

# Socio-Cultural Factors towards Poverty in the Regency Gunung Kidul Daerah Istimewa Yogyakarta Contribution of Indonesian Islam to the World Civilization

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## Abstract

This study attempted to see whether poverty prolonged in Gunung Kidul Yogyakarta Special Region was created from the perspective of Javanese philosophy of life which is based on a note of resignation, patience and Rilo. According Koentjoroningrat Rilo attitude and *nrimo* is justification of the attitude quickly give up in the face of adversity, while De Jong said that this attitude makes people passive. But according Pranowo, the views of the Javanese in accepting these difficulties does not mean they are fatalists (*jabbaryah*), reverse this view very positively (*Qadarites*), because even though the result of a determined effort by God, but humans have a duty to strive dam work hard, and do not justified to be passive waiting fate (Pranowo, 2011). This research found that the values of Javanese philosophy *nrimo*, patient and Rilo not a factor that is causing the difficulties people out of poverty. Poverty persist because of the policy of poverty eradication that actually erode the independence and work ethic community, Gunung Kidul transform society into a society that is a hard worker who passively wait for help to come.

**Keywords:** Philosophy of Java, Poverty, Gunung Kidul

## 1. Introduction

The work ethic Java community is a unique phenomenon, on the one hand Javanese-known as a hard worker and persistent faced a hard life. On the other hand restrict ourselves to achieve economic gains limit where they can meet the needs of daily living alone. One example of perseverance in the face of difficulties can be seen in people who lived in a hilly area in Gunung Kidul. Difficult natural conditions, due to the thin layer of soil that is in between the limestone rocks and the difficulty of obtaining water does not make people desperate manage dry agricultural land at their disposal.

Yields of the least fertile land, especially in hilly areas unable to meet the needs of families in one year, as a result people are always in debt to meet basic needs and unable to get out of the cycle of poverty. Moreover, the entry of a consumer culture to the countryside affect the lifestyle of the people, many those who sell teak plantations are considered as savings because they want to follow the pattern of modern life that the current trend is to buy a motorcycle for their children even if not for productive purposes or to show the wedding ceremony or circumcision. Harvest inadequate cycle of debt and saving dis activity is a vicious cycle of poverty that exist in this area.

The government has tried to provide such assistance Raskin program for those who belong to the poorest, rural roads repair program, educational assistance through the School Operational Assistance (BOS), help repair homes and others. After 20 years of receiving attention from government, Gunung Kidul is noted as one of the poorest district in Yogyakarta Special Region. Poverty alleviation programs improper perpetuate poverty in the community and create structural poverty in fear will lead to cultural poverty.

The purpose of this study was to examine whether long-term poverty experienced by the people of Gunung Kidul has created a cultural poverty in the community, and cause slow business success alleviation poverty. This research is a qualitative case study. The approach taken was the sociology of economics, one branch of science that aims to analyze the relationship between economic and social phenomena (Swedberg, 1991) The population of this study was the observation of District residents Saptosari. Samples were taken using cluster sampling method. Samples were collected as many as 218 households. Besides, it is also the core of data used PPLS 2011, which include the individual data of 372 928 people or 99 277 poor households in Gunung Kidul to be gained from the deployment questionnaire. Participation Rapid Appraisal (RPA) and the Forum Group Discussion (FGD), governments, and experts TMP2K religious and economic.

## Theoretical Review

Structural and Cultural Poverty Alleviation.

Poverty if it is seen by the cause of the split into top cultural poverty and structural poverty. Cultural poverty, poverty is caused by factors such customs or culture of a particular region which binds a specific person or group of people that make a stay attached to poverty. Structural poverty, poverty is occurring as a result helplessness specific person or group of people to a system or an unjust social order, so they are in a very weak bargaining position and have no access to liberate themselves from the poverty trap. Systems and social structures are not

able to provide opportunities that allow poor people to work and unable to menghubungkan communities with the resources available, either provided by nature, governments and society around it. They are classified in this group are farm laborers, scavengers, sand diggers and they were uneducated and untrained. (Jordan, 2004).

