

The Impact Of Poverty On The Religious Behavior of Village Communities

(Case Study of Wonorejo Village, Wonopringgo Subdistrict, Pekalongan Regency)

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ABSTRAK: Kemiskinan bukan hanya terkait dengan kurangnya uang atau pendapatan rendah, tetapi juga dengan berbagai aspek kehidupan lainnya, seperti kesehatan, pendidikan, dan perlakuan yang tidak adil dalam hukum. Penelitian ini dilakukan untuk mengetahui dampak kemiskinan terhadap perilaku keberagaman masyarakat Desa Wonorejo. Pada penelitian ini menggunakan metode kualitatif deskriptif. Hasil observasi dan wawancara menunjukkan bahwa pandangan dan pengalaman makanan di Desa Wonorejo terhadap kemiskinan bervariasi, dengan beberapa di antaranya menganggap kemiskinan sebagai takdir dan ada yang memandangnya sebagai motivasi untuk bekerja lebih keras. Kemiskinan memiliki dampak yang signifikan terhadap perilaku keberagaman, terutama di kalangan pedagang makanan di Desa Wonorejo.

Kata kunci: Kemiskinan; Pedagang ; Keberagaman

ABSTRACT: Poverty is not only related to a lack of money or low income but also to various other aspects of life, such as health, education, and unfair treatment under the law. Unfair treatment under the law. This research was conducted on the impact of poverty on the diverse behaviour of the Wonorejo Village community. Wonorejo Village. This research used a descriptive qualitative method. The results of observations and interviews show that the views and experiences of food in Wonorejo Village are varied, with some being that the Wonorejo Village people's views and experiences of poverty vary, with some of them regarding poverty as destiny. Some view it as a motivation to work harder to work harder. Poverty significantly impacts religious behaviour, especially among food vendors in Wonorejo Village World.

Keywords: Poverty; Traders; Religiousness

1. INTRODUCTION

Poverty is not only a lack of material or money in life and a low level of income but also includes many other factors such as poor health, poor education, unfair treatment before the law, the threat of criminal behaviour and lack of authority to make decisions about one's way of life (Suryawati, 2005). Modern society considers poverty a social problem. This is because people need help to meet their food, clothing, or housing needs. After all, their assets are insufficient to meet their standard of living (Soerjono Soekanto, 2013).

Two other factors cause poverty, namely cultural and structural factors. The cultural perspective on poverty is divided into three levels, one of which is the personal level, where poverty is characterized by waste, resignation, laziness, and dependence on others. If a person is in a foreign economic system, then it is said that there is economic dependence. This economic dependence is also seen in the relationship between economic dominance and subordination between two or more societies (Dian Pertiwi, 2017). Among the various definitions of poverty, relative poverty is defined as a certain percentage of people's average income as the poverty line. It refers to the extent to which resources are scarce compared to the living conditions of others (Jung et al., 2022)

This indicates that rural poverty is a complex and multifaceted real-world challenge. (Sen, 1976) introduced different criteria that differ from the traditional use of "low income" as the sole indicator of poverty. This criterion involves identifying poverty across multiple dimensions, including education, health, and living standards (Liang et al., 2024).

Everyone has very different needs that must be met in order to live a full and fulfilling life. To fulfil these needs, people are naturally required to work and try as much as possible to obtain adequate income (Adawiyah, 2020). On the other hand, the economic conditions of the lower middle class make it difficult for the community or small traders to carry out transactions in traditional markets (Sri Utami, 2020).

During this time, social life is closely related to the intervention of other people. To be able to live life to the fullest, humans need other people to help them and live their lives to the fullest. Because humans are social creatures, and as social creatures, humans are constantly in contact and interact with others, fulfilling both material and spiritual needs. During this time, social life is closely related to the intervention of other people. To live life to the fullest, humans need other people to help and live their lives. Because humans are actually social creatures, and as social creatures, humans are always in contact and interact with other people, fulfilling each other's material and spiritual needs (Dian Pertiwi, 2017). The eradication of poverty in all its forms, everywhere, requires indicators that can measure the way out of sustainable poverty and not just the absence of acute poverty (Alkire et al., 2023).

The pandemic has resulted in a massive setback to previously achieved progress in poverty alleviation, with an additional 150 million people projected to be living in poverty by the end of 2021 globally. This is a concern for many developed and developing countries alike, as the global poverty reduction goal of 3% now appears more complex, with the number of people worldwide living below the international poverty line falling from 741 to 689 million (Setyadi et al., 2021). Poverty alleviation is increasingly being examined through a multidimensional approach in setting poverty alleviation policies, strategies and programs. Although poverty is a global social issue, it is the most challenging and pressing problem for many developing countries (Adetoro et al., 2023).

