

Poverty Reduction Strategies and Cultural Values in Indonesia's Northern Coastal Communities: Trends, Interventions, and Local Wisdom

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Abstract

This study aims to analyze the trend of changes in the poverty level of rural communities in the northern coastal area of Demak in the last two years, identify strategies to increase the economic added value of the poor in the region, and understand local cultural values that can be used to overcome poverty. This study uses a descriptive qualitative approach with a purposive sampling method. The data is analyzed through domain analysis and classification. The study results show that the poverty rate in the northern coastal region of Betahwalang has decreased in the last two years, which is characterized by infrastructure improvements, increased asset ownership, and diversification of livelihoods. Strategies to increase the economic added value of people experiencing poverty include education, training, debriefing, processing industry development, and capital provision. Local cultural values supporting poverty alleviation include faith, honesty, hard work, independence, and cooperation.

Keywords

poverty reduction strategies, community empowerment, local wisdom, socioeconomic production

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1. INTRODUCTION

Poverty is a complex and multidimensional global problem, which is not only limited to developing countries in Asia but also developed countries such as the United States (Sukiyono, 2019) such as Indonesia, but also all people in the world, including the United States, well-known for its superpower. Considering the Central Bureau of Statistics (BPS) data, the poverty rate in Indonesia was 10.2% or 26.58 million people in September 2017. The government targets a 9.5% - 10% poverty rate in 2018. Meanwhile, in 2019, by Presidential Regulation (*Perpres*) No. 59/2017 about the Implementation of Sustainable Development Objective Achievement, the target poverty rate was 7%-8% or 18.76 million people – 21.45 million people (Ihsan, Solopos, January 1, 2018). Idrus Marham, inaugurated by President Joko Widodo on Wednesday, January 17, 2018, succeeding Khofifah Indar Parawansa, said that there



would be work/performance acceleration corresponding to the present government cabinet's philosophy, work, work, work (Arifiani, 2018).

Demak Regency's condition is less encouraging because of, among others, the substantial number of poor people during 2007-2011. In 2011, there were about 192.500 poor people, or 17.82%. Considering this condition, the Demak Regency still needs a variety of attempts to reduce its people's poverty rate.

On the other hand, the Demak Regency has many local wisdom values that can be developed to reduce the poverty rate. Strong cooperation (*gotong royong*) and social solidarity cultures become a sturdy social capital to reduce the poverty rate in the Demak region. Demak is also well-known for being the center of Java's 1st Islamic Kingdom establishment. The ruins of the Demak Islamic Kingdom can be recollected and then made the center of the 1st Islamic Kingdom museum on Java Island, which can attract Indonesian tourists from all corners of the area. The coming of tourists from all corners of Indonesian areas can raise Demak people's economy. Then, Demak is also well-known for the Demak star fruit. The well-known Demak star fruit can be cultivated and developed to be marketed to all markets in the Indonesian area.

Table 1

The proportion of poor people and poverty line in Demak Regency during 2007-2011

Year	Poor People	Percentage	Poverty Line
(1)	(2)	(3)	(4)
2007	238,900.00	23.50	167,405
2008	217,200.00	21.24	173,075
2009	202,240.00	19.70	210,260
2010	198,800.00	18.76	228,774
2011	192,500.00	17.82	254,441

Source: BPS, Kabupaten Demak, 2017,

Table 1 presents data on the proportion of poor people and poverty lines in Demak Regency from 2007-2011. This data provides an overview of the poverty trend in the region over the past five years. In general, there was a decrease in the number of poor people and the percentage of poverty from 2007 to 2011. In 2007, there were 238,900 poor people in Demak Regency, with a poverty percentage of 23.50%. In 2011, the number of poor people decreased to 192,500, with a poverty percentage of 17.82%. This decrease shows an improvement in the economic condition of the community in Demak Regency. Although the percentage of poverty has decreased, the poverty line has increased from year to year. In

2007, the poverty line was 167,405, and in 2011, the poverty line increased to 254,441. This increase shows that the standard of living that is considered feasible is increasing over time.

Poverty is a common phenomenon, meaning that the phenomenon occurs throughout the world, including Indonesia (Arraiyah, 2007: 1). Poverty occurs in all hemispheres, including Europe, America, Asia, and Africa. Poverty phenomenon affects everyone, including men, women, children, adolescents, and adults, regardless of race and religion. Because all nations experience poverty, it is not easy to define poverty as acceptable to everyone. Brébant, in his book "La Pauvreté: Un Destin?" suggests that no poverty definition model is absolutely acceptable to everyone. However, the forms of poverty definition are always varying according to the history of each corresponding community (Brébant, 1984: 15). This is confirmed by Quibria (1993: 7), arguing that "In any case, from Adam Smith on, they have argued that there are no universal poverty norms but only ones that are space, time and society specific."