Poverty and farmers are familiar thing in Indonesia. This farmer poverty history can be traced back to the period of Dutch colonial rule. World capitalism encourages the Netherlands to benefit from agricultural products in the colonies. Enforcing policies or cultuurstelsel cultivation in Indonesia, is the beginning of the social and economic changes in Indonesian society. (Lailatussyukriah, 2011). This policy resulted in the decline of the welfare of farmers, ensuring that those who have large capital are elites and the rural economy by creating two classes Geertz farmers are rich peasants and poor farmers, and thus created a gap of income distribution in a society of farmers in Java. Poverty is not received sufficient attention at the time of the Unitary Republic of Indonesia (NKRI), because the government is more focused on political and governance aspects of development, so that people do not move from poor situation because structurally not prioritized (Geertz, 1982).

Economic development brings the excesses of capitalism in the form of a different form of capitalism colonialism. The result of industrialization in the villages in the form of exploitation such as mining, changes in wetland function, deforestation, agricultural development of industrial plants and so on. Result in the increasingly acute social disparities, and not to change the lives of the poor and even enrich those already rich. (Mubyarto, 2003).

The poverty experienced by farmers too long to change the structural poverty into cultural poverty. Society formed to be apathetic, believes if something happens is fate and destiny and consider poverty a lifeline. This attitude is sometimes backed up by mistake in understanding religious teachings that reinforce a false idea of the destiny. (Baidan, 2003). Acceptance of the difficult living conditions in the philosophy of Java found in various phrases including "Donyo kuwi nerakane Islamic wong, wong surgane infidels" (This world is hell-Muslims, and the paradise of infidels). This philosophy is one example of the presence of Islamic values in Javanese culture, the phrase contained in one hadith gives a warning to Muslims not to fall into the worldly pleasures and neglect the hereafter. (Thohir, Unidip, 2009).

But according Pranowo, the views of the Javanese performance accept these difficulties does not mean they are fatalists (jabbariyah), otherwise the outlook is very positive (Qadarites). Because of this view is based on the belief that the Java community a result of a determined effort by the Lord. Humans have an obligation to work hard, it is not justified to be passive waiting fate (Pranowo, 2011). According Saksono, traditional Javanese society strongly believe and uphold the ideology of fate and destiny. They believe that fortune, marriage and death has been determined by God and humans do not have the ability to change it. (Ignas G. Saksono and Djoko Dwiyanto, 2011). This opinion is in line with Magnis Suseno, stating that traditional Java man believe that humans can not do anything, everything is predetermined and can not be avoided by destiny. (Magnis-Suseno, 1991). Hadiwiyono describe the attitude Nrima Java community in accepting a predetermined destiny is not a passive attitude, but is one of the manifestations of inner sincerity. (Hadiwiyono, 1983) While Endraswara (2006) declare that Nrima Javanese attitude is an attitude of accepting everything that happens or experienced by ourselves peacefully, without protest or without rejection. Nrima concept can only be applied to a person's soul when they are easy to be grateful. Awareness of favors received, grateful for God's gift. This concept will make people always assume good faith (husnudan) to God. (Endraswara, 2006).

Living in the concern does not mean that they do not feel happy. Java Man has a tendency to give priority to etiquette and manners and despise the material side. They deem that life is temporary or termed "stopping Ngombe" or just stop by for a drink. However this does not mean that Java man refused earthly needs, the needs of the world recognized within certain limits. For the Javanese pursue the duniwi, for the tranquility of life have a higher value. Because what's the point of living in a rich yet non tentraman. In the extreme this option is seen in the phrase "tinimbang numpak Mercy mbrebes milli aluwung mikul dhawet ura-ura". That generally describes Java community's preference for the joy and peace of the heart relative to worldly possessions. (Hadi, 2008).

This condition is in accordance with what is stated by Sen that people who receive state and adapt to long-term poverty will not look too bad in terms of utility metrics mental, if trouble is accepted without complaint. In the long-term shortage situation, the victim is not going to cry all the time, and very often make great efforts to take pleasure in small mercies and reduce personal desire to live a simple and realistic. (Sen, 1984). Amartya Sen who calculate welfare rather than nominal, but it focuses on the ability or opportunity that is owned by a person to be able to live according to his chosen life. (Sen, 2003). This distinguishes it from the utilitarian approach or resourceism, which is exclusively focused on the subjective well-being or availability of material for a good life as the amount of goods or services.

