Corona in *Pupuh Ginada Dasar*: A cultural response to crisis situations due to the Coronavirus pandemic

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Abstract. The Corona pandemic is further exacerbated by the climate change that is happening. This situation also affects the Balinese people. I found the *Pupuh Ginada Dasar* in the middle of the Coronavirus Pandemic. *Pupuh Ginada Dasar* can be understood as a new type of Balinese poetry that arises during seasonal changes in the coronavirus pandemic. The purpose of this research was to uncover the Corona in the *Pupuh Ginada Dasar*. The problems are 1.) What is the Corona in the *Pupuh Ginada Dasar*?; 2.) What is the meaning of Corona in the Presentation of *Pupuh Ginada Dasar*?. This research was completed with a qualitative method with the Emic approach. Observation techniques, interviews are used for primary data collection and literature study connected with secondary data search. All data were analyzed qualitatively with symbol theory and reception theory. The results showed that the form of Corona in the *Pupuh Ginada Dasar* figures could be understood in the form of words that are strung together as an expression of new creativity in presenting the *Pupuh Ginada Dasar*. Corona in *Pupuh Ginada Dasar* means a source of disaster, source of the financial crisis, source of life woes, motivation in finding new jobs, source of motivation in cultural revitalization, and source of motivation for the socialization of virus prevention during the Coronavirus Pandemic.

1. Introduction
As a Balinese song, *Pupuh Ginada* has the rhythm, stanza, and Balinese literature structure, which is classified as *Sekar Alit*. *Sekar Alit* is one Balinese song besides *Sekar Macepat*, *Kidung*, and *Sekar Agung* [1]. *Sekar Alit* has a sentence line sentence convention in the form of *Padalingsa* [2]. *Padalingsa* in *Pupuh Ginada* consists of a *Guru Wilangan* to set the number of syllables in one sentence line and *Guru Dingdong* for the rules of vowels at each end of a sentence line, and *Guru Gatra* to set the number of lines in one stanza [3].

In KBBI, it is mentioned that literary works with regular sentence lines based on rhythm, dimensions, rhymes, arrays, and stanzas can be said to be poetry [4]. Types of Balinese traditional literary works that have their rhythm, dimensions, rhymes, arrays, and strophes include *Mijil*, *Pucung*, *Mas Kumambang*, *Semarandhana*, *Durma*, *Pangkur*, *Sinom*, *Dandang*, *Ginada*, and *Ginanti* [5]. Therefore, *Pupuh Ginada* can be understood as traditional Balinese poetry that can be sung beautifully.

Entering the Coronavirus Pandemic, *Pupuh Ginada* was increasingly marginalized in the Balinese people's lives. The Coronavirus pandemic has impacted climate change, which looks different and makes many people afraid to go out of their homes. In the climate transition cycle during the Coronavirus, which looked scary to carry out cultural and social activities. It has resulted in Balinese cultural activities intensity, especially those accompanied by *Pupuh Ginada*, which has significantly...
decreased. A new Pupuh Ginada named Pupuh Ginada Dasar appeared in the crisis phenomenon, which contained text about Corona. So, the problems are 1.) What is the form of Corona in the Pupuh Ginada Dasar?; 2.) What is the Meaning of Corona in the Pupuh Ginada Dasar?.

2. Literature review
Geguritan Dharma Prawerti teaches about the morality and values of Hindu conveyed through Geguritan [6]. The comic is delivered with illustrations of animal and cartoon characters in a short story with electronic media connected to the internet network [7]. The audiovisual media was used by the teacher to explain the Pupuh Ginada [8]. Some geguritan texts are still described in the Language of the Old Javanese [9]. This literature study could be a barometer in knowing about ethnic culture [10].

3. Material and research methods
The research on the Pupuh Ginada Dasar was conducted in Klungkung, Bali because the appearance of the Pupuh Ginada Dasar there looked different than usual. The material object in this research is Pupuh Ginada Dasar. Formally, this research focuses on studying the Cultural Response to the Impact of the Corona Virus Pandemic.

This research was completed using a qualitative with the emic approach. This approach directs researchers to prioritize terminology, perceptions, or responses from informants in data analysis [11]. The primary data of this research is descriptive so that all primary data are in interviews and observations. Secondary data from this research have been summarized through literature studies on the coronavirus and Balinese cultural traditions. All data were analyzed qualitatively with symbol theory and reception theory.

