

THE CONTINUITY OF SOCIAL AND ECONOMIC ACTIVITIES DURING THE COVID-19 PANDEMIC IN SIDOARJO VILLAGE, BENGKULU PROVINCE

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Abstract

The Covid-19 pandemic has led the Government of Indonesia to implement health protocols. Although it can have a serious impact on the sustainability of social and economic activities. This research examines the impact of implementing health protocols on the sustainability of social and economic activities in society. This research was conducted in Sidorejo Village, Pondok Kelapa District, Central Bengkulu Regency, Bengkulu Province. This research employs a qualitative descriptive approach. The data was collected through observation and interviews of 15 informants. The results revealed that the implementation of health protocols did not significantly affect the sustainability of social and economic activities. The efforts made by the community in meeting their basic needs are saving expenses, utilizing the yard to grow vegetables, and using sparingly funds and basic goods from the government.

Keywords: *Impact of pandemic; Social and Economy activities; Health Protocol*

Abstrak

Pandemi covid-19 telah membuat Pemerintah Indonesia menerapkan protokol kesehatan, meskipun bisa berdampak pada keberlangsungan kegiatan-kegiatan sosial dan ekonomi. Penelitian ini bermaksud untuk mengkaji dampak penerapan protokol kesehatan terhadap keberlangsungan kegiatan sosial dan ekonomi di masyarakat. Penelitian ini dilakukan di Desa Sidorejo, Kecamatan Pondok Kelapa, Kabupaten Bengkulu Tengah, Provinsi Bengkulu dengan menggunakan pendekatan deskriptif kualitatif. Data dikumpulkan dengan pengamatan dan wawancara terhadap 15 orang informan. Hasil penelitian mengungkapkan bahwa penerapan protokol kesehatan tidak terlalu mempengaruhi keberlangsungan kegiatan sosial dan ekonomi. Upaya yang dilakukan masyarakat dalam mencukupi kebutuhan-kebutuhan dasarnya adalah menghemat pengeluaran, mendayagunakan pekarangan untuk menanam sayur-sayuran, dan menggunakan secara hemat bantuan dana serta barang-barang kebutuhan pokok dari pemerintah.

Kata Kunci: *Dampak pandemi; Aktivitas sosial ekonomi; Protokol kesehatan*

A. INTRODUCTION

Since the end of 2019, the world has been hit by a pandemic of a deadly disease caused by the corona virus. The virus that attacks the human respiratory system enters through the eyes, nose and mouth so that sufferers have difficulty breathing which can eventually lead to death. This virus spreads through droplets released by the patient's nose and mouth and then inhaled by other people even this disease can be transmitted through shaking hands or coming into contact with people who are positive for covid-19. This disease started in the city of Wuhan in China and then spread throughout the world, including to Indonesia. Since it emerged in 2019, this disease known as covid-19, which stands for corona virus disease 2019.

Referring to data reported by Worldometers, until mid-September 2020 the number of confirmed positive covid-19 victims worldwide had reached more than 29.4 million cases (Bramasta 2020). Of these, 931,927 people died. Quoting data reported by the Covid-19 Handling Task Force, until early September 2020 there were 200,035 people in Indonesia who were confirmed positive for covid-19 (Azzam 2020). Of these, amount of 8,230 people died.

To prevent the spread of covid-19, the Indonesian government has issued various policies, including making health protocol provisions that all parties must comply with. This policy is implemented, among others, through socializing the use of masks, maintaining physical distance (avoiding crowds), and always washing hands with soap using clean running water. Then the government imposed a work from home period and half-day office working hours for state civil servants, as well as an obligation to study from home for school children. In addition, the Government of Indonesia has also issued a regulation regarding PSBB (*Pembatasan Sosial Berskala Besar*, or Large-Scale Social Restrictions) as outlined in the Regulation of the Minister of Health of the Republic of Indonesia Number 9 of 2020 (Kemenkes 2020). This regulation is strictly enforced in almost all regions in Indonesia, especially in large cities which are densely populated. Even in the Special Capital Region of Jakarta, the PSBB regulations are not only enforced but lock-down (total closure). Lately,

the government implements a policy on PPKM (*Pemberlakuan Pembatasan Kegiatan Masyarakat*, or Enforcement of Limitation on Community Activities) which has disturbed social and economic activities.

