenganan Village [17], [18]. Starting from land use and utilization of land products to children's education. This has been proven to protect the environment and sustainable food security, potentially reducing inequality and poverty.

Even the indigenous people of Tenganan Pegringsingan could accommodate and support refugee communities from remote areas of Karangasem Regency during the eruption of Mount Agung in 2012 [19], [20].

Primary data was collected through observation and in-depth interviews with the community and the traditional head of Tenganan Pegringsingan Village . Observation, is used to record and understand the situation in the field [21]. The type of observation that was carried out was non-participant observation in which researchers did not participate actively in the cultural activities carried out by the Tenganan Community. Observations were made on the condition of the community environment, the state of the house, how to meet the necessities of life, and how the community carried out cultural activities.

Interviews in this study were used to explore the data obtained from observation [21]. Interviews were conducted in an unstructured manner with 13 informants. The sources comprised two traditional leaders as supporting informants and eleven indigenous people as key informants in this study. Even though it was carried out in an unstructured manner, the interview guide was still used to direct the interviews to the research focus. Meanwhile, as a support for these data, secondary data collection is carried out through documentation.

Documentation is carried out from implementation evidence, scientific documents, and other important documents that can support the results of primary data collection. As for supporting the results of observations and providing a concrete picture of documents in the form of photographs of the effects of statements are used. Not only that, documents in the form of scientific works and data published by the local government are also used as secondary data.

Then the data collection results were analyzed using the Central Bureau of Statistics concept of poverty deepened utilizing the idea of poverty proposed by Robert Chambers [22]. The data in this study were analyzed using interactive model data analysis techniques developed by Miles & Huberman [23]. Data analysis using this model is carried out continuously, from collecting, reducing, and presenting data, to withdrawing verification and conclusions.

To check the validity of the data, this study used source triangulation and method triangulation. As for source triangulation, this research is not only based on primary data sources, but also on secondary data. In addition, various scientific articles with multiple sources are also used to discuss. Meanwhile, method triangulation was carried out using multiple data collection techniques, ranging from interviews, observation, and documentation.

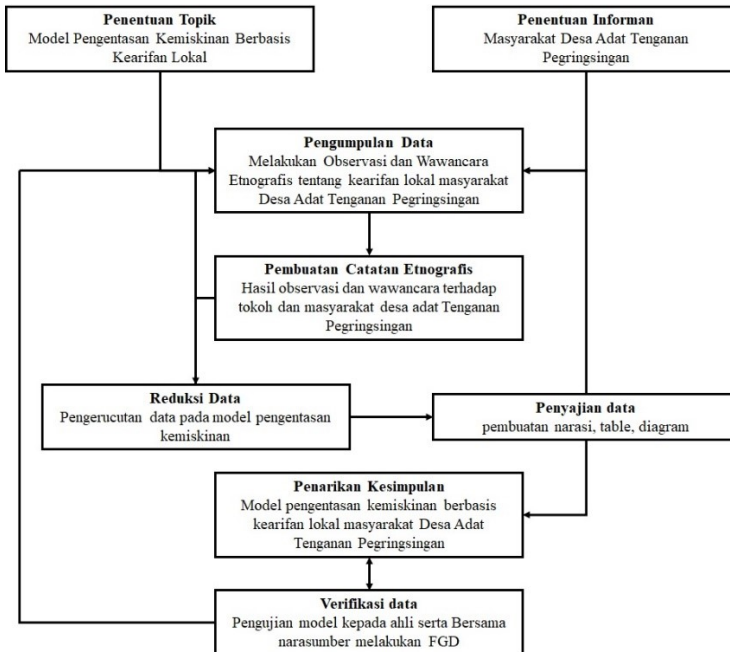


Fig. 1. Research diagram

3 Results and Discussion

3.1 Poverty Alleviation Conditions in Tenganan Pegringsingan

Poverty alleviation conditions in Tenganan Pegringsingan, in this case, is grouped based on the concept of poverty according to Chambers [22]. The idea of poverty is allegedly caused by several things, namely vulnerability, alienation, powerlessness, and dependency, for more details regarding the conditions of poverty alleviation in Tenganan Pegringsingan are as follows.