4. Corona in the Pupuh Ginada Dasar
Culture can be a cause for a social response [12]. Mass appreciation can be conveyed through culture [13][14]. Ginada Dasar generally has a message accompanied by a phenomenon of disappointment and sadness [3]. The overall structure abstraction in which composition can consist of various aspects of components can be called forms [15][16][17][18]. Corona as a word in this poetic line from Pupuh Ginada strung together with viruses and the universe often reflects the phenomenon of crisis and the sadness of Balinese people on the impact of the Corona Virus Pandemic.

Cultural responses in the form of Pupuh Ginada Dasar against the Coronavirus Pandemic are manifested in new expressions of creativity, which result in the renewal of the structure of Pupuh Ginada. The abstraction of a whole structure whose arrangement can consist of various components can be called form. Corona, as a word in a poetic sentence from Pupuh Ginada, is connected with a virus, and the dry universe reflects the phenomenon of crisis and the form of sadness of local people in Bali regarding the impact of the Coronavirus Pandemic. As stated by PG in Pupuh Ginada Dasar, it is as follows.

"..Gumi Grubug, Gumi Grubug Buka Jani Sing Ada Yen Tuah Ulian Virus Coronane...Dijagate Sekala..".

Translated:
"..Earth Disasters, Earth Disasters Like Now There Is Nothing Other Than Corona Virus Cause ... in this Real World ..".

Based on the description in Pupuh Ginada Dasar above, it can be seen that the Coronavirus is seen as the cause of calamities in various parts of the world. Gumi Grubug and Ulian Virus Coronane point to various calamities that have harmed many people on earth due to the Corona Virus's rapid spread. The spread of the Corona Virus has resulted in casualties and crises in the lives of Balinese people. In Pupuh Ginada Dasar, the feeling of sadness of the Balinese people is expected to disappear soon after
the Balinese people's active efforts in overcoming the spread of the Coronavirus. This was stated by PG in *Pupuh Ginada Dasar*, saying as follows.

"...Inggil Dunogi Melarapang Antuk Pangerastiti Lan Usaha I Raga Sareng Sami Mawinan Kawentenan Grubug Ring Agung Sane Mewasta Virus Corona Puniki.. Prasida Yen Ical Musna Ring Jagat Sekala..".

Translated as:

"...Yes, I hope that by always being devoted and trying, we can all face this big calamity called the coronavirus ... and soon disappear from the real world dimension."

Through this explanation from *Pupuh Ginada Dasar*, it can be understood about the Balinese people's expectations about the destruction of the dangers of the Coronavirus. The Corona Virus' existence is seen as a big disaster on this earth, as mentioned in the *Grubug Ring Agung Sane Mewasta Corona Virus*. The Coronavirus pandemic is the cause of the Balinese's helplessness, fear, hopelessness, and unrest in responding to life's crises. WT stated this in *Pupuh Ginada Dasar*, which conveyed the following.

"Ngalih Gae Uber Virus.....Jagat Gering Corona Ngae...Kenkenang’ Be Medaya..".

Translated as:

"Looking for a job is haunted by a fear of the virus ... the pandemic coronavirus has made ... How can we be empowered...".

Based on the description in the *Pupuh Ginada Dasar* above, it can be seen about the fear, hopelessness, and anxiety of the Balinese during the Coronavirus Pandemic. *Ngalih Gae Uber Virus* and *Kenkenang’ Be Medaya* show the cause of the phenomenon of Balinese people's powerlessness in facing the crisis of life during the Coronavirus Pandemic. On the one hand, PG and WT have succeeded in conveying the Balinese people's aspirations towards the Coronavirus Pandemic through novelty in the form of *Pupuh Ginada*.

5. The meaning of corona in the *Pupuh Ginada Dasar*

The meaning is the relationship between language conventions by language users so that they can be understood [14][19]. The meaning can mean the speaker's intention, an understanding based on the way the symbol and the understanding that is built up due to the application of language in human groups' behavior. Thus, *Pupuh Ginada Dasar* can mean preserving Balinese culture because of this literary work throughout its structure. It is beautifully voiced using the Balinese language in conveying elements of Balinese culture, which can be useful for building understanding in education and the advanced stage of socialization in the enculturation of Balinese culture. Corona in *Pupuh Ginada Dasar* certainly gives a new nuance to the collection of oral literature in Balinese cultural traditions because it reflects the critical conditions during the Coronavirus Pandemic at the same time. It is interesting to note that Corona in *Pupuh Ginada Dasar* refers to disease. However, Corona in *Pupuh Ginada Dasar* is not the only representative of the disease. Corona's meaning in *Pupuh Ginada Dasar* can be a source of the plague, a source of economic crisis, a source of life misery, and a source of motivation in finding new jobs, revitalizing culture, and socializing virus prevention during the Coronavirus Pandemic.