In implementing the regulations, the government controls organizing events causing crowds. Crowd events are strictly monitored by security forces and if the event is carried out, people involved must obey health protocols. In the big cities such as Jakarta, as Yunus and Rezki (2020) noted, the lock-down policy was implemented by closing several road accesses within a certain time and limiting the number and operating hours of public transportation with the aim of restricting the activity of people leaving their homes. Thus, the covid-19 pandemic has had an impact on the continuity of community activities including face-to-face social interactions with justification to prevent the spread of the disease. Referring to Durkheim's theory, Mishra and Rath (2020) argued that decreasing interaction can reduce social solidarity. Nevertheless by occurring covid-19 pandemic, social solidarity in the form of mechanic solidarity was strengthened (Kumar 2021).

Furthermore, the covid-19 pandemic and the implementation of health protocols also affected economic activities. The Organization for Economic Co-operation and Development (OECD) noted that the covid-19 pandemic has caused production activities to stop in many countries, decreased levels of public consumption, loss of consumer confidence, and uncertainty in the stock market sector (OECD 2020). Likewise, the World Bank predicted that the covid-19 pandemic will result in nearly 25 million people in East Asia and the Pacific falling into poverty and around 70 to 120 million people worldwide living in extreme poverty (CNN Indonesia 2020).

In Indonesia, the spread of covid-19 has resulted in a decline in people's incomes and an increase in the number of unemployed, especially among people who depend on the private sector for their livelihoods so that the poverty rate has also increased. Hanoatubun (2020) argued that the negative impact of covid-19 in the economic sector in Indonesia includes massive layoffs. A total of more than 1.5 million private workers (laborers) in Indonesia have been terminated in 2020. Then, as stated by Mas'udi and Winanti (2020),

the government appealed to citizens to stay at home in fact resulted in the limitation of business activities which was potentially reducing income.

Referring to data from the Central Statistics Agency, the poverty rate in Indonesia in March 2020 had reached 26.42 million people or an increase of 1.28 million people from the situation in March 2019 (Thomas 2020). This figure indicates that the covid-19 pandemic has resulted in a significant increase in the number of poor people. It indicates that covid-19 has had a negative impact on the Indonesian economy, which is marked by, among other things, a decline in the level of consumption and purchasing power of the people, decreased company performance, threats to the banking and financial sectors, and the sustainability of micro, small and medium enterprises. From another research, the covid-19 pandemic has caused many workers to lose their jobs so that their income is reduced or even not earning at all (Pakpahan 2020). This situation ultimately affects the level of consumption and purchasing power of the community, especially for informal workers and daily workers. Furthermore, Pakpahan stated that the covid-19 pandemic had made community members very careful in managing family finances considering that there was no certainty regarding the end time of this pandemic. As a result, people's purchasing power for consumer goods decreases, which in turn reduces the income of both producers and sellers. On a larger scale, said Pakpahan, the covid-19 pandemic had negative impacts on the performance of companies engaged in the trade, transportation and tourism sectors.

The implementation of the work from home policy has also resulted in a decline in the performance of the companies stated above so that they terminate their employment, and some companies even go bankrupt and eventually close their businesses. Thus there are indications that the covid-19 pandemic in Indonesia was not only affected big companies, but also poor families. Such a phenomenon was above also occurred in Sidorejo Village whose majority of its people work as small-scale famers and construction workers. This study examines the impact of implementing health protocols on the continuity of social and economic activities in the village, and identifies the

efforts made by poor families in the village to meet their basic needs during the covid-19 pandemic.

The covid-19 pandemic has resulted on various consequences, both beneficial and detrimental to human life. Since the disease can cause death, the Indonesian government from central to regional level has been implementing a health protocol policy for the prevention of covid-19 transmission, including the implementation of social distancing or more precisely physical distancing. This policy is strictly applied in almost all regions of the country, especially in big cities which are densely populated. For people who do not comply with these rules in public places, they were given sanctions, either social sanctions such as sweeping the streets or financial sanctions in the form of fines.