About Brébant and Quibria's thought, every nation and community has its definition related to poverty. Indonesian community has definitions different from the French, British, German, and American. Similarly, sociologists will have different definitions of poverty compared with economists, health specialists, law scholars, or engineers', although an expert has approved the minimum size of some food, clothing, and houses for human sustainability, it is called a series of universal norms. However, this series of universal norms also finds difficulty in definition and measurement clarity (Quibria, 1993: 7). In this writing, the definition of poverty will be elaborated using a sociological approach.

Tlemçani and Missamou, in a book entitled "*Pauvreté et Marché du Travail: le Cas du Maroc*" say that:

"Auparavant, l'idée de pauvreté s'assimilait essentiellement à une carence matérielle. Autrement dit, la notion la plus courante de la pauvreté renvoie souvent à une insuffisance du niveau de vie. Aujourd'hui, d'autres dimensions sont prises en compte, liées à l'éducation, à la participation, à l'intégration et à l'épanouissement des êtres humains (in Centre Tricontinental, 2000: 128)."

In other words, according to Tlemçani and Missamou, the idea of poverty is originally related to material deficiency. The idea of poverty always refers to life insufficiency. Recently, other dimensions of poverty have developed, associated with education, participation, integration dimensions, and others related to the human condition. The argument about poverty constituting material deficiency is confirmed by Sen and Foster (1997). In their opinion, poverty is a deprivation or deficiency problem. Poverty is an individual or a family's deprivation condition (Sen and Foster, 1997). In this case, deprivation is related not only to food, clothing, housing, and clean water but also to intangibles such as the opportunity of obtaining an education, getting a job, and respect for others.

The poverty phenomenon has been prolonged. It has occurred since hundreds or thousands of

years ago. Poverty is a generally unexpected individual or social phenomenon. Individuals, groups, people, or nation-states tend to resist and fight against poverty. However, as we see it today, we have not been able to escape poverty. Supardi Suparlan (in Arraiyyah, 2007: 1), an Indonesian Sociologist, argues that poverty does not emerge alone, but with other aspects. However, poverty results from the interaction between various aspects of human life. Many factors cause an individual, a group of people, a community, or a state to be poor, making it difficult to escape.

In his book "*Pembangunan Desa*," Chambers mentions the term poverty trap. The term explains that a poor household and its environment have some elements closely interrelated in a chain. This chain is called a vicious circle that impoverished poor households (Chambers, *Pembangunan Desa: Mulai dari Belakang*, 1987: 145-148). Chambers (1987) explains that there is a close relationship between poverty, physical weakness, vulnerability, isolation, and powerlessness. According to Chamber (1987), poverty is the most determining factor compared to the other factors. Poverty results in physical weakness due to food deficiency. Malnutrition lowers the body's resistance against infection/disease because poverty makes people physically or socially marginalized. People become vulnerable to emergency and urgent needs because they have no wealth. Then, people also become powerless due to the deprivation of welfare and low position. Poor people have no vote. These five factors are interrelated and intertwined, creating a chain. This chain is called a vicious circle in which the poor households are trapped further into poverty. Arraiyyah, based on Anwar Nasution's thought, says that a state's or a community's economic lag is affected not only by religion, belief, life attitude, and custom, but also by other variables. This statement admits that poverty can be brought about by many factors (Arraiyyah, 2007: 2).

Whereas, empowerment is defined as an attempt to improve the ability of an individual or a group from not being powerful previously into powerful now. Zubaedi (2007: 62) suggests that empowerment means providing resources, opportunities, knowledge, and skills to improve poor people's ability to determine their future and participate in society's life. The basic pattern of community empowerment is the need to authorize the not-powerful community and emphasize the not-powerful group.