5.1 Source of outbreak

Outbreaks were disastrous due to outbreaks of dangerous diseases and had a great potential to endanger the people in an area [20]. The meaning of calamity is contained in *Gering Agung* and *Gumi Grubug* in *Pupuh Ginada Dasar*. The catastrophe in *Gering Agung* and *Gumi Grubug* in *Pupuh Ginada Dasar* is closely related to the Coronavirus. As mentioned by PG in *Pupuh Ginada Dasar*:
“...Gumi Grubug, Gumi Grubug Buka Jani Sing Ada Yen Tuah Ulian Virus Coronane..”.

Translated:
"... World Disaster, World Disaster As It Is Now Nothing but Caused by the Corona Virus ..".

Gumi Grubug in Pupuh Ginada Dasar emphasizes events in various parts of the earth that have become social disasters. The incident related to Gumi Grubug points to the wide-scale adverse effects of the Corona Virus. Corona Virus is seen as a dangerous disease that everyone in various parts of the world must be aware of because it has resulted in many people's death in every country. The Balinese people experience many humans deaths due to the Corona Virus, so the Coronavirus Pandemic has also become a source of new outbreaks troubling in Balinese society. PG mentioned the Coronavirus pandemic as the cause of the outbreak in the society in the Pupuh Ginada Dasar:

“..Inggih Dumogi Mendarapang Antuk Pangerastiti Lan Usaha, I Raga Sareng Sami Mawinan Kwentenan Grubug Ring Agung Sane Mewasta Virus Corona..”.

Translated:
".. Even though we are hit by a big calamity from this coronavirus, yes, hopefully through prayer and effort it can pass soon ..".

Through the description of the above verse from Pupuh Ginada Dasar, it can be seen that the Corona Virus is seen as the cause of a big calamity where this big catastrophe was dangerous and became a plague for many people, including the Balinese. Grubug Ring Agung in Pupuh Ginada Dasar emphasized significant calamities, big disasters, and outbreaks due to the Coronavirus, which has threatened the Balinese people's peace. PG conveyed the crisis caused by the Coronavirus Pandemic in Balinese society in Pupuh Ginada Dasar:

“....Tiang Lakar Pejah Mati...Mati Tiang Kauber Gering Agungne Ne ...Jani..”.

Translated:
"... I will die soon ... I could die because of the threat of a big plague like this ...

Based on the exposure to the above verse of Pupuh Ginada Dasar, it can be seen about a state of crisis in Balinese society due to the Coronavirus Pandemic. The death of many people due to the Corona Virus is of great concern to the Balinese people. The phrase about the death of Kauber Gering Agungne's pole in Pupuh Ginada Dasar emphasizes the culture shock for Balinese people due to the Corona Virus as the source of the outbreak.

5.2 Sources of financial crisis

A crisis can be understood as an emergency event that leads to an unstable and dangerous situation both personally and socially [16][21]. Issues in debt repayment in the Pupuh Ginada Dasar were emphasized by PG through the text of Pupuh Ginada Dasar, the problem of debt payments borrowed from others is not possible to do during the Pandemic. In the structure of Pupuh Ginada Dasar, it is revealed that the phenomenon of Balinese financial problems amid the Coronavirus Pandemic is interpreted as a disaster that harms the economic value of assets. WT expressed this situation in Pupuh Ginada Dasar:

“....Kaling Nyidang Mayah Utang..”.

Translate :
".... Moreover, Can I Pay Debt ...

...
Based on the above verse from *Pupuh Ginada Dasar*, it can be seen that the phenomenon of Balinese people having difficulty in paying debt installments. Difficulty in paying debt repayments according to the agenda indicates a financial problem. *Kaling Nyidang Mayah Hutang* in *Pupuh Ginada Dasar* emphasized that debt repayment is a phenomenon of financial asset problems that cannot be resolved during the Coronavirus Pandemic. The problem in debt repayment in *Pupuh Ginada Dasar* was emphasized by PG, who revealed:

"...Yen Buka Kekene Panglibak Aad Jagate, Dikene-Kenene ..De Je Nganti ...Tiang Ngidang Mayah Utang Disisi...".