The implementation of social distancing policy during covid-19 pandemic can decrease interaction among people, which eventually weakens social solidarity. Whereas, Hechter in Mishra and Rath (2020) argued that social solidarity is essential to unite people based on “normative obligations that facilitate collective action and social order”.

As Durkheim argued in Ritzer (2012) social solidarity plays an important role in uniting community since its members have a sense of belonging to the community. Durkheim furthermore categorized social solidarity into two types, namely mechanic solidarity and organic solidarity. In a simple traditional community – such as in rural areas – people tend to practice mechanic solidarity whereas organic solidarity marks modern lives. The community marked by mechanic solidarity is united because all of its members are generalist. Its bounding is caused by the fact that all people are involved in the similar activities and similar responsibilities. Since this research was conducted in a rural area whose population is mainly transmigrated from Java since early 1970s, the mechanic solidarity is still been strongly practicing by local people, including in performing social-economic activities.

The implementation of the health protocol policy to some extent can increase the productivity of the people's economy, including the emergence of makers and sellers of masks and personal protective equipment. On the other

hand, this policy has caused factory workers, shop workers, construction workers, motorcycle taxi drivers, and food stall owners to lose their jobs and income so that the unemployment rate in Indonesia has increased.

Referring to data from the Central Statistics Agency, the poverty rate in Indonesia in March 2020 had reached 26.42 million people or an increase of 1.28 million people from the situation in March 2019 (Thomas 2020). This figure indicates that covid-19 pandemic has resulted in a significant increase in the number of poor people in Indonesia. Although on the one hand the outbreak of the covid-19 provided an opportunity for the emergence of new economic ventures, on the other hand it has been proven to make many people poor because they lost their jobs and income.

People in rural areas of Indonesia usually interact with other members of the community. The form of this social interaction includes helping out or mutual cooperation when a member of the community has a celebration. With the covid-19 pandemic, the government has issued an appeal even in several places to prohibit people who hold celebrations, especially weddings and crowd events that invite crowds to prevent the spread of the disease. The implementation of crowds is strictly controlled by the security forces and if it is carried out, it must follow health protocols. Thus covid-19 has had an impact on social activities in various regions in Indonesia.

Since the spread out of covid-19 in early 2020, economic activities carried out by several members of the community – especially poor families who depend on their livelihoods from the private sector or micro, small and medium economic enterprises – have experienced significant obstacles. Thus, the covid-19 pandemic and government policies in preventing the transmission of covid-19 apart from having an impact on social activities also disrupted the sustainability of economic activity.

Referring to a study conducted by the Ministry of Finance of the Republic of Indonesia, covid-19 has had a negative impact on the Indonesian economy, marked by, among other things, a decline in the level of consumption and purchasing power of the people (Santoso 2020). Likewise, Pakpahan (2020) also stated that covid-19 has caused many workers to lose their jobs so

that their income was decreased or even not earning at all. This situation ultimately affects the level of consumption and purchasing power of the community, especially for informal workers and daily workers. Furthermore, Pakpahan also noted that covid-19 had made community members very careful in managing family finances considering that there was no certainty regarding the end time of this pandemic. As a result, people's purchasing power for consumer goods decreases, which in turn reduces the income of both producers and sellers. Thus there are some indications that the impact of covid-19 is felt more by poor families compared to non-poor families.

Different from studies conducted by both Santoso and Pakpahan discussed above, this research argues that the covid-19 pandemic does not seriously affect economic activities of people – even poor families – in Sidorejo Village. Likewise, social activities might be run by the local community though health protocol was strictly implemented. Thus, besides focusing on the economic aspect, this research also discusses the impact of covid-19 on the social aspect by analyzing primary data collecting from the research location at a village level. One of the reasons made social activities difficult to stop is the existence of social solidarity among the rural people.