Jim Ife suggests that empowerment means providing people with the resources, opportunities, knowledge, and skills to increase their capacity to determine their future and to participate in and affect the life of their community (Jim Ife (1995) Zubaedi, 2007: 98). According to the World Bank, empowerment is an expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives (Narayan et al., (2002), in Zubaedi, 2007: 98). Zubaedi (2007: 98-99), citing Onny S Prijono's (1996) opinion, suggests that community empowerment process contains two processes. Firstly, the empowerment process emphasizes giving or transferring some power, strength, or ability to the community to make

individuals more powerful. This process is equipped with the attempt to build material assets in order to support their independence development through the organization. Secondly, empowerment is predisposed to emphasize *conscientization*. *Conscientization* is a process of understanding and growing an awareness of a situation regarding political, economic, and social relations. An individual is in the conscientization stage when he/she can analyze his/her problem, identify the cause, determine the priority, and acquire new knowledge independently. In this framework, empowerment is identical to an individual's ability to control their environment. Critical awareness inside an individual can be achieved by seeing inward and using what is heard, seen, and experienced to understand what is occurring in his/her life.

A complete empowering strategy requires the community to be equipped to deal with obstacles encountered. Poor people are given the ability to deal with obstacles in the form of oppressing structure (class, race/ethnicity), language, education, personal mobility, and domination of elites in the structure of people's power. Suharto (2006) sees life dimensions of community groups including: (a) fulfilling the need for not only the freedom of expression but also the freedom from hunger, ignorance, and illness; (b) reaching productive sources enabling them to improve their income and obtaining products and services they need; and (c) participating in development process and decision affecting them.

An individual or a group of individuals highly needs those dimensions to empower him/her self well. Given therapy related to those dimensions, a corresponding individual or a group of individuals can be more powerful. Ahmad Zuber and Bagus Haryono (2012) and Ahmad Zuber et al. (2013) show that rural poor people are so powerless that they cannot empower themselves due to their inadequate knowledge, marginalization from economic production, and public decision-making process. Therefore, a precise strategy is required to disentangle such limitations.

A local wisdom-based poverty overcoming strategy is intended to deal with the poverty rate based on local values having strong potency to escape from the poverty problem. Ade M. Kartawinata (in Nasruddin et al., 2011) argues that one of the prominent characteristics of the South East Asia area is cultural diversity. This cultural diversity can also be found in the north coastal areas of Demak, including *Shyamalan* and *besaran* cultures, religious tours, *morosari* tours, etc.

Syarif Imam Hidayat's (2007) study entitled "Poverty in Religious Perspective of Left-Behind Rural People" is a case study conducted in Kamoning Village of Sampang Regency. The result of the study showed that the poverty phenomenon occurring in religious communities is replete with Islamic values and principles. In Islam, poverty is defined as the examination of faith, so we should always have good prejudice toward Allah. Poverty relates not merely to material, but the more important point is that we are not poor morally and socially. The low-income family has some strategies to survive: undertaking life as it is, taking potluck, reducing eating frequency and quality, diversifying staple

consumption, fasting, *artisan*, borrowing money, *sillaturrahim* (visiting) relatives, diversifying jobs, and migrating to outside town or area.

Hadi Judawan (1997) conducted a study entitled "A Study on Successful Poverty Alleviation and its Effect on Prosperous Family Development". This case study was conducted in Nglopang Village of Parang Sub District, Magetan Regency, East Java. The result of the study showed that, viewed from the increase in work hours and days and people's income, it can be seen that the implementation of *the IDT* (Underdeveloped Region) program is considered fairly successful. The implementation of the *PPKS* program can be seen from the shift of family status category from pre-prosperous to prosperous I or from prosperous I to prosperous II, with a mean score of 60%. Furthermore, it can be revealed that family status is closely related to the family's nutrition consumption, health, development information, and making a floor with sand and cement.

Abi Fadillah (2021) study entitled "Macro Economy and Poverty Reduction In Indonesia: Analysis of Economic Growth Capability and Macroeconomic Indicators in Poverty Reduction in Indonesia. The short-term and long-term ARDL (Autoregressive Distributed Lag) models show that all independent variables significantly correlate with poverty in Indonesia. FDI (Foreign Direct Investment) and economic growth can reduce poverty rates in Indonesia