He said that should not encourage people to survive in aspiration unrealistic because it would lead to despair (Nussbaum, 2000). Denied Nassabaum, Baber stated that their wishes adjustment on the poor does not mean that the public utility is distorted, this adjustment can be accepted by the utility theory on the terms of the consideration that the poor survive in conditions that do not maximize their utility. (Baber, 2007) While

Qizilbash stated that these adaptations proved that the aspirations and desires of the community is flexible, malleable and "could" adapt "in various ways and circumstances. More specific shape and manipulative adaptation can occur through social conditioning or cultural and religious indoctrination. (M.Qizilbash, 2006)

In Islam adapatsi with apun poverty or conditions that are beyond the capability is not seen as manipulation, but as the pleasure of receiving any results from the efforts made wholeheartedly. Islam respects the welfare and happiness not only in the world but also in the hereafter. It is supported by the word of God in the Koran (Q.S. 2:60). This verse explains that humans are authorized to enjoy what is provided by God in the land and are forbidden to do damage. There is no prohibition wealth in Islam for such property acquired through legal means and distributed according to Islamic teachings.

Greertz found there is a relationship between poverty and religious views on society in Java. Greertz declare poverty together (shared poverty) are closely linked to the paradigm abangan, namely nominal Muslims. Muslim community (read: Muslim) who live in labor-intensive agricultural systems in the pre-colonial Javanese, adapt and create value system that binds them to solve the economic problems faced communally. They have a paradigm in the form of norms that emphasize the close bonds between families in the same village. They shared food fair when they have it, and divide absence if they do not have it. Emerging paradigm is the incorporation of ethics that work and products must be shared (Shared). Forms of kinship in Java has different forms with other agrarian society in which the Java community's strongest ties are in a nuclear family. In this conjugal bond provided social security for other family members who are unable to live alone. While the family other families in the community are not overly attached and serves to give assistance in overcoming difficult times or mutual aid in the celebrations. (Pranowo B., 2011).

Family ties in Java is very strong, the family is where the development of a moral sense of profound practical as well as where the individual can feel tresna. (Suseno, 1985). The high value of family ties can be seen from the philosophy of "manganese or amangan important sing together" (able to eat or not to eat that is important can be gathered), describes the philosophy that comfort is obtained in the family has a much higher value than economic value.

The influx of economic rationality in the countryside change values, ora manganese manganese together be gathered together ora manganese. One evidence of the erosion of family ties is increasing urbanization. Society will not hesitate to leave the village if available alternative sources of income better. Although it has been eroded, but the majority of people still retain this philosophy and survive in the village though living in poverty. The changing pattern of relationships farmers in rural Java, according to Alexander (1982) was not caused by the erosion of the value of Java, but it is mainly due to the structural transformation in agriculture.

#### Public Attitudes to Poverty.

Gunung Kidul Regency Society has lived for decades in poverty. Is a question about the causes of trapping people in poverty long term, there are significant structural failure or culture that does not support the increase in social welfare. Analyzing the cultural factor in poverty studies done to understand the factors that influence a person's behavior in the face of poverty that includes the way they receive and how to overcome them. (Mario Luis Small, David J. Harding, and Michèle Lamont, 2010) attempt to survive in poverty do with various strategies include utilizing family ties, to exchange goods in a network of friends, looking for help from the state, turning to a private organization, moved, and others. (Newman, 2006)

Survival strategies with family ties are also carried out by poor farmers in Gunung Kidul, in the face of life's difficulties. Family members will help each other, by providing shelter, employment, and meet the basic needs. Conditions were poor families or around the poverty line, coupled with the help of other family members, of course lowers the welfare of the family. (Anshoriy, 2008)

