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# The Economic Growth, Education, and Faith on Poverty Levels in Sumenep During the Covid-19 Pandemic

*by Rini Yudiati*

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## The Economic Growth, Education, and Faith on Poverty Levels in Sumenep During the Covid-19 Pandemic

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### Abstract

One of the main factors for successful development is the reduction in the number of poor people. Poverty in Sumenep in 2020 increased when compared to 2019. Data from the Central Statistics Agency (BPS) of Sumenep Regency during the period March 2019-March 2020 (Pandemic Covid-19), the number of poor people in Sumenep Regency increased by 8.25 thousand people. There are some areas in Sumenep that had poor people which worries the government. This study aims to determine economic growth, education, and faith in poverty levels in Sumenep in 2019-2020 during the Covid-19 pandemic. This research is descriptive qualitative research by means of factual description and in-depth interviews and documentation. Sources of data in the form of BPS administrative documents, key informants, and supporting informants are the people in Sumenep Regency. The results of the study show that economic growth, education, and faith have an impact on poverty in Sumenep even during the Covid-19 Pandemic and the formation of civil society.

**Keywords:** Economic Growth; Education; Faith; Poverty

### Introduction

Poverty is a characteristic of regional variation. Factors such as trends in natural disasters, distribution and quality of land, access to education and health facilities, level of infrastructure development, employment opportunities, and others are some of the causes of poverty. Future efforts by the government to further reduce poverty should use the development of a targeted and targeted program for the most underdeveloped regions, this approach to increase the cost-effectiveness of social intervention programs, the implementation of which requires detailed information on poverty at the local level.

Poverty is a limited situation that occurs not at the will of the person concerned. A population is said to be poor if it is characterized by low income, low education, low work productivity, low health and nutrition, and low welfare. Poverty is also caused by the limitations of existing human resources, both in formal and non-formal education, which in turn will have consequences for the low level of non-formal education (Supriatna, 1997).

Poverty is still a problem experienced by all corners of the world, the problem of poverty does not only involve third world countries and developing countries. The term poverty is not only related to people who are unable to finance their lives or fulfill their lives properly, but also relates to the inequality between people with high incomes and people with low incomes (Hudiyanto, 2014).

Islam recognizes the difference in every human potential because each of them is given a different level and type of ability. There will be no two individuals who have identical traits or abilities, therefore these differences lead to inequality of income and wealth in society (Chapra, 2000).

The concept of HDI which was introduced globally through the first human development report in 1990 by UNDP has gained popularity as a comprehensive measurement (Rafsanjani, 2014). The Human Development Index (HDI) or better known as the Human Development Index (HDI) is an indicator used to measure One of the important aspects related to the quality of the results of economic development, namely the degree of human development. As a measure of the quality of life, HDI is built through a 3 basic dimension approach, namely life span as measured by life expectancy, then knowledge is measured by a combination of literacy rate indicators and average length of schooling, then decent living is measured by indicators of people's purchasing power

towards a number of basic needs seen from the average amount of per capita expenditure as an income approach that represents development achievements for a decent life (Todaro, 2005). The HDI measurement offered by the United Nations Development Program (UNDP) as a tool that can be used to measure the level of human development may be the most comprehensive indicator, but it is not fully compatible and sufficient to measure human development from an Islamic perspective. The underlying theories and concepts to build HDI are not based on maqasidh sharia. Therefore, to measure the level of human development in a country where the majority of the population is Muslim, it would be more appropriate to use the Islamic Human Development Index (I-HDI), where the theories and concepts are based on an Islamic perspective (Rafsanjani, 2014).

Based on the release of the Central Statistics Agency (BPS) in each district in the Madura region, the poverty rate in Sampang until the end of 2020 reached 20.78 percent, higher than Bangkalan which was only 20.56 percent. Sumenep Regency is in third place, which is 20.18 percent. In 2019, the percentage of poor people in this district is only 19 percent of the total population in the district, which consists of 27 sub-districts. Meanwhile, in Pamekasan Regency, it was recorded at 14.60 percent. Based on the results of coordination meetings between BPS in Madura, the increase in poverty rates occurred in all districts in Madura. The increase in the poverty rate in Madura, especially Sumenep, occurred due to the impact of Covid-19 and almost occurred in all districts/cities in Indonesia.