Vulnerability in discussing poverty leads to the possibility of individuals receiving shocks both externally and internally. One example of external exposure is the inability to recover from a disaster [24]. While internally, it can occur because of feelings of stress, intimidation, and inadequacy due to socioeconomic pressures [24]. As for the indigenous people of Tenganan Pegringsingan, the vulnerability in fulfilling basic life needs has been overcome through food rations and customary housing rights. In fact, for generations, the community has also been given customary land allotments for agricultural purposes. The same thing also applies to poverty alleviation in China, namely by providing land for farming to the community [25]. Although daily assistance income depends on involvement in usual social activities or institutions, customary rules apply to everyone regardless of social status. This aims to maintain order, identity, and assets

belonging to indigenous peoples [26]. This also proves that awareness of communal identity is the key to the strength of the Tenganan Pegringsingan community.

Vulnerabilities in the Tenganan Pegringsingan community are also overcome by the freedom to obtain sources of livelihood. Likewise, the arrangement of privately owned assets is still permitted by adat. This allows the community to avoid feelings of helplessness and intimidation as a form of internal vulnerability [24].

Powerlessness does not only occur due to social influences. Powerlessness can occur due to physical effects such as illness, disability, and even weakness due to age [27], [28]. The results of interviews and observations show that powerlessness due to age is one of the things that still exist in the Tenganan Pegringsingan traditional village community. Physical weakness due to age results in individuals being unable to participate in traditional activities, so they no longer receive rations for food needs. However, tourism activities in the Tenganan Pegringsingan Traditional Village have a positive influence by bringing in tourists to buy community handicrafts. The uniqueness of the Gringsing woven fabric provides a large income to the indigenous people of Tenganan. As for the results of the sale of these fabrics, income can reach 10 million / month. China does the same way in overcoming the problem of poverty caused by geographical and environmental factors [25]. This is due to the loss of community isolation from outside the customary village.

The loss of social isolation in the Tenganan Pegringsingan indigenous people is due to cultural tourism objects in the form of customary community activities. Traditional activities not carried out by all cultures invite many local and foreign tourists [29]. This makes economic and cultural turnover run fast. Not only that, seeing the potential of tourists to meet economic needs, tourism also increases community entrepreneurship awareness. This has proven to be effective in alleviating community poverty [30]. The results of observations and interviews show that the people of Tenganan Pegringsingan do not only sell Gringsing cloth as a cultural product of their people but also other fabrics such as Sasak weaving, Javanese batik, as well as masks and statues, which are widely sold in the market. This is one of the adaptations to the needs of tourists and meeting the community's economic conditions. Even so, the Tenganan Pegringsingan community, as an indigenous community, still has restrictions on relations with outsiders, such as marriage. The customary regulations state that ordinary men marry outside the tradition. However, they still have the right to own a place to live and cannot participate in activities anymore.

Meanwhile, according to custom, indigenous women who marry men outside the tradition will be considered dead. Thus, these women will not receive gifts from adat, whether food, shelter, or inheritance from their parents. This model is called an endogamous marriage, which aims to maintain the purity of offspring, strengthen kinship, and protect family assets [31]. Thus, in the case of Tenganan Pegringsingan, marriage with this model can protect village assets and increase collective awareness.

This reduced vulnerability, powerlessness, and isolation mean that the people of Tenganan Pegringsingan also do not have a dependence on other regions. As in labor problems in many countries [25], people are no longer dependent on other parties to utilize their young workforce. Tourism as a source of the community's economy, is used

as an absorber of labor and a place for youth to study to become workers [32]. So, young people are no longer confused in finding work.

The ability of the Tenganan community to overcome the causes of poverty is based on the community's compliance with applicable regulations. The two important things that form the basis are awareness of communal identity and resource management. A more precise explanation can be found in the following sub-discussions of the local wisdom-based poverty alleviation model of the indigenous people of Tenganan Pegringsingan.

3.2 Poverty Alleviation Based on Local Wisdom

This poverty alleviation model was developed based on the Traditional Village Law (*awig-awig*) adopted by the Tenganan Pegringsingan Indigenous People. Two things are the main things to increase the welfare of the indigenous people of Tenganan Pegringsingan: the collective awareness of the community and the management of resources. Collective awareness is also central to the Nyamabraya values-based poverty alleviation model [12]. Also, communal understanding will bring up philanthropists who can help alleviate poverty [33]. Meanwhile, managing resources sustainably is also crucial in poverty alleviation programs [34], [35].