Koentjaraningrat illustrates that the general attitude of farmers in Java, not speculate, perception limited time, important decisions as well as the orientation of life is determined by the present situation, consider that fate is crucial, life must be in harmony with nature, and assessing high-concept the same taste, the same average (Koentjaraningrat, 1984). This view led to the attitude of sincerity in accepting the work or crops, because of the understanding that the results are not only dependent on human factors alone, but also the provisions of the Almighty. The belief that all creatures have the fortune of each that would be obtained if attempted, drawn from aphorism Obah Mamah Dino Ono Upo, which means that if one tries it will fulfill their needs, although this is only a fulfillment upo or grains of rice. Upo simple terms describe the expected results of the work done, because of financial achievement is not the main factor to be achieved in life.

Koentjaraningrat states that slamet is the key word in all behavior, which is described as a condition where all the events will be running properly and it will not happen it is not good to anyone. (Mulder, 2005). This concept also illustrates that for farmers slamet which means also feel safe and happy is more important than economic achievements. As stated Woodward, slamet derived from the terms contained in the Koran which sala> m, which means that the condition of peace and tranquility in both the life of the world and the hereafter.

(Woodward, 2011) Sala> m is the root of tradition slametan according Greetz is at the heart of Javanese culture. (Geertz, 1960). The work ethic is inherent in society, which until now has always bases itself on the cultural norms which basically is a part of Islam.

Poverty faced, addressed by Rilo, a note of resignation, and patience. De Jong, argued that Rilo an attitude to life means giving up all desire and a willingness to the Almighty. Nrimo an attitude to life which means satisfied with his fate, did not struggle, accept everything with gratitude. Patience is the result of Rilo and acquiescent attitude above. (Jong, 1976). One form of mentality that teaches Rilo or sincere attitude and that wealth is not everything depicted in the adage ora manganese manganese from collector. This proverb illustrates that togetherness is something very important that they are sometimes willing to ignore the needs of other life in order to keep together. Apart from the family's reluctance drawn from respondents from the village Kanigoro and Krambil Oil on grounds they were not willing leaving the village, which is already comfortable to live in the village.

Living in poverty, requires people to adapt to the difficulties they face from day to day. They have to do choices. Nussabaum mention the choices made public as adaptive preference. (Nusabaum, 2000).

The high happiness index of the poor in rural Java due satisfaction for them does not lie in the economic satisfaction, but on family togetherness. This is in accordance with the opinion of Hildred Geertz which says that for every Javanese family is the most important people in the world. They gave him the emotional well-being as well as the balance point in the social orientation, happiness gained by living together amid family. (Geertz H., 1983). They accept hardship they face with the foundation philosophy of Java, to justify it by arguing that the man lives in the world must sincerely accept and patient in the face of all trials, including trials of the vagaries of nature. Ikhlas despite having to travel long distances to reach their land, must work hard to break down the massive limestone to make the step-stile fields, looking for a second job at the time to agricultural produce, as well as sincere when they harvest is valued very low by middlemen. Mr. Nungki one of the nomads, tells when he returned to the village in 2012, to celebrate Eid and buy chili he was very surprised when the Rp.7000, - which a mother chilli growers come to deliver a sack of small chili him. Calculations with this low price is not possible if you put the price of seed, fertilizer, insecticide, labor and other costs. But when asked the mother stated that when the harvest chili price offered middleman very low, while the chili farmers did not have any other alternatives or they have to sell themselves to the market in Wonosari distant, while chili is agricultural perishable and must be sold, or they will experience greater losses due to harvest rot. (Susanto, 2014). These events by disclosing the weak bargaining position of farmers who are always in a losing position, the results of their labor enjoyed by middlemen and traders rents. Their difficulties compounded by inadequate land, lack of access to financial institutions and markets, and production methods are still traditional.

The apathetic attitude of the community can be seen whether or not they are willing to make changes. Changes in question, either by leaving the area in order to obtain a better income, or develop themselves either through training or through formal education. The results of the research in two villages in the district Saptosari, 68.4 percent of 171 respondents were asked whether they would be willing to move out of the village if there is a better job offer outside the area stated that they are not willing to move from the village though there are more job offers baik.nKetidak bersediaan they move out of the village on average due to the reason has a responsibility that can not leave like family, fields, cattle, etc., and felt it was a comfortable stay in the village. Peoples which states are not willing to move, on average, is the head of the family who are in the age of 35-60 years, and the average is a member of the community with the worst economic conditions.