Translate:

".. If the World Continues Like This, Now .. Not Until .. I Can Pay Debts from Others ..".

Through the *Pupuh Ginada Dasar* verse above, it can be seen that the problem of repaying debts borrowed from other people was impossible during the Coronavirus Pandemic period. This indicates that there was a phenomenon of impossibility in Balinese society during the Coronavirus Pandemic regarding loan repayments or personal financial repayments. To respond to this emergency in terms of financial problems, the Balinese have seen a financial crisis. As mentioned by PG in *Pupuh Ginada Dasar*:

"..Ne Jani Ada Dot Keneh Tiange Lakar Ngadep Sampi, Sampi Tetamian Ipun I Pekak, Sakewala Ajin Sampine Jeg Joh Maglelebug Ulung-Ulung Maguyang ...Milih Sing Ada Saudagarne Tekah Kel Menakonang..".

Translate:

"... I intend to sell cows, grandfather's cows, and family inheritance in times of crisis. However, the cow owned by the family had to be sold very cheaply... because not a single merchant was interested in buying it...".

Based on the above verse from *Pupuh Ginada Dasar*, it can be seen about the phenomenon of loss of asset value in Balinese financial problems. Cows as a valuable asset in the big family inheritance are quickly exchanged to the market at a low financial value because no cow trader wants to buy cattle. The desire to immediately resolve the family's financial problems made the family-owned Cow try to be offered to every trader. However, many traders during the Coronavirus Pandemic Period seemed to have difficulty accepting Cows, so they had to sell them at low prices. This was conveyed by PG in *Pupuh Ginada Dasar* as follows:

"...Matur Dini, Ditu...Duh Dewa Ratu Agung, Liu Tepuk Tiang Dagangne Mecik Pelengan, Mapangenan Ditu...".

Translate:

".. offered here and there.. Ouch, I met many traders who were stressed and desperate ...".

Through the *Pupuh Ginada Dasar* above, it can be seen a phenomenon of Balinese people selling big family assets during the pandemic. As potential buyers, the traders seem to have difficulty accepting the cattle offered value as was generally before the Coronavirus Pandemic Period. *Dagangne Mecik Pelengan, Mapangenan* in *Pupuh Ginada Dasar* emphasizes the postponement and rejection attitude of traders towards cattle offers. The Coronavirus Pandemic’s impact on increased instability, which leads to decreased turnover has made many merchants stressed and resulted in rejection and difficulty in making decisions to purchase commodities outside of the main commodity. Through the merchant's rejection and long delays from the merchants, it was said that the cow owned by the family was sold very cheaply. This phenomenon reflects the loss of socio-cultural value of assets that is appropriate in overcoming the financial crisis caused by the Coronavirus Pandemic.
5.3 Sources of Misery Life
The misery of life is a pain that can add to the experience of discomfort, sadness, despair in routine, and even foster one's hatred of life [22]. As mentioned by PG in the Pupuh Ginada emphasized the culture shock as well as the intrusion of the burden of life due to the miseries of life that were felt to have increased during the Pandemic. The misery of life means that he is neither happy nor happy. The source of life's misery can be caused physically and mentally. Both the physical and mental aspects result in additional emotional discomfort, life suffering, hopelessness in trying to change one's destiny and deal with life's crises. The Coronavirus pandemic is seen as a source of misery and a life crisis. In Pupuh Ginada Dasar, WT stated:

“…Jagat Gering Corona Ngae Sengsara…”
Translate :
”... The worldwide Coronavirus has made life miserable ...

Based on the description of the raw verse of Pupuh Ginada above, it can be seen that the Coronavirus Pandemic is a source of misery in Balinese society. Jagat Gering Corona affirms the Coronavirus Pandemic’s existence, which is considered to have had negative consequences in various parts of the world. The negative aspect is because it results in the misery of life. Life's misery is a life problem that can become a burden to live and lead to life hopelessness when it cannot be handled. PG described this in the Pupuh Ginada Dasar:

“..Hidup Titianqe Puniki, ..Sing Ngidang Yen Titiang Lakar Nyalanang Hidup Yen Terus Buka Kekene..”.
Translate :
"... The state of my life during the Coronavirus Pandemic ... I cannot live it sustainably if things will stay like this ...