In previous research with this research, there were several updates. In previous studies using 3 years, namely 2006-2008, using 2 independent variables, namely economic growth and human development index, and the object of research was conducted in Indonesia. In previous research, the problem found is that economic growth in Indonesia is relatively good but has not had a significant effect on reducing poverty levels, but improving the quality of human resources can have a major influence on reducing poverty levels. Meanwhile, in this study, the latest period is 1 year, namely 2020-2021 with 3 independent variables, namely economic growth, education, and faith. The object of the research was carried out more specifically, namely in the Sumenep district, Madura island, East Java province. In this study the problem found is that Sumenep district is the third poorest population in Madura, with the highest poverty rate in Sampang district. The poverty rate of districts on the island of Madura has also decreased, although not significantly, but the poverty rate is still above the poverty level of the province of East Java.

This study aims to determine economic growth, education and faith in poverty levels in Sumenep during the Covid-19 Pandemic. As well as adding new insights and providing input or suggestions to local and central governments in order to make more effective policies to overcome poverty problems.

## Methods

This research is a descriptive research with a qualitative approach. According to Sugiyono (2016: 9) qualitative descriptive method is a research method based on the philosophy of postpositivism used to examine the condition of natural objects (as opposed to experiments) where the researcher is the key instrument of data collection techniques carried out by triangulation (combined), data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning rather than generalizations.

Qualitative descriptive research aims to describe, describe, explain, explain and answer in more detail the problems to be studied by studying as much as possible an individual, a group or an event. In qualitative research, humans are research instruments and the results are written in the form of words or statements that are in accordance with the actual situation.

This research was conducted in Sumenep district, Madura, East Java. The time of the research was carried out around March 2020 - March 2021. According to Sugiyono (2016: 19) the object of research is a scientific target to obtain data with certain goals and uses about an objective, valid and reliable thing about a thing (certain variables).

The data of the research conducted, the object of research being studied are Economic Growth, Education, and Faith in Poverty Levels in Sumenep Regency. Meanwhile, the subjects in this study are Business Actors, Educational Figures, Spiritual Figures and plus one figure who is involved in these three points.

The data were divided into primary and secondary data. Primary data sources were all data obtained from field activities, like observations and interview activities (Sugiyono, 2016). In addition to observation, the investigation on primary data was also carried out through interviews with informants. In this study, the interview was conducted using the unstructured method, whereas the informants were chosen based on two methods: purposive and snowball. In practice, the purposive and snowball methods were carried out through the researchers' subjective considerations regarding the informants' expertise and capability to answer the research problem (Awaluddin, 2020).

Research informants are business people, education leaders, spiritual leaders and community leaders who are involved in these three fields in Sumenep Regency. They are people who have traveled across the world of business, education, kiai who have dedicated themselves to Islamic boarding schools, while the latter is someone who is really involved in all fields. They can provide information relevant to the research objectives.

According to Sugiyono (2016: 246), data analysis techniques are activities in qualitative data analysis carried out interactively and take place continuously until complete, so that the data is already saturated. Activities in data analysis are: Data Reduction (Data Editor), Data Display (Data Presentation), Conclusion Drawing/ Verification.

## Results

### Economic Growth, Education, Faith on poverty in Sumenep during covid-19

The corona virus outbreak has a wide impact. Not only for health but also have an impact on the economic sector. So that now it is no longer a health emergency, but an economic emergency has begun.

Hairul (2020) assessed that economic growth was slow due to COVID-19. The spread of the corona virus has caused public concern and panic which has a negative impact on economic growth. This has the potential to disrupt the production process and distribution of community needs. Currently, the government has not implemented a 'lockdown' and ward off the Covid-19 virus. However, the reduction in community mobility is believed to have an effect on the process of production and distribution of goods. If the production process is reduced, there will be an imbalance between the supply of goods and consumer needs, so that it will trigger inflation. The government's policy to close a number of tourist attractions in anticipating the spread of the corona virus is appropriate even though the economic resources of the community in the tourism sector are affected. In addition, many parties are not responsible for spreading hoax information, thereby increasing panic in the community. This is a serious challenge to Indonesia's determination to become a developed country in 2014.

The decline in the Sumenep community's economy during the pandemic was felt by all parties, one of which was UKM actors in Sumenep district. A number of people chose to stay in their respective homes after the government called for the implementation of Physical Distancing. As a result, the income of UKM's decreased drastically. Although at first this was a medical emergency, but now it has started to have an impact on the economic emergency Hairul (2020).

Traders and UKM's have started to complain about the decline in turnover between 40-50 percent since this epidemic hit Indonesia. Therefore, the government provides assistance to the community, one of which is Direct Cash Assistance (DCA) or BLT. This was done to restore the community's economy in the midst of a national disaster.

Economic conditions in the first quarter of 2020 were already minus 0.4 percent, and it is even estimated that it will worsen to 4 percent. This is because people have begun to limit themselves outside their homes to anticipate the spread of COVID-19. To help affected communities, the government conducts social activities in certain areas. Because it does not allow the Regional Revenue and Expenditure Budget to cover all community economic activities. So there were several community leaders who stepped in to help the government distribute basic necessities for the affected communities. The Inflation happened in Sumenep district showed in figure 1.