B. METHODOLOGY

As mentioned in the abstract, this research was conducted in Sidorejo Village, Pondok Kelapa Sub-District, Central Bengkulu District, Bengkulu Province. The reason is that almost all of head of households in this village work as small-scale farmers as well as free-lance construction workers whose income is nearly enough for living but the social-economic activities were still performed during the covid-19 pandemic as if the people and households did not seriously affected by the government restriction on the PSBB and PPKM policies. The fieldwork was carried out from August to October 2020 when the number of covid-19 cases in Indonesia was still high and the government was strictly controlling health protocol.

This research applied qualitative descriptive approach. The data in this study is presented in a narrative form to describe the impact of the covid-19

pandemic along with the implementation of policies related to the prevention of covid-19 transmission on the social and economic activities of community especially poor families in Sidorejo Village and the efforts they make to meet their family needs for life. The informants of this study were selected using purposive sampling technique, namely those who can provide valid and reliable information. There were 15 people interviewed in this research, consisted of the head of village, the secretary of village, the head of village consultative body, the treasure of village consultative body, two people of community leaders, a member of village-owned enterprise supervisory team, two people of village-owned enterprise committee members, and six people of head poor households. These people has provided adequate information regarding the data needed, so that no more informant was necessarily added.

The data in this study were collected using non-participant observation methods and in-depth interviews. In making observations, the researcher went directly to the research location to see the economic condition of the community in Sidorejo Village. Then in-depth interviews were carried out by means of dialogue with informants to obtain data related to the impact of the policy to prevent the transmission of the covid-19 pandemic on social and economic activities in the village concerned. In conducting interviews, researchers checked the validity of the informants' answers by comparing the information provided by village officials, community leaders, and heads of poor families in order to obtain valid data. Furthermore, the data collected from the results of observations and interviews as described above were analyzed using qualitative descriptive techniques. The data analysis process consists of data reduction, categorization, and comparison of all informants' answers and information.

C. RESULT AND DISCUSSION

The results of data analysis in this study are presented in four sections. The first is to describe the geographical conditions of Sidorejo Village and the backgrounds of its community members. Then it was continued by narrating the social activities carried out by the residents of Sidorejo Village before and

during the covid-19 pandemic. The next section presents research data related to the economic activities especially the occupation of the people of Sidorejo Village who are affected by the implementation of health protocols during the covid-19 pandemic, and finally describes the efforts made by poor families to meet their family needs.

1. Sidorejo Village and Community Background

Based on the data obtained from official village document titled Profil Desa Sidorejo (2018), it can be described that Sidorejo Village has an area of 1,147 square kilometers, and is administratively divided into 12 RT (*Rukun Tetangga*, or neighborhoods) which are covered into five hamlets (*Dusun*). Geographically, this village is located about eight kilometers from the capital of Pondok Kelapa Sub-District and approximately 35 kilometers from the capital of Central Bengkulu District. Then the distance from Sidorejo Village to the capital city of Bengkulu Province is only 20 kilometers with environmental road infrastructure facilities around the village already using hot-mix asphalt which is very good and smooth so that this village is not a remote area even though about a third of its area still consists of rubber and oil palm plantations as well as a few rice fields and swamps. The condition of road infrastructure facilities that are already good and the geographical position not far from the provincial capital have made it easier for local villagers to earn a living in Bengkulu City so that their economic life is not too worrying, even there are almost no families classified as very poor in this village.

As narrated by the head of Sidorejo Village and community leaders during the fieldwork, the majority of residents of this village are Javanese. This village is a transmigration settlement where most of its people come from East Java, Central Java and West Java during the New Order government in the 1970s. Apart from being inhabited by transmigration community members, Sidorejo Village is also used as a settlement for residents who come from outside the village but are still within the territory of Bengkulu Province. They are generally of the Serawai tribe who came to this village in the 1980s from Talo Sub-District, which at that time was part of the administrative area of

South Bengkulu Regency. The residents of this latter community occupy the last hamlet which they call Dusun Talang Selatan because all residents of the community come from the South Bengkulu area. Therefore, the ethnicity of the inhabitants of this village is a mixture of native Bengkulu residents and immigrants from Java.