Indonesia is a country full of diversity, including ethnicity, religion, culture, and local languages. This pluralism also brings many social problems to Indonesia (Ginting et al., 2010). These include corruption, human rights, poverty, social justice, the environment, etc. According to the author, poverty is the biggest problem and requires a serious response from the government (Ustama, 2009).

People with low incomes are often oppressed because they are unable to fulfil their daily needs. Low-income people also tend to be less able to obtain rights such as life and justice (Sinurat, 2023). Poverty is also about people and human rights. As perfect creatures of God, humans should also have the same rights, such as the right to food, housing, and public education (Priseptian., 2022). However, in Indonesia, the community has not optimally implemented these rights. In Indonesia, there are still many people who struggle with poverty and find it difficult to get out of it (Nadila, 2023). Poverty reduction efforts to support households with children and enable healthy family functioning are

critical to generating positive economic, health, development, and upward mobility outcomes (Evans et al., 2024).

The main trigger for high poverty rates also comes from the level of education (Nurhasanah et al., 2019). The low level of education is due to the fact that they previously needed more time to study to help their parents work to increase their income. Because of their low level of education, they are still looking for decent jobs. Many of them become farmers because they need land or unskilled labour.

Pekalongan itself has a high poverty rate, which is increasing year by year. However, the high poverty rate is offset by government programs that can support the regional economy. For example, government programs such as Residents' Economic Empowerment and Joint Business Group provide business capital loans to the community.

The poverty rate in Wonorejo Village is relatively high. Most people in Wonorejo Village work as market traders, selling various merchandise, one of which is food. To fulfil their needs, they work as food traders with minimal income and can only support their families daily. Poverty in Wonorejo Village impacts community welfare. The resulting poverty causes the economy not to develop actively.

Employment opportunities are limited due to the need for local government micro-enterprises to solve poverty. In addition, the role of the village government still needs to be improved. The village government only implements the central government's poverty alleviation program through the Ruskin Program (Rice for the Poor), BLT, PKH BPS. The village government's efforts to alleviate poverty and explore the economic potential of both human and natural resources.

Based on the explanation above, we can see that the resulting poverty significantly impacts general welfare. Seeing these problems, researchers are interested in studying problems related to poverty that affect the religious behaviour of the community in Wonorejo Village. For this study, the researcher chose "The Effect of Poverty on the Diversity Behavior of Food Traders (Case Study of Wonorejo Village, Wonopringgo Kec. Wonopringgo, Pekalongan Regency)."

2. METHOD

2.1 Type of Research

In the research conducted by the author, the type of research is descriptive qualitative research, and the data collected are words and pictures, not numbers (Sugiono, 2015). A qualitative approach is a research method that produces descriptive data in the form of written and spoken words of the community and observable behaviour. The qualitative approach has natural characteristics as a source of direct descriptive data (*Natural Serfing*), where the process is more important than the results. Analysis in qualitative research is usually inductive, and meaning is significant (Tanzeh, Ahmad Arikunto, 2019).

2.2 Source Of Data

As a data source, this research uses interview techniques where researchers collect informants to answer or respond to written and oral questions. Data sources are a crucial topic in the research process. Data sources are the central issue in the research process for the above problems. The data sources for this research are as follows: First, local residents are the main data source. Secondary data sources are data from books, literature, pamphlets, and articles related to the subject of this research (Saleh, 2021).

2.3 Data Collection Methods

This research contains the initial method when the author's data collection method is observation. Observation can be interpreted as attention focused on an event, symptom, or thing (Saleh, 2021). The author's first step is interviews. The next step is documentation. Documentation refers to data collected from books, documents, and libraries as analytical material in conducting this research.

2.4 Data Analysis Technique

In this study, the data analysis technique used was analyzing during the interview, and the researcher analyzed the respondents' responses. If the analysis shows that the respondent's answer could be more satisfactory, the researcher continues to ask questions until reliable data is obtained. Data analysis or reduction activities are a holistic thinking process that requires broad and deep intelligence and insight. Instead, reducing data means summarizing it, choosing what is most important, and focusing on the crucial things to look for. Data presentation can be in brief descriptions, diagrams, relationships between categories, flowcharts, and so on. The data presented by the author comes from Wonorejo Village, Wonopringo District. Conclusion/validation is an initial conclusion and is still temporary and will be changed if convincing evidence is found to support it at the following data collection stage (Sujan, 2019).