Statistical testing using the Chi-square test provides results of the independence between the age group of respondents with the decision they accept jobs outside the region. From the calculations, the Chi Square value calculated at 11,575. This value is greater than the value of Chi Square table table is 7.81. Thus we must reject the initial hypothesis that age with the decision to accept a job outside the village are independent of one another, and accept the alternative hypothesis of the relationship between age and keputusan move to get a job.

Can we conclude that the respondent's willingness to accept a job that requires her to move from the village to have a relationship with the age of the respondents. From the contingency table we can see that the more advanced age groups of respondents the less likely respondents to be willing to leave his village in order to get a job. According to Lee, there are four factors that influence a person's decision to migrate, the factor that there are areas of origin (push factor), factors that are at the destination (pull factor), the obstacles that impede, and personal factors. (Lee, 1996)

Answer is accepted as an excuse unwillingness of respondents to leave their villages despite obtaining work that provides remuneration varies on three major groups answer to that is, (1). Felt he was too old, (2). Their responsibilities in the village and (3). Comfortable living in the village. While they are willing states are willing because they expect a better life. How does age factor will influence this decision described by Lee stating that the constraints faced to migrate increases with increasing age. The more elderly person, the more difficult it to get a job that provides decent remuneration in addition to at that age they have adapted to their situation throughout their lives.

Table 1. Table of Contingency and value expectations and willingness Age Group Moving from village to work.

AGE	Move	Not	Total	Matrix Value Expectations	
25-35 years	21	15	36	12,21429	23,7857143
36-46 years	16	36	52	17,64286	34,3571429
47-57 years	9	29	38	12,89286	25,1071429
57 more	11	31	42	14,25	27,75
TOTAL	57	111	168		

Value Chi Square:

$$\chi^2 = \frac{(21 - 12,2)^2}{12,2} + \frac{(15 - 23,2)^2}{23,2} + \frac{(16 - 17,6)^2}{17,6} + \frac{(36 - 34,4)^2}{34,4} + \frac{(9 - 12,9)^2}{12,9} + \frac{(29 - 12,2)^2}{12,2} + \frac{(11 - 14,2)^2}{14,2} + \frac{(31 - 27,8)^2}{27,8} = 34,87$$

Value Chi Square table at  $\alpha = 0.05$  and degrees of freedom 3 is 7,811 Comparison table and calculate:  
 Because:

$$\chi_{0,05,3}^2 \quad 7,81 \quad 34,8686580$$

So we should reject the null hypothesis that the age and the decision to move is mutually independent from each other, and accept the alternative hypothesis that there is a mutual dependence between age and the decision to move the village. One of the responsibilities of the possession fields. Sawah requires family members to manage, in addition to their rice fields are assumed to provide a living that will meet their needs and become a factor that caused them to remain in the village. To view the property relations paddy with a desire to leave the village, testing the independence between the variables of the decision to accept jobs that require them to leave their villages with ownership variable fields. The independence of the ownership of the fields with the decision of the respondent to accept a job that requires them to move out of the village occurred because the fields are no longer able to be the mainstay of subsistence, growing family while land ownership does not add too makes extensive land controlled by each family is getting narrower, so that the production of crops yielded no longer able to meet the basic needs of farming families.

From the research data IRE (IRE, 2012), at Gunung found that about 50 percent of farmers with paddy field area of less than 0.1 ha. Similarly in the field of ownership, 47 percent of respondents have a field only 0.1-0.5 ha. Most families of rural landless or landless subsistence-oriented economy, in which their agricultural products are mostly used for subsistence. Agricultural produce from the fields and the field is not too large. The land area is not able to guarantee food self-reliance of farmers because the study conducted by the average tenure to meet the minimum requirement is 0.77 hectares farm families. (Nizam M., et al, 2012). Besides, the fields in this area can only be processed once a year, on season rain, so the dry season people had to find other sources of income, one of which is to be a circular migrants.