Furthermore, Profil Desa Sidorejo (2018) noted that the population of this village is 1,679 people with 530 families. Categorized by gender, the population of Sidorejo Village consists of 858 people or 51.1% male and 821 or 48.9% female. The majority of the population in this village is Muslim, namely 1,596 people or 98.1% while 30 people or 1.9% are Christians. In terms of their livelihoods, 67.4% or as many as 627 people of the 930 workforce of the people of Sidorejo Village work as farmers. They generally own rice fields and some have rubber or oil palm plantations, although they are not very large. Some of them own agricultural land because of the government giving through the transmigration program which is then passed on to their future generations. Then the population who worked as construction workers was 180 people or 19.3%. Thus 86.7% of the workforces in Sidorejo Village are farmers and construction workers, while the rest work in other sectors. On average, the population of this village still has a low level of education (primary school/*madrasah ibtidaiyah* equivalent), especially the previous generations, namely as many as 648 people or 39.8% and 522 or 32.1% of the population has a high school education, while the rest are educated up to university. Based on the two indicators above, it can be concluded that the economic level of the villagers is generally still low.

2. Social Activities of Community Members During the Covid-19 Pandemic

As social beings, the people of Sidorejo Village are involved in many community activities. Based on interviews with the village head and community leaders, information was obtained that the social activities commonly carried out by the people of Sidorejo Village include voluntary work in cleaning the surrounding settlement, recitation (*yasinan* and *tahlilan*), wedding parties or celebrations, social gathering, *posyandu* (*pos pelayanan*

terpadu, or integrated service post) activities, and youth activities of the Youth Organization. At the beginning of the spread of the covid-19 pandemic - namely from March to June 2020 - all community activities in this village had stopped, but since July 2020 some of these community activities have gradually begun to take place back to normal.

Even though there is a restriction in conducting social activities, it does not mean that social relations between community members were stopped. During the spread out of the covid-19 disease, people in this village - especially adult men and youths living in RT 1 - immediately stimulated together to participate in mutual assistance activities to clean up the surroundings and spray disinfectant. Then, even though there was an appeal from the government for everyone to apply restrictions on direct social interaction (face-to-face or physical contact), that does not mean that communication between community members has stopped. The residents of Sidorejo Village already have a whatsapp group called "Village Information Center" as a medium of communication. Regarding the covid-19 pandemic, this whatsapp application by local villagers and devices is used as a media for socialization in implementing the rules for preventing the transmission of covid-19. In addition to socialization, local village officials and youth also visited community homes to deliver circular and distribute soap and sanitizers to prevent the spread of covid-19. Thus it can be said that the rules for always maintaining distance (social or physical distancing) do not have a significant effect on the continuity of mutual cooperation activities in Sidorejo Village.

Other social activities that are usually carried out by residents of Sidorejo Village are recitation, including *yasinan* and *tahlilan* activities. Before the covid-19 pandemic, residents of this village regularly held recitation activities at the mosque. Within RT 1, for example, there are groups of *yasinan* women and *tahlilan* groups of fathers. During the covid-19 emergency response period, the recitation activities were stopped. Then starting September 2020 this activity began to be encouraged again. Even though the *yasinan* and *tahlilan* activities were stopped, if a member of the community dies, those rituals are still held even though only a few close neighbors are

attending by adhering to health protocols. If a member of the Javanese ethnic group dies, *takziah (melayat)* activities by reading Al Qur'an (*yasinan* and *tahlilan*) are still carried out from the first night to the seventh night. The majority of community members who are Muslim in this village carry out rituals related to the commemoration (*slametan*) of death people as practiced by the followers of the *Nahdatul Ulama* from generation to generation. They do *yasinan* and *tahlilan* event continuously on the fortieth night, the hundredth night, the night of one year, and the last is the thousandth night. Thus, the covid-19 pandemic did not completely stop activities related to death rituals even though the recitation activities in mosques had been stopped.

Apart from activities related to death rituals, other social activities that are still carried out by the people of Sidorejo Village are wedding celebrations. Even though this kind of event from March to June 2020 was briefly limited, starting September 2020 it has been going back to normal by adhering to health protocols. Community members who attended the invitation to the wedding party wore mask, the organizer of the celebration also provided a means of washing hands. In addition, they were not shaking hands and were trying to maintain physical distance. Another effort made by the community of Sidorejo Village in obeying health protocols in conducting a wedding party is limiting the number of invited guests to ensure the health condition of all people.