3. RESULT AND DISCUSSION

3.1 Concept Poverty On Religious Behavior

3.1.1 Poverty

According to Suparlan, quoted by Abu Ahmadi in his book Basic Social Science, poverty is defined as "a low standard of living, namely a level of material deprivation for a large number or group of people compared to generally accepted standards of existence".

Poverty is the inability to meet the average standard of living of the people in an area. Rephrase The low ability of income to meet basic needs in the form of food, clothing, and shelter is what makes this condition of inability. The reduced ability to meet the average standard of living will have an impact on the low ability of the income (Khohar, 2016).

Based on the ability of income to meet the standard of living, it can be seen that the community can be said to be poor or not (Nugroho, 1995). In principle, the standard of living of a community is not only the fulfilment of food needs but also the fulfilment of health and education needs. A decent place to live or settle is one of the standards of living or welfare of the community in an area. Based on these conditions, if the income of a community is far below the average income, so that there are not many opportunities to become rich, then the community is called poor (Suryawati, 2004).

3.1.2 Behaviour

Human behaviour refers to all human activities or actions that can be directly observed and cannot be observed from the outside world. Behaviour, on the other hand, generally refers to any action or inaction that an organism performs. The definition of behaviour can be interpreted as an internal state in the form of opinions, thoughts, actions, and others that reflect all aspects

of the body and non-body. The behaviour and activities of individuals and living things do not occur on their own but result from stimuli (external and internal stimuli) received by living things. Individual actions can have an impact not only on individuals but also on the environment. Similarly, the environment affects the individual and vice versa.

From a biological point of view, behaviour is the activity or activity of an organism (living being). Therefore, all living things behave because of their own activities or interests. Human behaviour refers to all human activities or actions, both those that can be observed directly and those that the outside world cannot observe. Another definition states that behaviour is the response or action of an organism that can be observed or even studied. Behaviour is a person's reaction or response to external stimuli. Because this behaviour occurs during the organism's existence (Robert Kwick, 1974 in Nanda, 2015). The organism then responds so Skinner's theory is called "S-O-R" or Stimulus-Organism-Response (Maaruf, 2014).

The word "Religion" is "religion"; the word living in the Indonesian British dictionary means, among other things, adhering to a religion, worshipping, and obeying religion. For example, coming from a religious family. The term religiousness, social research more often calls it "religiosity".

Both in complex modern societies and in primitive societies that are primarily homogeneous, everyone's religious ideas vary. Both in complex modern societies and in largely homogeneous primitive societies, everyone's concept of religion is different. If we look at the world's religions, it is clear that the detailed discussion of religious expression is very diverse, and each religion is considered to have different beliefs.

Robertson, who quotes R. Stark and C.Y. Glock in his book "Religion in Sociological Analysis and Interpretation", explains that in addition to specific differences in religious beliefs and practices, there are five main dimensions of religion that are universal to the consensus of all religions. The five dimensions of faith contain the expectations of religious believers to embrace particular theological views and recognize the truth of these doctrines. In other words, this dimension includes the belief of religious people in the teachings of their religion, as well as fundamental and dogmatic religious teachings.

Practical aspects include worship, obedience, and things that a person does to show his devotion to his religion. In other words, this dimension refers to the obedience of religious people who carry out ritual activities according to their religious teachings. This experiential dimension refers to religious experiences, emotions, perceptions, and sensations that a person has with the transcendent. Intellectual dimension. This dimension relates to an individual's knowledge and understanding of religious teachings. Outcome dimension. Involves identifying the consequences of one's religious beliefs, practices, experiences, and knowledge.

According to Hendropuspito, understanding the role of religion cannot be separated from the challenges faced by humans and society. The challenges society faces can be caused by three factors: insecurity, powerlessness and deprivation. To overcome all of these, we turn to religion because people firmly believe that religion can help humans.

3.1.3 Merchants

Trade can be defined as exchanging assets in a certain way or exchanging desired goods for equivalent goods in a certain beneficial way. According to the Big Indonesian Dictionary (KBBI), trading is buying and selling goods for profit. Trade is a form of business, and the term company is

generally defined as an economic entity organized for economic and social purposes. A Dealer is a person who buys and sells goods.