Communal awareness can be interpreted as awareness to have a sense of togetherness. In some sense, communal awareness is more towards awareness of shared ownership. Communal awareness in this case is not like the utopian ideals of international communism which abolish private property [36], but rather the awareness to respect shared assets, namely collective identity. This is because in practice, ownership of personal assets is still customary. Collective awareness in the local wisdom of the Tenganan Pegringsingan community is described from the awareness of identity as the Tenganan community. With this awareness, people consciously learn to weave and carry out traditional activities that can maintain economic stability. Not only that, communal awareness also has the effect of obeying customary rules so that the management of natural resources, significantly regulated in *adat*, can provide benefits to the community.

With the arrangement of resources with collective awareness in society, feelings of identity ownership, social moral responsibility, and measurable use of resources will be formed. The social identity that is born from collective awareness has proven to be beneficial for the survival of the community. The most important of these benefits is the fulfillment of the basic needs of indigenous people. The results of the interviews also show that the people of Tenganan Pegringsingan will choose to return to the Traditional Village and become customary officials, even though they have become financially secure overseas. This is because social identity as a collective identity has the effect of a sense of belonging to its members [37]. Because there is a shared awareness of identity as the people of Tenganan Pegringsingan, social and moral responsibility arises due to applicable customary regulations. Thus, the use of resources provided by *adat* is carried out based on standard provisions (measurable freedom). The use of free resources measured in the local wisdom of the Tenganan indigenous people can be seen

from the freedom of indigenous peoples to utilize the customary land they own. Measuring use will be born from collective awareness that the land may not be sold because it will be passed on to their children and grandchildren or returned to adat for customary purposes.

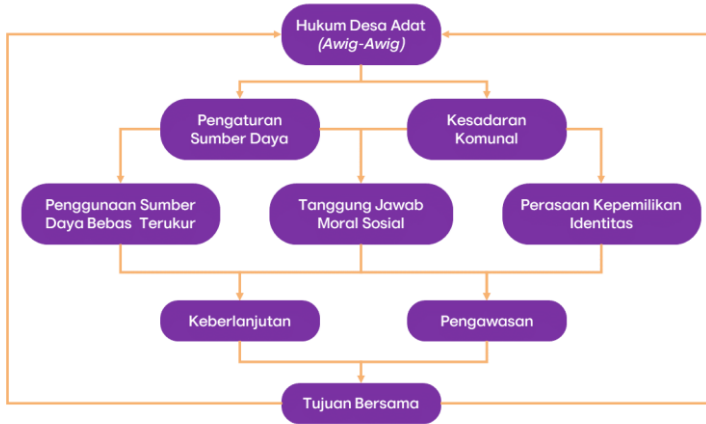


Fig. 2. Poverty Alleviation Model Based on Local Wisdom of the Community of Tenganan Pegringsingan -Bali

Two critical points result from this combination: supervision and sustainability. There is a sense of ownership of identity for the residents of Tenganan Pegringsingan, triggering mutual guarding and monitoring for common goals based on the principle of kinship [37]. Supervision does not mean providing limits for society to develop but maintaining order. This regularity is not only because of control but also because of a sense of social and moral responsibility. Therefore, social identity will be kept and able to maintain the sustainability of society. Sustainability, in this case, is not only related to continuing to have an identity as the people of Tenganan Pegringsingan, but also related to the continued existence of resources that will support the life of the people of Tenganan Pegringsingan.

Based on the discussion above, it can be concluded that several essential points in the poverty alleviation model are based on local wisdom in the Tenganan Peringsingan community. These points are customary law as the central axis, collective awareness and resource management as derivatives of customary law, feelings of identity ownership, social responsibility, and measurable use of free resources, followed by supervision and sustainability to achieve common goals. As for the implementation, the strategy is developing a production-consumption system based on ownership and control [9].

Conclusion

Based on the discussion above, it can be concluded that poverty alleviation conditions in the Tenganan Pegringsingan community have been proven to be facilitated by customary rules and local wisdom of the Tenganan Pegringsingan indigenous people. The causes of poverty in the form of vulnerability, powerlessness, isolation, and dependency have been resolved by the people of Tenganan Pegringsingan. Collective awareness and resource management are essential in overcoming poverty in Tenganan.

Pegringsingan Traditional Village is also based on applicable customary law. The ability of customary law to provide collective awareness and regulate the use of resources creates several new forms of derivatives, namely feelings of identity ownership, social and moral responsibility, and measurable free use of resources. Thus, continuous supervision is designed to achieve common goals.

Seeing the limitations of research that only uncovers and develops models at the trim group level, future research needs to create a universal model. Also, seeing the effectiveness of the poverty alleviation model in this small group, further analysis can be designed so that it can be used nationally, especially in urban communities.

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