Next, the *arisan* (social gathering) is also a form of social activity in Sidorejo Village with the aim of strengthening kinship between participants. Based on interviews with local village officials and members of the BPD (*Badan Perwakilan Desa*, or Village Consultative Body), it is reported that there is an *arisan* group in this village whose participants are village officials and members of the BPD. Likewise among community members, some of them have family *arisan* groups. In addition to several *arisan* groups, there is also the Karya Mandiri Cooperative which was established by community members at the initiative of its members without intervention from the village government. Then there are also *jarpuk (jaringan perempuan usaha kecil, or small business women's network)* cooperatives named the Jarpuk Seroja and

the Jarpuk Sedap Malam. The two *jarpuk* cooperatives have special members for mothers (village women) with savings and loan business activities. Each of these cooperatives has 20 members, with an obligatory fee of IDR 500,000.- per month. The activities of both *arisan* and *jarpuk* that gathered many people were suspended during the covid-19 pandemic. Yet, their activities are now starting to be normal even though everyone is still required to wear a mask in the meetings, maintain physical distancing, and frequently wash their hands with clean water and soap or sanitizer.

In Sidorejo Village, there is also *posyandu* that provides health checks for children under five years and elderly people. There is also *karang taruna* as a forum for the younger generation to organize, and five farmer groups whose main activities are to facilitate the availability of inputs (rice production facilities) for their members. The continuity of all these community activities is not affected by the rules for implementing the covid-19 health protocol even though it was temporarily suspended. On the other words, the obligation for people to obey health protocol did not affect social solidarity in Sidorejo Village.

3. The Continuity of Economic Activities of Poor Families

The majority of the residents of Sidorejo Village work as farmers and construction workers. The number of people who depend on farming alone is 627 people or 67.4% of the 930 workforce. The farmers in this village generally own about two hectares of rice fields and plantations. The land is obtained from government grants through the Transmigration Program, although there are some community members who do not own land so they only become agricultural laborers or work outside the agricultural sector. People who do not own the agricultural land are because they or their parents have sold the land given by the government to other members of the community. One of the reasons they sell their agricultural land is because they are reluctant to cultivate the land. They prefer to be construction workers rather than working as farmers because they receive higher income, certainty and regularly every Saturday they receive. The buyers of agricultural land that

are sold are generally people who come from the land of Java to Sidorejo Village at their own expense following their families who have lived in this village for several years.

The people who depend on their livelihoods from agricultural products in this village are not only Javanese but also Serawai people. Based on an interview with a head of a production input farmer group in Sidorejo Village, it can be seen that since the covid-19 pandemic, coupled with the application of health protocols, has resulted in a slightly decreased farmer's income. The reason, among others, is that the rubber latex processing factory and palm oil processing factory in mid-2020 were temporarily closed due to the outbreak of covid-19 in Bengkulu, which made it difficult for rubber plant farmers and oil palm farmers to sell their garden products. The closure of the rubber latex processing plant and palm oil processing plant has triggered a decline in the price of rubber and palm oil in the market. Even today, one kilogram of rubber latex is only priced at IDR 7,000.- and the price of palm oil is IDR 1,400,000.- per kilogram, even though before the covid-19 pandemic the price was slightly higher. Likewise for farmers who grow chilies, the existence of transportation restrictions has made it difficult for them to market their crops so that in the end the chilies are sold at a cheap price rather than rotten. From this incident, it can be concluded that the implementation of health protocols to prevent the spread of covid-19 has slightly reduced farmers' income, even though it was only for a short time and did not cause the residents of Sidorejo Village who worked as farmers to fall into poverty.