Apoda's (2001) study entitled "*Faktor-faktor yang Mempengaruhi Partisipasi Masyarakat dan Hubungannya dengan Keberhasilan Program Pengentasan Kemiskinan* (Factors affecting Public Participation and its Relation to the Successful Poverty Alleviation Program)" is case study conducted in three villages: Sanggula Village of Moramo Sub District; Linonggasai Village of Pondikaka Sub District, Kendary Regency, and Kelurahan Sambuli of Poasia Sub District, Kendari City, South East Sulawesi. Data analysis was conducted using contingency or Chi Square, Spearman's Rank Correlational technique, Lambda Size Estimation Association, Kruskal-Wallis One-way Variance Analysis, Income Distribution Gap, Lorenz Curve, World Bank Index, and Gini Index. The result of the research showed that 1) *PPK* (Poverty Alleviation Program) can improve the people's economic condition (income, consumptive need fulfillment, and family's economic businesses) in the research site. This success is closely related to the level of public participation in *PKK* (Poverty Alleviation Program) belongs to the medium-high category. This participation level is affected by geographic condition, social condition, insight, perception, motivation, work ethos, experience, and facilitation. 3) The standard of life of people after receiving *PKK* (Poverty Alleviation Program) becomes better than that before. "*Miskin* (dying poor) standard of life changes into "poor" and "not poor." 4) The distribution of income between income recipient groups among *PPK* recipients in the research site belongs to "even" one.

Ernayanti and Ita Novita's (1996) study entitled "Poverty Culture in an underdeveloped village in Yogyakarta" is a case study conducted in Karang Tengah Village, Imogiri Sub District, Bantul

Regency). The result of the study showed that poverty experienced by Karang Tengah villagers can be considered or referred to in three dimensions: economic, political, and socio-cultural. The economic dimension pertains to natural and human resources. In this definition, poverty is related directly to poor people's limitations regarding income and basic need fulfillment, including physical and non-physical (education and health) needs. The political dimension pertains to an individual's or a group of poor people's limited access to fulfilling their life needs, including the ability to utilize resources, participation in decision-making to utilize the resources, and ability to create discretion within the community and obey by government. The socio-cultural dimension pertains to the inadequacy of supporting social networks and structures to get an opportunity to improve productivity. This social dimension is manifested into, among others, a fatalistic attitude, sluggishness, and slacking social bonds for economic interest.

2. METHODS

The research was conducted using a qualitative paradigm approach with the phenomenological study. This qualitative paradigm approach was selected as it is compatible with the research topic. Through this qualitative paradigm approach, the author was expected to explore as deeply as possible the information on poverty alleviation strategy in rural people in the Demak North Beach area based on community empowerment and local wisdom. Phenomenological study is intended to study clearly and comprehensively the daily phenomena occurring in Demak north beach. The sample was taken using a purposive sampling method with the number of informants and social situation coverage to be observed related to the study not determined definitely. The number was dependent on the variation of information acquired.

Primary data concerning the poverty tendency pattern of rural people, strategy to improve added value, and tenet values to reduce the poverty rate in rural people were collected through semi-structured interviews, in-depth interviews, participant observation, library study (desk study), recording, and Focus Group interviews. Secondary data concerning rural people's poverty in Demak North Beach was collected through monograph data of Demak village and Regency. In this study, to validate the data, the author employed an approach as suggested by Moleong (2001: 175-187), using participating in the research site for a sufficiently long time, persistent observation, triangulation, peer checking through discussion, negative case analysis, referential adequacy, checking the informant's finding by another informant, detailed elaboration, and auditing.

Data analysis was conducted in two moments: (1) analysis during or along with data collection, and (2) analysis after data collection. Analysis after data collection refers to an interactive model approach as suggested by Miles and Huberman (1992) encompassing 3 (three) data analysis stages: (1)

data reduction, (2) data display, and (3) conclusion drawing/verification (Miles & Huberman, 1992).

3. FINDINGS AND DISCUSSION

Geographic Condition of Demak Regency

Demak Regency stretches 49 km from the west to the east and 41 km from the north to the south. Demak Regency area is located at 0 m – 100 m altitude. Meanwhile, viewed from its soil texture, the Demak Regency area consists of two regions: Region A with soft (sticky) soil in 49,066 ha width and Region B with moderate (clay) soil in 40,677 ha width (Musyafa'ah, 2014). Administratively, the Demak Regency has an area width of 89,743 ha, consisting of 14 sub-districts, 241 villages, and 6 urban villages. As an agrarian area, most of its populations live from farming because most areas are farmland, 50,773 ha (56.58 percent), and the rest are dry fields (Musyafa'ah, 2014). According to its use, most rice farmlands (37.25%) use technical irrigation, and 19.33 percent are rainfed land. Meanwhile, 14.93% of dry fields are used for dry fields/gardens, 17.12% for buildings and yards, and 10.63% for fishponds.