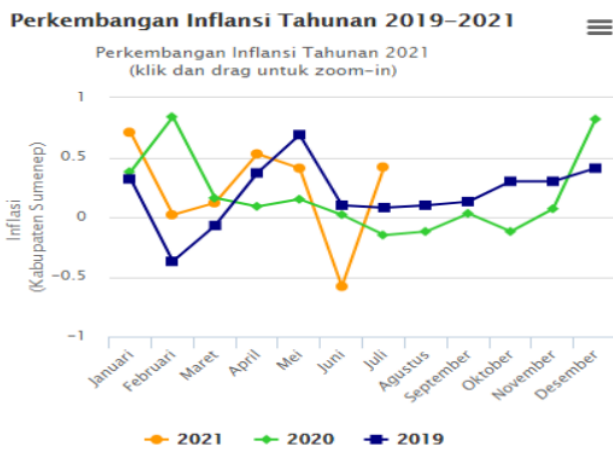


Figure 1. Source: Sumenep in Number (BPS)

In addition to UKM and traders, COVID-19 also attacks households. This survey includes 12,216 samples of representative households at the national level spread across 34 provinces, which was conducted between October and November 2020. This is the largest survey related to the impact of the COVID-19 pandemic focusing on in children and vulnerable groups. This survey was conducted through face-to-face interviews with households that had previously been interviewed by the Central Bureau of Statistics as a sample from the National Social Economic Survey (SUSENAS) in 2019. Its implementation involved close collaboration with the Indonesian government.

In addition to problems regarding the decline in the Sumenep economy, education is also the impact of Covid-19. In the education sector during the pandemic the curriculum was also adjusted. The demands of the community, especially parents of students, for the implementation of distance learning during the COVID-19 pandemic, which is considered less effective, have made education actors in Sumenep Regency look for solutions on how to continue implementing the education curriculum. One of the solutions implemented in Sumenep district is by implementing an emergency curriculum during the pandemic which can be implemented both online and offline. If learning is done online, then this has an impact on underprivileged students because they must have at least an Android cellphone. In reality they do not have money to buy electronic goods which are a must during the learning process.

The Head of the Basic Education Development Division of the Sumenep Regency Education Office, Abdul Kadir, M.Pd. said that the demands of the community, especially parents of students, to continue to be able to carry out face-to-face learning are extraordinary, even extreme, because they consider their children not going to school if they only carry out distance learning. Even some schools are worried that if their students move to madrasas or Islamic boarding schools that apply different curricula, if face-to-face education is not immediately implemented, so it is necessary to find a solution to reduce the parents' guardians.

The COVID-19 outbreak has become a terror to human life and can threaten health. Thus there will be a negative impact of the virus. Indra (2020) said that COVID-19 is not as scary as what has been spread on social media. By increasing social spiritual value is the best way that is believed. The tradition of politeness about shaking hands is one of the Covid-19 media to spread. However, the tradition of shaking hands is a high-value etiquette for the Madurese-Sumenep community which should not fade just because of the Covid-19 issue.

Covid-19 caused the closure of several places of worship and forbade people from worshipping in these places of worship because it was considered the transmission medium for Covid-19 because it was identical to the crowd. This is problematic for the Muslim community in Sumenep. They assume that the prohibition on places of worship will reduce their spiritual value such as prayer, if done in congregation will get more rewards than doing it alone. Even though we can do it at home with our family, it feels different when we do it at the mosque. It is different in remote villages or inland. They continue to conduct Koran learning for children under 20 year's old offline during pandemic.

The government forbade holding crowds anywhere; so many recitation events for mothers were dismissed. Some people think that staying at home and doing nothing will reduce their fortune. We all know that friendship is one of the openings of fortune, although it is not the only way.

### **Discussion**

The poor are always in a state of powerlessness and their inability to fulfill their basic needs, namely the inability to carry out productive business activities, to reach access to socio-economic resources, to determine their own destiny and to always receive discriminatory treatment, unable to free themselves from poor mentality and culture, and always have low dignity and self-esteem (Arsyad, 2010) One way to reduce poverty is through improvements in human development.

Inequality in income hinders the productivity of rapid and sustainable growth and causes some people to not be able to enjoy some education and health because they are in a state of complete economic deprivation. Human development is very important in efforts to reduce poverty and inequality, because good education and health enable the poor to increase the value of their assets, namely their most important asset is their labor.