In the official document named *Profil Desa Sidorejo (2018)* it was recorded that 19.3% of the workforce in the village worked as construction workers. In general, they earn a living in Bengkulu City, eitworking on government building projects or in private buildings owned by individuals. Some of them even earn a living until they leave Bengkulu Province, and return to the village after all their work projects are completed. Based on an interview with one of the members of the Sidorejo BUM-Des (*Badan Usaha Milik Desa*, or Village-Owned Enterprise) supervisory team whose main job is as a construction worker, an explanation was obtained that the outbreak of the

covid-19 pandemic and the application of health protocols did not significantly affect the decrease in income of construction workers because building project work was still keep going. Only a few construction workers in this village lost their jobs as a result of the construction project activities they were working on being temporarily suspended.

Then, based on separate interviews with the village head and the chairman of the BPD (*Badan Permusyawaratan Desa*, or Village Consultative Body) Sidorejo, it was obtained information that almost none of the community members in this village were classified as poor. According to them, a family is said to be poor if the walls of their house are made of ugly boards and the floor is still dirt. According to the admission of the local village head, currently there is no longer a single family in Sidorejo Village that meets these criteria, only families that are vulnerable to poverty. They are generally households whose head works as agricultural laborer or construction worker. Thus, the existence of the covid-19 pandemic along with the implementation of health protocols does not really affect the continuity of the economic activities of poor families in Sidorejo Village. Moreover, the government has allocated a very large budget for providing financial assistance especially for poor families so that they do not have difficulty fulfilling basic necessities of life.

There is an interesting phenomenon related to the impact of the covid-19 pandemic along with the application of health protocols to the sustainability of the economic activities of the community in Sidorejo Village. The covid-19 pandemic and the implementation of health protocols have proven to have little effect on the economic activities of community members in general or on the economic activities of poor families in particular, but instead have an effect on the business activities carried out by the local BUM-Des. It should be noted here that the main business activity carried out by BUM-Des is the rental of tents and chairs. With the implementation of health protocols as a result of the covid-19 pandemic, the number of celebration activities such as wedding parties carried out by community members has also decreased. As a result, not many people rent tents or chairs so that BUM-Des's

income from this business has decreased drastically by 50%, usually the net income from the tent and chair rental business can reach an average of IDR 10 million per year, in 2020 it only earns income. net of around Rp 5 million. This indicates that the covid-19 pandemic and the implementation of health protocols in Sidorejo Village have significantly affected economic business activities carried out by the local BUM-Des.

4. The Poor Family's Efforts to Meet Their Life's Needs

The livelihoods of poor families in Sidorejo Village are not too affected by the covid-19 pandemic and the health protocols that have been implemented, especially since there are almost no truly poor families in this village. In general, the families that are classified as poor (or more precisely near poor) in this village are still able to meet their basic needs in a decent way, even though they are modest. The fulfillment of basic needs includes food with balanced nutrition, proper clothing, a healthy and comfortable place to live, adequate formal education, health, as well as accessibility of transportation and communication facilities.

Based on the statement of the Village Head of Sidorejo, it can be stated that not a single member of the local village community, including poor families, is short of food. All households in the village are able to meet the food needs of their family members properly. Furthermore, the village head revealed that there was a poor, elderly person living alone in his house. To meet their food needs, the neighbor in turn provides food to the parents so they donot starve. Furthermore, from the results of an interview with one of the community leaders, it can be seen that in general the local villagers meet their food needs from their own rice fields and gardens. Their rice fields produce enough rice to be consumed by all family members so that the family has no difficulty in meeting their food needs. Then, to meet the needs of vegetables, generally local residents plant vegetables such as eggplant, pumpkin, spinach, chilies, and tomatoes in their yard.

All households in Sidorejo Village are able to provide clothes properly. Likewise, each family has a house in a good condition, even though there are

several newly married couples who still live in the same house with their parents. Almost all of the original clapboard houses provided by the government through the Transmigration Program have been renovated to become larger, with walls and tiled floors. Then, if there is a young married couple, if they decide to stay in the village, they generally build their own house in the side yard of their parents' house which is still quite large. This situation indicates that the local villagers are generally able to meet their housing needs properly.