In 2013, Demak Regency had a 1,094,472 population consisting of 542,310 (49.55%) males and 552,162 (50.45 percent) females. By age group, most populations or 739,411 people (67.56%) of Demak Regency belong to productive age (15-64 years), 297,219 (27.16%) to less than 150-year, and 57,842 (5.28%) to 65 years and above (Musyafa'ah, 2014). As a result of so large population structure, the dependency ratio of the Demak Regency is 48.02. It means that every 100 productive-age people assume about 48 non-productive-age people, those below 15 and above 65.

Skillful workers are potential human resources very desirable in the development process. Productive-age population, according to the Central Bureau of Statistics, includes people aged 15 years and above. This productive-age population is divided into two: the labor force consisting of working and seeking jobs, and the non-labor force consisting of going to school, managing a household, etc. (Musyafa'ah, 2014). The population aged 15 years and above working in 2013 in Demak Regency consists of 493,169 people: 284,102 males and 209,067 females (Musyafa'ah, 2014). Small- and medium-scale enterprises, cooperation, and people economy sector is the economic sector have not developed optimally yet so far (Musyafa'ah, 2014).

Poverty Condition in the Betahwalang North Beach area

Poverty conditions in the Betahwalang North Beach area in the last two years can be seen in the table below.

Table 2
Poverty Condition of Rural People in Betahwalang North Beach

Infor mant	Response	Good	Fair	Poor
A	Poverty condition in the village has decreased because of many government grants distributed to Betahwalang people (Raskin, PKH, BPJS, BOS, etc.).	√		
B	Poverty condition is standard/relatively normal (mediocre); certainly job opportunities are inadequate, and many farmlands are mastered by other villages or reproduction is less developed in this village		√	
C	Poverty condition decreases in RT 04/03, RT 05/03, and RT 06/03	√		
D	The current poverty condition is increasing due to the lowering price of small crab because our people are largely small crab seekers.			√
E	According to our observation, Poverty in Betahwalang Village particularly decreased, and many improvements occurred.	√		
F	The poverty condition in Betahwalang Village is very worrying currently. It affects fishpond farmers, rice farmers, and fishermen due to lanino.			√
G	The poverty condition of our area needs serious attention, management, and alleviation from the government and those related. Moreover, <i>putra daerah</i> (local youths) who domicile outside the area and have been successful are expected to contribute and participate actively in promoting, and making our people prosperous and wealthy			√

H	The poverty rate tends to decrease in fishermen but increases in fishpond farmers due to muddy soil and water contaminated with waste.	√		
I	The poverty condition in our village is not too worrying because social relations in our village are well-maintained and very good.	√		
J	Poverty conditions including unemployment rate, health, and education in the Demak area, particularly in the last decade, decreased.	√		
K	Poverty condition in our area is so stable following the time		√	
Total		6	2	3

Source: Processed from research result, August, 2015.

From the table above, it can be seen that the condition of poverty is responded to variously by the people of *Pantura* (North Coast). Some (6 informants) stated that poverty in rural communities on the North Coast of Betahwalang is good. This means that there is no problem with poverty in the Betahwalang area. Some stated that poverty is very worrying and needs attention from the government and other private sectors to overcome it. Government programs such as *Raskin* (Rice for Poor Families), *PKH* (Family Hope Program), *BPJS* (Social Security Administration Agency), and *BOS* (School Operation Grant) are highly desirable to reduce the burden on people with low incomes. Fishermen's erratic incomes and declining prices for small crabs exacerbate poverty conditions on the North Coast.

The data in the table and discussion show that although there was a decrease in the percentage of poor people in Demak Regency between 2007 and 2011, the poverty line has increased, indicating that the standard of living considered decent is also increasing. Therefore, poverty alleviation efforts need to be improved so that people can achieve a better standard of living, especially in the northern coastal area of Demak where poverty conditions are responded to promptly. Some people feel that the poverty condition is fine, and others are very worried. At the same time, government programs such as *Raskin*, *PKH*, *BPJS*, and *BOS* are expected to ease the burden on low-income people. However, the erratic income of fishermen and the decline in the price of small crabs exacerbate the poverty conditions in the region.

Poverty Condition Pattern

Considering the data obtained from the field, the poverty condition pattern of rural people in

Betahwalang North Beach in the last two years can be presented in the table below.