Based on the information in the above verse of Pupuh Ginada, it can be seen that the phenomenon of Balinese despair amidst the Coronavirus Pandemic. Sing Ngidang Titian and Terus Buka Kekene show culture shock in facing and responding to the dangers of the Coronavirus Pandemic sustainably. To respond to the impact of the Coronavirus Pandemic, Balinese people fast while staying at home. WT stated this in Pupuh Ginada Dasar:

“...Makente ye Negak Jumah..”.
Translate :
"... He reduced the proportion of eating and even fasted while staying at home .."

Through the description of the above verse by Pupuh Ginada, the Balinese people's efforts are addressing the dangerous aspects of the Coronavirus Pandemic. However, Balinese people have complained about dealing with the threat of danger from the Coronavirus Pandemic to be done continuously while at home. Fasting as a countermeasure for the Coronavirus Pandemic dangers is also considered not wholly free from the threat of the Coronavirus Pandemic when outside the home. The lingering fear of the Coronavirus Pandemic when outdoors is seen as unequal to efforts to reduce eating continuously to survive. PG expressed this situation in Pupuh Ginada Dasar:

“......Tiang Lakar.. Mati.. Kauber-Uber Gering Agungne Ne,, Mati Tiang Kauber Gering Agungne ...Jani..”.
Translate :
"... .I will die because I continue to be intimidated by this big plague .., I will die because I continue to be threatened by a big plague..At this moment ..".
Based on the explanation in the *Pupuh Ginada Dasar* verse above, it can be seen that about the Balinese people's fear of the dangerous threat of the *Coronavirus* Pandemic, which can result in death. *Mati Tiang Kauber Gering Agungne* conveyed a tense atmosphere and culture shock for the Balinese. Not to mention, the suffering of life is felt to have increased during the Coronavirus Pandemic period, finding additional problems in meeting primary needs. WT mentioned this in *Pupuh Ginada Dasar* as follows:

“….Daar Jani Enu Meretin Pisaga….”.

Translate :

"... Fulfilling the Meal Portion For Today's Neighbors ...”.

Through the description of the *Pupuh Ginada Dasar* verse, it can be seen about the phenomenon of Balinese people who are constrained in fulfilling the primary needs of life during the Coronavirus Pandemic. *Meretin Pisaga* means that meeting primary needs is often a hassle for others. Also, the misery of life is increasingly felt when meeting primary needs is still troublesome for families during the Coronavirus Pandemic. As stated by PG in *Pupuh Ginada Dasar*:

“…Kadirasa Lakar Daar Pianak, Yening Somah Tiange Dogen Nu Tiang Maidih-Idih Kapining Nyama Braya Dini…”.

Translate :

"... Moreover, it is given for primary needs in the form of food for one's biological children, for the needs of our wives, it is often a hassle for our siblings ..".

The misery of life is felt to be increasing in line with the frequent inconvenience of family and neighbors during the Coronavirus Pandemic to meet fundamental life needs. The phenomenon of life misery, among others, results in despair in the practice of life. As mentioned by PG in *Pupuh Ginada Dasar*, there is the despair of the Balinese people due to the increasing hardships of life during the Coronavirus Pandemic:

“….Buih Dewa Ratu Agung, ...Mekada Rasa Keweh Baan Tiange Lakar Nerusang Hidup Dini Buka Jani Yen Kekene Yen Paundukan Jagate...”.

Translate :

"... Ouch, .. It feels difficult for me to live a life like this if the world continues to be like this ..".

Through the series of *Pupuh Ginada Dasar* verses above, it can be understood that Balinese people object to the Coronavirus that is already worldwide. The Coronavirus pandemic is seen as a source of new life misery in Balinese society. Thus, the dangerous aspect of the Coronavirus Pandemic has resulted in the phenomenon of life despair for Balinese people amidst the increasing misery of life. *Keweh Baan Tiange Lakar Nerusang Hidup* continuously emphasized culture shock and intrusion of the burden of life due to the hardships of life that were felt to increase during the Coronavirus Pandemic.