A trader is a member of a company that intermediates (distributes) goods produced in the economic sector, namely the agricultural, industrial, and service sectors, so that consumers can use them for human and community needs. Logically, this activity can be beneficial to society. 3 Patterns are forms, models, attitudes, actions, and considerations. 4 The pattern of a merchant is, therefore, the form, attitude, actions, and considerations of a merchant (Khojar, 2016).

3.1.4 Previous Research

According to (Siti Jaojah, 2016), farmworkers who reveal that poverty has a significant impact on their worship argue that the economy plays a vital role in worshipping well, and poor conditions hamper worship. Inimiting worship has an impact. The second conclusion is that the poverty that people experience does not affect their worship. This is because they generally have a solid religious foundation from their family, environment, and friends from childhood to the present. For them, poverty is not the end of everything, poverty is not an obstacle. They believe that religion is essential in motivating themselves to strive for better behaviour. They also believe that worship does not depend on how much wealth they have, which motivates them to keep trying.

In the research belonging (Hendri Handoko, 2018), Many of the respondents said that poverty is not an obstacle for them to be happy because they claimed to be able to live as hard as they can and remain happy as long as they can be with their families religion gives them peace of mind and motivates them to live life more vigorously. However, they have to spend a lot of time looking for scrap, and because they need help understanding the importance of worshipping Allah, they often neglect prayers. It is rare to be such a scavenger. This unusual prayer shows that economic conditions affect the religiosity of the Kampung Pemulung community, especially in worship, which is essentially *Habluminallah*.

However, as social creatures, they like to help their neighbours in need. They also believe that if they are not affected by poverty, they can automatically help more people around them. They also think that their religious observance is hampered because they are too busy thinking about financial difficulties. They cannot maintain good neighbourly relations as taught by the Prophet Muhammad because they cannot socialize and are not well accepted by the local residents who are not scavengers and previously lived in Jalan Mawar Siputat.

3.2 Food Traders' Views on Poverty

Poverty refers to a situation in which a person cannot maintain his or her life according to the standard of living of his or her group and utilize his or her mental and physical strength within the group. When individuals are aware of their economic status, they can say that they are rich or poor. Poverty is considered a social problem when differences in the economic status of citizens are evident.

Poverty in rural areas varies greatly. Poverty is particularly bad because it is passed on from generation to generation. Children who cannot afford education because their families are below the poverty line will be poor when they grow up. Your fate as an adult may be due to your lack of effort, but it depends on whether you wholeheartedly accept the fate given to you and work even harder to improve your situation.

Food traders in Wonorejo Village have different views on poverty. Some of them believe that poverty refers to people whose income is less than their basic daily needs,

so they are unable to fulfil their daily needs adequately. They also consider their poverty to be a fate and that no effort is made to overcome it, so they cannot change and improve it.

For food traders in Wonorejo Village, poverty is not something to be ashamed of; some even argue that poverty can motivate them to continue to work hard and work tirelessly to improve their family's economy. The traders remain optimistic about the reality of people's lives experiencing poverty. This is evident from the fact that many interviewees said that they "patiently accept poverty and will continue to work hard to alleviate poverty", but some interviewees also said they "accept the situation".

3.3 Educational Background

Most of the food vendors in the area have a low formal educational background, namely at the elementary school level or junior high school. Economic factors largely influence this reality. The economic status of their families is mainly in the lower middle class. In this sense, their parents are only able to fulfil the family's daily food needs. Therefore, paying for children's education at school takes much work. Therefore, this may be one of the factors for the lack of understanding of science (both general knowledge and religious knowledge), which is also one of the causes that affect religious behaviour.

One needs more than formal education to gain knowledge. Traders acquire religious knowledge through formal and informal education channels, especially by attending recitations and lectures in mosques and masalas and sometimes by reading religious books.

Formal education only teaches theory, and sometimes only a little is shown in its application, in contrast to informal education, where sometimes educators directly demonstrate the practice. In addition, cost is also a consideration because, in general, the educators or *ustadz*, as they are usually called, do not charge a mandatory fee.

Therefore, most parents are of the opinion that although school lessons are limited to reading and writing, their children are invited to attend readings and lectures at mosques around the village to deepen their knowledge, especially in the field of religion. Here they receive light religious education and knowledge, including believing in God, reading the holy book, and performing the obligatory religious rituals in daily life.

Although their knowledge is limited, the basics of religious knowledge obtained through non-formal education have a huge influence on the way they think about religion in Wonorejo village.