All residents of Sidorejo Village are currently able to meet basic needs of education because in this village there are adequate formal school facilities. The fact that the geographical location of this village is not too far from the capital city of Bengkulu Province has made its residents possible to access education to the highest level. Likewise, in fulfilling basic needs in the health aspect, this village has a *posyandu* that plays a role in monitoring the health of children under five years old (toddlers), pregnant women, and the elderly. In the capital of Pondok Kelapa Sub-District, there is also a community health center (*puskesmas*), and in the capital city of Bengkulu Province, which is only about 20 kilometers away, there are hospital facilities both managed by the private sector and government owned, making it easier for residents of Sidorejo Village to get health services.

From the observations it can be seen that almost all households in Sidorejo Village have adequate transportation facilities, one household has at least one or two motorbikes. There are several households that have one to two units of cars, and there are even households that have several units of trucks to transport their garden products. Likewise, in meeting the needs for communication facilities, almost all households, even every family member in this village, already have a means of communication in the form of a mobile phone, which on average already use Android technology. This shows that the standard of economic life and welfare of the people of Sidorejo Village has been good.

In general, households whose heads work in the agricultural sector or as construction workers are categorized as near poor families. Some of them

during the covid-19 pandemic experienced a slight decrease in income. The efforts they have made to make ends meet for their families are, among others, by reducing expenses and utilizing the yards around the house by planting vegetables to meet their food needs. For construction workers who have stopped working, they generally earn income by tapping rubber latex and harvesting oil palm in their neighbors' gardens, some even look for a job outside the province.

To anticipate the inability of community members to meet their basic needs during the covid-19 pandemic, the Indonesian central government launched several assistance programs. There are several government assistance programs that have been distributed to community members in Sidorejo Village, especially for poor families. Based on the results of interviews with the local village head, it was revealed that poor people in Sidorejo Village had received various financial and in-kind assistance through the BST (*Bantuan Sosial Tunai*, or Cash Social Assistance) Program, PKH (*Program Keluarga Harapan*, or Expected Family Program), BPNT (*Bantuan Pangan Non-Tunai*, or Non-Cash Food Assistance) which provided basic food assistance (nine staples) such as rice, sugar, cooking oil, and eggs. Then there was also cash assistance worth Rp200,000.- per head of family from the district government. In 2020, the village government also allocated 30% of village funds or Rp 244.8 million for cash assistance to 136 heads of poor (near poor) families. By receiving the various assistances from the government, the residents of Sidorejo Village - especially families classified as poor or near poor - have no difficulty meeting their basic needs in relation to the existence of rules to comply implementation of health protocols during the covid-19 pandemic. In fact, as the local village head joked, community members who received assistance related to the covid-19 hope that this pandemic will not pass soon.

D. CONCLUDING REMARKS

This study concludes that the spread out of the covid-19 pandemic lead to the implementation of government policies related to health protocols does not really affect the sustainability of social and economic activities in Sidorejo

Village. The residents of Sidorejo Village, who mostly work as farmers and construction workers, are generally able to survive and can fulfill their basic necessities of life properly even though their income has decreased slightly.

There are several efforts made by people of Sidorejo Village - especially poor or near poor families - in meeting their basic needs as a result of decreased income during the covid-19 pandemic. These efforts include saving expenses, utilizing the yard around the house by growing vegetables to meet food needs. Then for construction workers whose jobs are terminated, they try to make a living by becoming rubber tapping workers and/or oil palm harvesting workers in neighboring gardens. Some of them even went to migrate outside Bengkulu Province to look for work as construction workers. In addition, in order for community members - especially poor families - to fulfill their basic needs, the government has distributed funds through various aid programs. With various efforts as mentioned above, it is evident that the implementation of health protocols related to the covid-19 pandemic did not really affect the lives of the people of Sidorejo Village, including the sustainability of community and economic activities.

Based on the conclusion as stated above, this study suggests that the Indonesian Government continue providing assistance - both in the form of financial and basic necessities - to local villagers, especially poor families, so that they are able to fulfill their basic needs. Then all members of the village community concerned are advised to always comply with health protocols related to the covid-19 pandemic to prevent victims from the disease. Finally, this study recommends that poor people who receive government assistance do not always expect and depend on government assistance for their livelihoods.

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