5.4 Motivation Sources

Cultural values are a source of ethnic abstraction in behaving and responding to something [23]. Corona in the *Pupuh Ginada Dasar* is said to hurt the lives of Balinese. Corona in *Pupuh Ginada Dasar* is said to hurt the lives of Balinese people. Corona is viewed and perceived negatively by the Balinese because it is culturally harmful. However, Corona in *Pupuh Ginada Dasar* as a virus is said to have a positive contribution for Balinese people concerning finding new jobs, cultural revitalization, and being active in the socialization of Corona Virus prevention. Therefore, through the study of Corona in *Pupuh Ginada Dasar*, it can be understood that the Coronavirus Pandemic Phenomenon can
be a source of motivation for Balinese people. However, Corona in the *Pupuh Ginada Dasar* as a virus is said to have a positive contribution such as:

### 5.4.1 New job search.

Searching is a process of shifting to something that is needed [18][24]. Sustainability of the development process is needed to reduce the problem of poverty, hunger, illiteracy, and gender inequality [25]. Efforts to seek results to meet personal needs, resilience and resource development, and meet family welfare needs and general welfare needs can be made through work so that new jobs can mean new professions, new income, and new sectors for resilience and livelihood development. The practice of finding new jobs in the Coronavirus Pandemic is mentioned by PG in *Pupuh Ginada Dasar* as follows.

“…Makita Tiang Lakar Ngalih Sekaya Dadi Driver Sakewala Toh ...Kene ...Pariwisatane Manyungkling, Sepi, Sepi Sing Turis Celapat-Celapat Dini di Rurungne..”.

Translate :

"... I was planning to make money by becoming a driver, but it turns out that the tourism conditions are terrible, there are no tourists here now who seem to be traveling...".

Based on the informant's statement above, the Balinese people are trying to work as drivers for tourism activities during the Coronavirus Pandemic. However, Coronavirus Pandemic has had a destructive impact on tourism activities. The absence of tourists traveling during the Coronavirus Pandemic is a condition that makes it impossible to work only as a driver for tourism activities. On the other hand, the process of seeking additional income from new sectors continues. As mentioned by PG in *Pupuh Ginada Dasar* says.

“…Ne Jani ...Tiang Melalung Ne Kemu Ke Proyek.. Dot Tiang Kel Ngelamar Dadi Kuli Bangunan, ..Kuli Bangunane Ada Ditu di Proyek Sakewala Mandorne Sing Ngidang Ye Ngomong Apa-Apa.. Suba Maorahang Kel Sing Ngalih Buruh Buin..”.

Translate :

“….Now… I am without preparation to go to a construction project… There I want to work as a construction worker… Many workers are seen in the project, but the boss cannot accept my job application as a construction worker… he says he is no longer looking for laborers…”.

In the *Pupuh Ginada Dasar* stanza, it appears that the Infrastructure Planning and Development sector is still very prospective during the Coronavirus Pandemic. Infrastructure development is considered a perspective considering that the sustainable development process is still ongoing, and many workers are still working on infrastructure development during the Coronavirus Pandemic. The sustainability of the development process is needed to reduce poverty, hunger, illiteracy, and gender inequality. Since 2016, the development process oriented towards Millennium Development Goals (MDGs) has been sustainable because it has sided with energy security, protection of the poor, and recovery of damage to the natural environment [26]. Through the *Pupuh Ginada Dasar*, it can be understood that the pandemic has implications for reducing new employment opportunities in the process of sustainable development-oriented to Millennium Development Goals (MDGs).

### 5.4.2 Revitalize culture.

Cultural implications emphasize the indirect effect on response and social performance basis [26]. The Coronavirus pandemic has hurt the totality of cultural activities in society. However, in *Pupuh Ginada Dasar*, it is stated that Corona has resulted in efforts to strengthen culture, as is the importance of the meaning of *Bhakti* and the role of *Guru Wisesa* in Balinese culture. Strengthening culture requires a culture that is undergoing degradation or deterioration. Cultural Revitalization is an effort to strengthen culture or revitalize culture from adversity or degradation. The
revitalization of Balinese culture in connection with the teaching of Guru Wisesa according to PG in Pupuh Ginada Dasar.

“Ngiring sareng-sareng setata mengerastiti bakti sampunang nyantos lali mangerastiti bakti nunas kerahayunan mogi-mogi majeng ring ida sang hyang sangkan paraning dumadi...Ngiring Sareng-Sareng...Ngemargiang Sapa Titah Sang Maraga Guru Wisesa..”

Translate :

"... come together, do not forget to be devoted, devoted to salvation and may God be pleased ... let us be together ... carry out and obey the orders of the Guru Wisesa ..".