Table 3
Fluctuating Poverty Rate in the Last Two Years

Infor mant	Response	Decr ease	Medio cre	in crea se
A	It (poverty condition) decreased compared with the past 2 years.	√		
B	Alhamdulillah, poverty conditions slightly decrease.	√		
C	The poverty rate in our area has decreased.	√		
D	Economic condition is getting better because Betahwalang people are small crab seekers, so our people become prosperous	√		
E	It decreases in Betahwalang Village	√		
F	Compared with the past two years, the condition is getting poorer because the price of small crab is much lower than in 2014. Many river estuaries are shallow, particularly those passed through with tidewater is inhibited by the shallow river, so that tide water cannot enter maximally into the fishpond (reducing the fishpond farmers' productivity)			√
G	Alhamdulillah, we should be grateful that, factually, poverty conditions in our area in some of the last two years have decreased due to some dominant factors	√		
H	The poverty rate has decreased compared with that in the past 2 years. It is because of the grants from the government, such as the BOS fund, BPJS, PKH, Raskin, Jamkesmas, etc.	√		

I	It has decreased much compared with that in the past 2 years due to much contribution from the state to poor villages.	√	
J	Compared with the 2 past years, the the poverty rate in Betahwalang Village tends to decrease.	√	
K	It decreases	√	
L	Poverty condition does not increase much because many government grants are distributed to our village	√	
Total		11	1

Source: Processed from research result, August, 2015.

This data shows that people's perception of poverty is very diverse. Some feel their condition has improved, but some still feel difficult and need help. This difference may be due to several factors, such as:

- **Personal Experience:** Each informant has different experiences and economic conditions, which affect their perception of poverty.
- **Different Indicators:** Informants may use different indicators to assess the condition of poverty. Some focus on infrastructure improvements, some focus on revenue, and some focus on access to basic services.
- **Time Comparison:** The informant may compare the current and previous conditions. They may feel the condition is already good if there is an improvement. However, they may worry about the condition if there is no change or it worsens.

The main argument of this study is that poverty in the North Coast area of Betahwalang is a complex and multidimensional problem. The data from this table support this argument by showing that people's perceptions of poverty are very diverse and influenced by various factors.

This data also shows several indicators of improvement in the community's economic condition in the North Coast of Betahwalang, such as infrastructure improvements and increased asset ownership. However, this data also shows that many people still face economic difficulties, especially those who work as fishermen. Therefore, more comprehensive and integrated efforts are needed to overcome the problem of poverty on the North Coast of Betahwalang. This effort must involve various parties, such as the government, the community, and the private sector.

Meanwhile, the signs of the decreased poverty rate of rural people in Betahwalang North Beach can be seen in the table below.

Table 4
Signs of Poverty Pattern in Betahwalang North Beach

Infor mant	Response	Decrea ses	Medio cre	Increa ses
A.	a) The condition of many houses has been good, b) Many families have had their boats, c) Many families have had motor vehicles.	√		
B.	Due to the presence of government programs such as <i>PSKS</i> (Social Program for Prosperous Family), <i>PKH</i> , and <i>Raskin</i> or other grants.			
C.	a) Many roads have been concreted/asphalted, b) Viewed from the change of house condition, electronic appliances, and vehicle, c) Many villages have obliged their children to have an education to achieve their ideals	√		
D.	We were less prosperous because there was no small-crab catching tool previously. Now, after the presence of it, we are sufficiently prosperous. Even every house formerly having no motor vehicle has 2 or 3 vehicles now.	√		
E.	Most houses have three or likely four motorcycles even though some have cars. There have been ± 25 cars in the village	√		
F.	a) An individual's decreased purchasing power (even for food staples), b) Fuel prices are expensive, and many fishermen are unemployed (not sailing) in these months			√

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- G.** The signs of decreased poverty rate can be seen from the real condition of people's lives in Betahwalang North Beach today:
- a) Many permanent and more than simple houses have been established,
 - b) Nearly all houses have motor vehicles,
 - c) Many ladies and female adolescents have gold jewelries,
 - d) People's purchasing power is substantial: nearly all of sellers coming to this village sell out their products, ✓
 - e) Many people can enroll their children in universities to achieve a bachelor's degree,
 - f) The abundant marine product makes small-crab seeking the livelihood or the income source of majority people,
 - g) Many grants come from the central government and local government: house reconstruction grants, diesel engine grants, goat grants, and so forth.
- H.** It can be seen from many houses constructed well, with ceramic floors, and have more than one motorcycle, car, TV, refrigerator, cellular phone, etc. ✓
- I.**
- a) Good houses,
 - b) Well-established job,
 - c) Smooth transportation and a large number of transportation tools, ✓
 - d) Previously, no house had a car, but now many houses have it.
- J.**
- a) Better standard of life,
 - b) The condition of the house has been livable, ✓
 - c) Decreased unemployment rate.
-

K. There is no beggar.	√		
L. a) Building house,			
b) Buying motorcycle,	√		
c) Having cattle breeding.			
Total		11	1

Source: Processed from research result, August, 2015.