Increased human development, education and faith can improve individual skills so that they have many opportunities to get jobs with higher incomes which will later affect their poverty status from poor to not poor. Human development is the focus of the main goal of economic development in the Islamic perspective, where the concentration of economic development is aimed at knowing how economic resources are distributed and how a people's welfare is defined. And in Islamic development economics, Muslim experts view that economic development is not limited to economic variables only (Khasanah, 2015) Islam has developed a socio-economic environment that pays special attention to poverty alleviation, in addition to focusing on the distribution of income and wealth or reducing inequality.

Poverty in Islam is related to the concept of need (maqasid sharia). There are five groups of basic activities for human needs, namely: 1) religion; 2) physical health; 3) education; 4) descendants, and 5) wealth. The fulfillment of this need is considered as one of the basic goals of Islam because it gives every individual and society the opportunity to have a good and decent life. All things that help achieve the goal of increasing welfare or living standards are called *masalih* (benefits). If there is one need that is not met, then it is still classified as poor (P3EI, 2014).

While the goal of economic development in the Islamic perspective is to achieve comprehensive and holistic welfare both in the world and in the hereafter which is closely related to faith, the philosophical foundations of the Islamic approach to development are: Tawhid, Rububiyah, Khilafah, Tazkiyah. Based on this approach, economic development will have a comprehensive character and include moral, spiritual, and material aspects (Ahmad, 2000).

In the FGD with Academics (Learning Religion and Lecturer on Entrepreneurship) and Business actors, they produced: Islam is not only a religion but also the basis of civilization. Islam, not only as a concept, but also implementation and implementation. The progress of a nation's civilization is influenced by quality human resource<sup>6</sup> (HR), if the human resources are not qualified from various existing fields, it is certain that the nation will be left behind in all aspects of life. Education as one of the fields that<sup>6</sup> will develop the quality of human resources certainly needs to be considered carefully, so that the implementation of education in a nation can play a role in fostering quality human resources. According to the professor of IPB Didin Hafidhudin, education is a system and a way to improve the quality of life in all fields, so that throughout the history of human life on this earth there is almost no group of people who do not use education as a means of civilizing and improving its quality, even though the systems and methods are different. according to the standard of living and culture of each society. For this reason, efforts and a comprehensive approach are needed, where the education sector must produce superior and quality human resources, not only from the intellectual side, but also from the moral side. Quality human resources in Islamic Economics are based on the Al-Quran, Al-Hadith, including people who have faith and piety who are used as criteria for superior and quality human resources both in terms of intellectuality and morality.

Education is the basis and is a requirement for humans to manage and process available natural resources. As the word of Allah SWT in the Qur'an Surah Al Mujlah verse 11:

<sup>5</sup> Meaning: "O you who believe, when you are said to you: "Be spacious in the assembly", then be spacious, surely Allah will provide spaciousness for you. and when it is said: "Stand up", then stand up, Allah will raise those who believe among you and those who are given knowledge by several degrees. And Allah is Knowing of what you do." (Q.S. Al-Mujlah verse 11).

This verse gives two characteristics as well as quality human beings, namely 1). Faithful and 2). Knowledgeable, the result will get a higher degree. Referring to this verse to build the economy in Sumenep, it is required that people who have knowledge are based on their beliefs (faith) by following the instructions of Allah SWT and Rasulullah SAW. If a society has quality human resources who are able to process all the potential of its natural resources, it is certain that the nation's economy will be at a higher degree and create benefits for all. The natural resources that are created are the responsibility of human resources who have the knowledge to reflect and think about how to utilize the potential of these abundant natural resources to be useful for them and the condition is that humans must have knowledge and faith.



The consequence of quality human resources (belief and piety) and having knowledge is that humans are ordered to work, further processing the entire contents of the earth to meet their needs. This is intended to prevent humans from being lazy, resigned and inactive (unemployed) which has an impact on the emergence of other social problems. Working in the Islamic economy is an obligation and worth worship.

So with Science and Faith will form quality Humans which will result in the Economic Growth of the Sumenep Regency community will increase which has an impact on reducing poverty rates even during the current Covid-19 pandemic.

It's recommended for

### Conclusion

Based on Q.S. Al-Mujdalam verse 11 gives two characteristics as well as quality human beings, namely 1). Faithful and 2). Knowledgeable, the result will get a higher degree (Quality Human). To build the economy in Sumenep, even though during the Covid-19 Pandemic, it is required to be a knowledgeable human being based on his belief (faith) by following instructions from Allah SWT and Rasulullah SAW. Then the community will certainly have quality human resources who are able to process all the potential of their natural resources, including in developing economic growth through knowledge and faith which will ultimately reduce the poverty level in Sumenep Regency.

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