Based on the informant's statement above, it can be seen about the increasing trust of Balinese people to obey the suggestions and orders of the Guru Wisesa. In Balinese Culture, Guru Wisesa is known as the life guide of governance [27]. The Indonesian government is having a relationship in the process of determining the sustainability of Balinese life and culture. Ngiring Sareng-Sareng Ngerastiti Bhakti, Ngemargiang Titah Sang Guru Wisesa showed his efforts to foster, strengthen relations with the Government in Indonesia and served their respective obligations as mandated in Balinese cultural wisdom. Efforts to strengthen relations with the government which the Balinese welcome positively by staying at home are mentioned in Pupuh Ginada Dasar. As PG in Pupuh Ginada Dasar says as follows.

“...Ne Jani ...Keneh Titiange Lakar Ngoyong Dijumah Ngugu Pangandikan Titah Sang Guru Wisesa ...Sakewala ...Apa Ye Lakar Baang Tiang Pianak Somah Tiange Yen Tiang Sing Megae..”

Translate :

"... From now on ... I want to stay at home and believe in the orders of the Guru Wisesa ... However ... What will I be able to give to my wife and son if I do not work ...".

Through the information from the informant above, it can be seen that during the Coronavirus Pandemic, Balinese trust in the government was strengthened by showing efforts to stay at home and comply with Corona Virus prevention regulations. Reflections on the increasing trust of Balinese people in government regulations to stay at home to prevent the Corona Virus in Pupuh Ginada Dasar, among others have an impact on new economic problems for families. Apa Ye Lakar Baang, Yen Tiang Sing Megae in Pupuh Ginada Dasar conveyed Balinese complaints about the problem of family obligations that are very difficult to fulfill amid the desire of Balinese people to comply with local government policies in Indonesia to stay at home during the Coronavirus Pandemic.

5.4.3 Motivation for coronavirus prevention socialization. Socialization is an effort to introduce something socially [28]. The socialization of Coronavirus prevention is deemed necessary considering the impact of the Corona Virus, which is dangerous and deadly. Coronavirus Prevention can be done by always keeping a distance from others, staying at home, covering the nose and mouth when traveling out of the house and following the direction of the medical authority [29]. WT conveyed some ways to prevent the Corona Virus in Pupuh Ginada Dasar.

“..Ngoyong Jumah, De Bengkung...Masugi Tur..Jaga Jarak..”

Translate :

"... Stay at home, ... Wash your face ... Keep your distance ...".

Based on the informant's statement above, socialize how to prevent the Corona Virus. PG also conveyed several ways to prevent the Corona Virus in Pupuh Ginada Dasar.
“...YeningDadosTunasTitiang..PinihBeckMenengMantenRingJero/RingPuriRingGerianaIdadaneSuang-Suang..Tiosang...SampunangLaliMewajik,WajikanTanganeLanSampunangDeBesNampekSarengSameton,NyamaBrayaRingGenahIdaDane...”.

Translate:

"... If I May Ask ... It Would Be Good If We Stay Silent and Live in Each Other’s House ... Besides ... Do not Forget to Wash Your Hands, Wash Your Hands and Keep Your Distance at Home ...

Through the information from the informant above, several ways to prevent the Corona Virus were warned through Pupuh Ginada Dasar. Meneng Manten Ring Geriya emphasized the same meaning as Ngoyong Jumah, Wajikan Tangane, Lan Sampunang Nampek Sareng Semeton also contained the same meaning as keeping distance for security from the spread and transmission of the Coronavirus. Thus maintaining hygiene by washing hands, keeping a distance from others, and not traveling out of the house has been socialized by doctors together with the Ministry of Health of the Republic of Indonesia to the people in Indonesia to prevent the dangers of the Pandemic [30].

6. Conclusions
Based on the discussion it can be concluded that:
1. The cultural response to climate change and environmental situations during the pandemic in the form of Ginada Pupuh Dasar embodied in a new expression of creativity in the structure of Pupuh Ginada.
2. Corona in the Pupuh Ginada Dasar in connection with the climate change cycle and environmental conditions during the coronavirus can mean a source of disease outbreaks, a source of economic crisis, a source of grief, a source of motivation to find a new job, a source of motivation for cultural revitalization, a source of motivation for socialization virus prevention during the Coronavirus Pandemic.

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