Data from the table of interviews with informants in the northern coastal area of Demak shows that there is a difference in perception regarding poverty conditions, where some informants feel that their condition has improved with indicators such as the number of permanent houses, vehicle ownership, and jewelry, as well as infrastructure improvements and increased education, but some other informants still feel that poverty conditions are very worrying with problems such as fishermen's income. Uncertainty, declining crab prices, and high fuel prices, despite assistance from government programs such as Raskin, PKH, BPJS, and BOS, show that the problem of poverty in the region is still complex and requires further attention.

Attitude and Action Making an Individual Having Income

Considering the data obtained from the research, it can be seen some attitudes and actions make an individual get income or produce something with economic (selling) value in Betahwalang North Beach. Those attitudes and actions can be seen in the table below.

Table 5
Attitude and Action Making an Individual Having Income

Informant	Response	Good	Fair	Poor
A.	a) Some trainings are held,			
	b) Education about the importance of something likely useless but surely useful later.	√		
B.	Through adequate education, the youth will know. With such knowledge, youths will get reasonable jobs and income and produce what they want.	√		
C.	a) Empowering female and male youths is the potency existing in our village,			
	b) Providing training for people,	√		

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- c) Establishing cooperatives /BUMDES (providing job opportunities).
- D.** Providing job training for both male and female youths about how to optimize the seeking of small crabs using developing small crab catching tools and how to peel small crabs so that finally a small crab processing factory is required to be established in this village and the youths can work in it. ✓
- E.** I always pray that, hopefully, Betahwalang's poor native people or children outside this area will be blessed with good livelihoods, thereby establishing a factories (plants) in the Betahwalang area/village. ✓
- F.** Some training should be provided: sewing, mechanical work, etc. ✓
- G.** Providing education, briefing, training, and support, as well as consciousness about the importance of income, economy, and well-established life far from unemployment and poverty. ✓
- H.** Mini-plant should be constructed (for peeling small crabs), and such training as sewing, mechanical work, electronics, cake, and beverage production from mangroves should be provided. ✓
- I.** Parents should educate their children about the advance of time to encourage everyone to achieve anything. ✓
- J.**
- a) Offering products online consistent with Natural Resources existing in the village,
 - b) Producing handicrafts.
 - c) Creating the future dream (career), choosing education according to talent, ✓
 - d) Trying to start our own business, work hard,
 - e) Providing training,
 - f) Providing capital.
-

K. Provided with craft/breakthroughs.	√
L. Told to work/to do something even though what is done is only trivial (a little), importantly there is an activity that can produce something to prevent from being unemployed.	√
Total	12

Source: Processed from research result, August 2015.

From the table above, it can be seen that to make an individual added value, he should be equipped with education, training, briefing about the importance of economic life, small crab and crab plant construction, how to produce craft with economic value, to work hard, to be persistent, and to face the future dream vigorously, and capital. Zubaedi (2007) argues that empowerment can be done by providing poor people with resources, opportunities, knowledge, and skills.

Tenet values that can be used to make an individual get income

Considering the data obtained from the research, it can be seen the tenets value enables an individual to produce something with economic values in Betahwalang North Beach, as presented in the table below.

Table 6

Tenet values that can be used to enable an individual to have economic value

Infor mant	Response	Goo d	Fair	Poor
A.	The majority of Betahwalang Villagers are Muslims; therefore, the appropriate values inculcated within the people are Islamic ones concerning the importance of creating job opportunities for a better future without ignoring the conservation of the environment for the next generations	√		
B.	Honesty, trust, and faithfulness. Because to be successful, everyone should cooperate and interact with many people. The key to success is honesty (sellable).	√		
C.	a) Social value,	√		