3.4 The Meaning of Religion for Traders

Religion and religiosity are two terms that can be understood individually or separately, but both have closely related meanings. Religiosity is talking about experiences and phenomena related to the relationship between a religion and its adherents or a situation that occurs in a person (religion).

Religion is seen as a place or external entity that regulates the expression of faith in society, and its form is seen in the form of rules, rituals, worship, prayer, and others, but religion is not a place that regulates and advocates. It is not easy to pass on an entire culture to the next generation (followers).

Based on these two definitions, the author tries to explain the importance of religion for grocery merchants. From an economic perspective, grocery merchants are a social group that belongs to the lower class of society, and this fact has a strong impact on their education.

Even if their knowledge of religion is minimal, this does not affect their understanding of religion, and in general, they understand how important religion is to them. From what was conveyed by several traders about the importance of religion, we can conclude that everyone has a different interpretation of religion based on their understanding of

religion. However, in essence, we interpret religion as a guide to social life that everyone must obey.

3.5 The Effect of Poverty on the Practice of Merchants' Religious Values

The influence of one's position in society actually determines one's life. This has been the case for centuries, not only in Indonesia, a pluralistic country with diverse cultures, but also abroad, for example, in Italy.

During my research, I observed that people who have nothing or are considered poor work to provide for their families and work for others, but when it comes to religion, they are actually less likely to belong to any one religion. And I'm not interested in religion. For example, in the matter of prayer, those who pray are counted. Usually, they pray this prayer on Eid al-Fitr or Eid al-Adha, but there are still those who ignore it.

Most of them do not understand religion. In terms of education, these traders have no education at all, and even though most of them have yet to graduate from elementary school, their understanding of religion in some communities could be higher. They are still reluctant to participate in Islamic studies in the community.

Several factors make them reluctant to participate in reading. First, as expressed by those who attend the readings, are always talked about by their other neighbours. Second, most of the recitation participants are upper-middle class and feel alienated from society.

The author realizes that people who attend church services do not see where they are and to what class they belong. Although their economic situation is relatively weak, they do not associate it with worldly affairs in terms of worship. The two things we can learn from the above facts are that people should realize that the economy cannot be a barrier to worshipping the Almighty. However, some people believe that the economy can be an obstacle to bringing the two parties closer together.

Diversity Behavior of Food Vendors Islam, as a religion, provides comprehensive guidelines to improve human beings' personal and social lives, emphasizing compassion and service as a means to achieve peace and security. In Islam, religiosity is an aspect that has a strong connection with humans and with the transcendent God. People worldwide have different goals in life, but there are usually two similar goals. The first goal is to live a happy and peaceful life in this world, and the second is to strive for peace and prosperity.

Religion is a significant value that every member of society should uphold. As religion grows and is accepted, it impacts how we live today. With strong faith, you will be able to thrive in your current circumstances and achieve success after going through difficult times.

Putting aside the religious knowledge of the food vendors and the author's observations, the religiosity of farm labourers is sometimes substantially influenced by one's economic status, although not always. Their variations are mainly related to the practice of worship, be it the rituals of prayer, fasting, prayer, or hajj, one of Islam's last pillars. Despite living in limitations, such as being chased by time, they still worship according to their conscience, not because the environment or society forces them. However, the worship they do is only an obligation.

4. CONCLUSION

Poverty is not only about lack of money or low income but also includes various other aspects such as low health, low education, unfair treatment in law, the threat of crime, and powerlessness in determining one's life path. The problem of poverty is also seen as a complex social problem with a significant impact on the welfare of society. Two perspectives explain the causes of poverty: cultural and structural. The cultural perspective highlights the attitudes and behaviours of individuals that may contribute to

poverty. In contrast, the structural perspective highlights the role of economic and social structures in forming poverty.

Poverty indicators are limited to low income and include other dimensions such as education, health, and living standards. Therefore, addressing poverty requires a multidimensional approach to establishing poverty alleviation policies, strategies, and programs. The views and experiences of food vendors in Desa Wonorejo on poverty vary, with some viewing poverty as destiny and others seeing it as a motivation to work harder. The formal educational background of food vendors in Wonorejo Village tends to be low, but they also seek religious knowledge and understanding through non-formal educational channels. Poverty has a significant impact on religious behaviour, especially among food vendors in Wonorejo Village. Education level and family economic conditions can influence individual religious understanding and practice. The suggestion for future authors is the need for a holistic approach to handling poverty, which focuses on economic aspects and pays attention to other dimensions such as education, health, and social justice. In addition, improving access to education and economic opportunities for people who are vulnerable to poverty is crucial.

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