The survey conducted in collaboration with the Government of Gunung IRE showed only 11 percent of respondents who sells his land with a value above Rp 1.000.000, -. Limited land holding makes the public has no opportunity to prepare a backup livestock, foodstock or any other kind of savings such as woody plants that are part of the mastery of Physical Capital, did not have sufficient income to meet the needs of everyday life.



Table 2. Contingency Tables Between Rice and Ownership Move decisions village.

Ownership	decision to move			Expecting Values	
	Moving	No	Total		
Yes	35	97	132	37,8293	94,1707
No	12	20	32	9,17073	22,8293
Total	47	117	164		

Source: Data processed from the results of field surveys

Value Chi Square:

:

$$\chi^2 = \frac{(35 - 37,8293)^2}{37,8293} + \frac{(97 - 94,1707)^2}{94,1707} + \frac{(12 - 9,17073)^2}{9,17073} + \frac{(20 - 22,8293)^2}{22,8293} = 1,94$$

Value Chi Square table at  $\alpha = 0.05$  and degrees of freedom one is 2,71, because

$$\chi_{0,05,1}^2 = 2,71 > 1,94$$

Then we must accept the null hypothesis that the ownership of the fields and the decision to move is mutually independent of one another, and thus concluded that there is no relationship between ownership and the decision to move the fields to work.

Ida Bagoes Mantra says there are several reasons why farmers in Java decided not to migrate, namely (1). Interwoven brotherhood and kinship between the villagers were very strong, (2). Mutual assistance system in the village which is very strong, (3). Residents are tied to agricultural land (4). Residents are tied to the village where they were born. (Mantra, 1985). The bond of brotherhood among members of the community in a village created for the families residing in the village are usually still in family ties. As stated by Suseno, families for the Java community is the only place where people can feel safe and protected. In the wider society, the individual is under continuous pressure to control the actions and behavior to conform to the values prevailing in society and menyesuaikan themselves with various authorities.

The sense of safety and protection that come within the scope of the family is what is considered as the opportunity cost should they sacrificed if someone leaves the village. This tendency can be seen from their answers are not willing to leave the village, one of them is because they feel comfortable staying in the village, so most of them choose to look for a second job as a laborer or farmer. They also look for side jobs in villages or cities that are nearby that enables them to perform komuting or become circular migrants. The strength of family ties is also maintained even though the residents migrated to other regions. They remain concerned about their families and communities living in the village. Submissions or remittance This creates a sense of financial security to the families left behind is only dependent on the rice fields that can not make ends meet.

Based on data from SAPA, mostly poor farmers into debt to meet their basic needs. For example, in the District Saptosari of the total poor farmers, who are indebted to make ends meet is as much as 2,585 heads of household, and only 995 heads of households who do not owe. This debt will be paid at the time of harvest. When the crops have been consumed, they go back debt. Remittances, debt and double jobs either in agriculture or in other sectors of the community to be an adaptation to survive in poverty in the village.

#### D. Poverty Cultural or Local Wisdom

Social and kinship ties among community members in the village also became one of the factors that cause local people to feel comfortable and able to adapt to their limitations. From interviews with 60 percent of respondents stated that they received help from the local community if you have trouble. This is reinforced by the system for the average or Bagito (for roto) in the distribution of rice on the project Rice for the Poor (Raskin). Where people are willing to reduce the rations of rice (15 kg / family) that all members of society who are poor get a share. (Wiyono, 2014).

As with other rural areas in Java, Java values are still strong philosophy in everyday life. The attitude of Rila, a note of resignation and patience is an expression, and even become a way of living for most people of Java. Javanese proverb ora manganese manganese from collector signaling that for most people the most important Java is the physical closeness of the relationship between family members, so ignore the other side of life. They made every effort to stay close to the family despite the surrounding natural resources is no longer possible to manage, given the limitations of nature. (K., 2011).