-
- b) Cultural value: bad habits should be abandoned
 - c) Laziness/dependency should be avoided
 - D. Starting with the production of small-crab catching and shell processing tools, the raw materials of which come from our people. ✓
 - E. A plant/factory/company such as Presto Milkfish company should be constructed to supply the fish to Supermarkets/ Minimarket outside the town. ✓
 - F. Providing capital in group. ✓
 - G. Some values can be used to get income:
 - a) Magnificence in the world can be achieved through property,
 - b) Because of disadvantage/poverty, an individual can fall to infidelity, ✓
 - c) A good *mukmin* (Islam believer) should have a job and income,
 - d) Giving is better than taking.
 - H.
 - a) Developing small crab catching tool (bobo),
 - b) Developing craft from *centos* material, ✓
 - c) Producing syrup from mangrove tree material,
 - d) Producing food and beverages from small.
 - I. Good briefing and environment can trigger the youths to be independent and have a business. ✓
 - J.
 - a) Faith/piety (religious),
 - b) Honesty, persistence, patience, and perseverance,
 - c) Tolerance,
 - d) Discipline, ✓
 - e) Hard Work,
 - f) Creativity,
 - g) Independence,
 - h) Democracy,
 - i) Curiosity,
-

j) Responsibility,	
k) Environment care,	
l) Love and peace,	
m) Friendliness,	
n) Appreciating achievement,	
o) Loving homeland.	
K. Some plants should be constructed: small crab, crab, and others.	√
L. Conducting an activity that can produce income and does not break the rules within society	√
Total	12

Source: Processed from research result, August, 2015.

The table presents qualitative data from interviews with people in the North Coast (Pantura) area regarding their perception of poverty conditions in their areas of residence. This data reveals various views and experiences of the community related to the issue of poverty. Most of the informants, who are residents of Betahwalang Village, emphasized the importance of Islamic values in their lives, especially the value of hard work to achieve a better future, without neglecting environmental conservation. They also highlight the importance of honesty, perseverance, and cooperation in achieving success. In addition, the informants also mentioned the social and cultural values they adhered to, such as simplicity, independence, cooperation, and deliberation.

Regarding the condition of poverty, there are differences of opinion among informants. Some informants feel that poverty in their area is still a problem that needs to be considered. They cited several factors that cause or exacerbate poverty, including uncertain fishermen's incomes, declining prices for small crabs, and limited access to capital and employment. However, some informants argue that the economic condition of the people in their area has improved. They see improvements in house construction, increased motor vehicle ownership, and increased people's purchasing power.

This data shows that people's perception of poverty is diverse and influenced by various factors, such as personal experiences, family economic conditions, and social and cultural values. However, most informants agreed that hard work, honesty, and cooperation are the keys to achieving success and escaping poverty. In addition, they also hope for attention and assistance from the government and related parties to overcome poverty problems in their

areas, such as economic empowerment programs, skills training, and business capital assistance.

From table above, it can be underlined that tenets that can be used to drive an individual to have income, according to informants, are faith/piety to Almighty God, honesty, trust, faithfulness, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, responsibility, environment care, love and peace, friendliness, appreciating achievement, and loving homeland. 12 informants have good tenet values that can be used to enable an individual to have economic value as above.

The definition and the meaning of the values aforementioned are explained as follows:

- a) Faith/piety to Almighty God means believing in and undertaking God's instructions and abandoning His prohibitions. It is a religious value, the obedience in implementing the tenets of religion embraced, and tolerance.
- b) Honesty is a behavior based on the attempt to make an individual trustworthy.
- c) Discipline means an action indicating behavior of being orderly and obedient to various stipulations and regulations,
- d) Hard work means to work as optimally and maximally as possible to achieve the objective intended.
- e) Creativity means to think and to do something to produce a new way/product
- f) Independence means the attitude and behavior of not being dependent on others,
- g) Persistence and perseverance mean the behavior of not giving up easily
- h) Responsibility means the attitude and behavior of undertaking duty and obligation to self, society, environment, etc.

4. CONCLUSION

This study provides a comprehensive overview of poverty dynamics in the North Coast of Betahwalang, involving the local community's economic, social, and cultural aspects. Firstly, Normalization of Poverty. Although the poverty rate is still relatively high, people tend to see it as a part of their daily lives. Secondly, Relative Poverty Reduction. In the last two years, there have been indications of a decrease in poverty levels. The indicators include improving road infrastructure, building more decent houses, increasing motor vehicle ownership, and increasing the number of residents who own boats and fishing gear. Thirdly, Value-Added Strategies. Communities identify several factors that can help them increase value-added and escape poverty. These factors include education, training, understanding of the economy, development of the processing industry (crab),

handicraft production, and a strong work ethic (hard work, perseverance, enthusiasm for achieving dreams, and having capital). This strategy emphasizes community empowerment through capacity building and diversification of income sources.

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