This attitude is evident in the results of the above data processing, that's sebahagian community groups closeness with family beat other considerations, including economic considerations, for their suffering is not the

problem of origin is borne collectively with his family (Rudnyckyj, 2010). This explains why some people survive in the area of origin even in the face of life very hard. This ancestral ties to the land also remain strong even though they wander. Although they expressed obtain a better life in the area of interest abroad, almost all of these migrants have ideals long term to return to his home village and was always actively involved in social activities associated with the region of origin in addition to individually they also regularly send remittances to the families in the village.

A love of ancestral land forces people who survive to live in the rigors of nature. Gunung community renowned as a hard worker, they survive both as farmers and fishermen. Natural conditions hostile forces them to fight harder to cultivate their farms. Most of them were forced to have a double job as a laborer, farmer or artisan fishermen concurrently to make ends meet, some are becoming nomads are not fixed to nearby towns. Patience in accepting the difficult life they face can not be separated from the philosophical values of Java is taught from generation to generation that values *nrimo*, patient and *Rilo*, (Nuriana Istiqomah, Mukh.Doyin and Sumartini, 2014), as their foundation to accept conditions they face. Many negative opinions about the philosophy *nrimo* and *Rilo* regarded as a fatalist attitude of the farming community, Koentjoroningrat see attitude and *nrimo Rilo* this as a justification for the attitude quickly succumbed to the hardships. De Jong said that this attitude makes people passive to his fate.

But the passivity of surrendering to fate is not visible in the two villages. In a question and answer forum with the people in the study site, some members of the public look very critical in addressing the conditions they face, they seek opportunities to improve their economic collectively. They work double to meet the needs of the family, or even willing to leave the village to work either as permanent migrants work in construction projects in groups or even become permanent migrants in big cities promising employment opportunities and better salaries.

In the village of *Krambilsawit* or *Kanigoro*, citizen passivity is primarily those with the lowest economic levels. This passive attitude is consistent with the statement of the World Bank that poverty is not only financially but also affect the price of depriving oneself. (Andrzejewski, 2008). That attitude *nrimo* and *Rila* in the philosophy of Java is not a negative connotation is also expressed by Herusatoto who found the concept *nrimo* affect the peace of heart. *Narimo* not mean lazy to work but a philosophy to surrender to a higher power on the results received after the tried and did not complain about the portion received. They work and grateful for whatever results they get in life. Understanding that to get something to do with the effort and sacrifice depicted in the expression *jer basuki Mowo* charges which means in order to prosper one must be willing to sacrifice in the form of business, labor and financial. (Herusatoto, 2000).

Although there is still debate about the positive and negative sides of the view Javanese life from the point of economic achievement, but it is clear that the concept was stated the necessity to work to make ends meet, which means not being in poverty.

### 3. Conclusions

Poverty in Gunung Kidul Yogyakarta, originated from natural poverty, caused the first, the natural conditions which is not support for the agricultural sector. Second, farm management are still processed by traditional means, so can not give results sufficient for family needs. Third, the natural resources in the area of Gunung Kidul, largely unproductive, especially for agriculture, but agriculture is the main sector of the population. Poverty then becomes persistent by structural factors, caused by failed government policies. The government's policy is not targeted in poverty eradication efforts, making it difficult for people out of poverty, because policies are given in the form of aid likely to be altruistic and empowerment of communities.

The values of Javanese cultural teachings as *nrimo*, patient and *Rilo*, it tells us that community be fatalistic fate trying asked. On the contrary, the values of the traditional strengths to survive in precarious and grateful to receive any results from the business they do. As Islam, the values in Javanese culture is not anti possession of material, but they did not put the economic needs above the needs of the social bond. For the Java community togetherness is far more important than economic necessity. So the calculation of the level of welfare that only use material possession limits will not be able to answer the actual condition of society. Circle of poverty must be broken, by the way communities are empowered, so it can be trying to help themselves out of poverty. Empowerment can be done by providing opportunities for the public and increase education.

The government officials, either the Regent, sub-district and village chief must be able to develop new economic resources, agriculture and fisheries. One of the most sources of potential that can be developed is the tourism sector. The development of the tourism sector should be done by involving as much as possible the potential for tourism schools or institutions related to the tourism association for a process of transformation experience.

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