The Determinants of Spiritual Poverty in Bandung

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Abstract—**This article aimed to identify the determinants of spiritual poverty in Bandung. The number of Indonesia's urban poor man continues to increase every year, and one of its contributions is from the urban poor population of West Java, namely from the City of Bandung. Although the contribution of poverty in the city of Bandung to urban poverty in West Java annually decreases, the contribution of poverty in the city of Bandung is still the highest in West Java. What problems actually happened? What was the spiritual condition of the poor in Bandung? What were the determinants of spiritual poverty in Bandung? To answer these problems, the analytical methods used were quantitative descriptive analysis and literature. Based on these methods, it was found that there were three spiritual determining factors of poverty in Bandung; first, Aqedah; second, sharia; and third moral understanding.**

Keywords: poverty, poor society, spiritual

I. INTRODUCTION

This study focused on looking at spiritual understanding and behavior in poor communities in urban areas from an Islamic perspective. The background of this study began when poverty in urban areas in Indonesia has existed for 47 years ie the period of 1970-2017 and continued to increase in where the percentage of poor people increased from 26 percent to 38 percent [1]. According to Miftah, the phenomenon of the high problem of poverty is strangely true in countries with dominant Muslim population, those are still classified as a developing country, including Indonesia [2]. Therefore, it is not surprising that urban poverty in Indonesia is also high. One of the provinces that has contributed greatly to urban poverty in Indonesia is West Java. This is not surprising because West Java itself is the highest contributor to the population size in Indonesia, which is 18.12 percent. In addition, West Java is a strategic access to industrial areas that causes high rates of migration and fertility [3]. One of the contributors to the large number of poor people in urban areas in West Java is the City of Bandung. The large contribution of poor residents number of the City of Bandung to the Province of West Java is inseparable from the position of the City of Bandung as the Capital of the Province of West Java. According to BPS, the city of Bandung is still one of the biggest contributors to urban poverty in West Java with a contribution of 18 percent [4].

Based on studies conducted previously, there are two views related to poverty. *First*, the problem of poverty that is not associated with religion. This view are expressed by Suryawati [5] and Sartika et al. [6]. Two of the research do not state

directly to religion, they only state the involvement of external factors such as economy and policy as the causes of poverty problems which will cause social problems for the community such as crime and the increasing of urban homelessness. *Second*, the view stating that the causes and effects of poverty are related to religion. This view are expressed by Baidan [7], Ridwan [8] and Replita [9]. All three state that poverty arises because of the lack on a religion mental problem, so it is true that poverty will be able to damage the worship of an individual. Based on these two views, we are of the view that it is true that the problem of poverty is related to the problem of religion, especially the spiritual condition of the poor individual himself.

According to Salleh, the category of poverty itself includes material poverty and spiritual poverty or poor understanding of religion [10]. Poverty can have a negative impact when individuals are categorized as poor in terms of religious understanding. This poor category can then cause social problems in society such as criminal acts. If an individual is in terms of abundant wealth but lack of religion understanding, then that individual will commit acts of corruption, bribery and other actions that are detrimental to others. Meanwhile, if an individual is poor in terms of wealth and understanding of religion, then when experiencing economic difficulties the individual can commit acts of theft, robbery, become beggars and homeless people. Thus Saleeh, holds that spiritual poverty is precisely poverty which can actually hinder a country's development [10].

At the international level, poverty is associated with low income and lack of awareness in the community can increase the danger impact of poverty that crime rates. Such studies are conducted among others by Savage et al, [11], Shor et al [12], and Lawless [13]. Meanwhile, the right solution the problem of poverty which need to encourage economic self-sufficiency policy [14].

From the various literature obtained, many studies have looked at the determinants of poverty in terms of material aspects such as economic, social and psychological aspects. There is no specific study that looks at poverty, especially urban poverty in terms of spiritual. Therefore, this study tried to look at the determinants of poverty in urban areas in terms of the spiritual aspects of poor individuals themselves.

II. METHODS

Based on the background, this study aimed to identify the determinants of poverty in urban areas. To get non-distorted results, the type of research chosen was the mix method research, that was qualitative-quantitative. Quantitative research type was selected as a reinforcement of qualitative results. In this qualitative-quantitative study, the data used were primary data and secondary data. Primary data were obtained from the results of a field survey to Poor Households in Bandung. Meanwhile, the secondary data used were data related to the economy, poverty and employment contained in Bandung's Central Bureau of Statistics. The population in this study was the number of poor family in Bandung. Based on data from the National Integrated Database (BDT), in 2017 there were 117,000 poor families. In determining the sample, the Research Team used the Slovin formula, in which the surveyed families were 100 poor families. If there were 30 districts in Bandung, the sample distribution per district was 3-4 poor families. In the process of determining the spiritual determinants of poverty in Bandung, the survey tool used was the Likert scale. Meanwhile, to strengthen the determinants of the Likert scale, it was also used the calculation of the CIBEST model [15]. This CIBEST (Center of Islamic Business and Economic Studies-IPB) model was used to determine the value of spiritual poverty based on the spiritual needs of the poor in Bandung.

III. ANALYSIS AND RESULTS

This section consists of three parts; *first*, Research Instrument Test; *second*, a description of the general conditions of the poor population in the city of Bandung; *third*, the spiritual determinants of poverty in the city of Bandung.
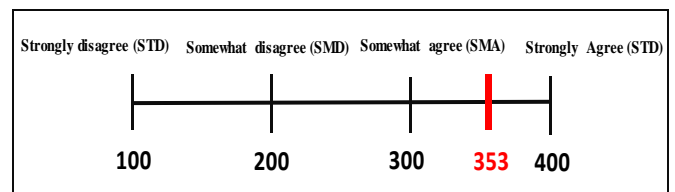
A. Research Instrument Test: Validity and Reliability Test

Validity test was done to see the validity of the instrument used. The results of the validity test for this study indicated that the research instruments used to view the poor people's perceptions of the principles of Islamic teachings were all valid. This was illustrated by the value of Corrected Item-Total Correlation (calculated r) for each indicator was greater than the value of selected r from indicator table. Meanwhile, the reliability test was conducted to see the accuracy of the instrument. Based on the results of this reliability test, the accuracy of the research instrument used to measure poor people's perceptions of understanding the principles of Islamic teachings was quite reliable. As the consequence, this instrument was feasible to measure the same symptoms throughout all time, so that this instrument could be used in future studies. This was indicated by the Cronbach's Alpha value of the three variables chosen above 0.6, so that this research instrument could be said reliable. Thus, based on the validity and reliability test, it could be said that the research instrument which was utilized to see the perception of poor people's understanding of the city of Bandung towards the principles of valid Islamic teachings was reliable. This means that this research instrument was feasible and could be accounted for, so that it could be used to see the same perception in different places and times.

B. Spiritual depictions of the Poorman in the City of Bandung

Spiritual condition in the context of this study was the condition of a person in which the perspective, understanding and behavior were in accordance with what was taught by the teachings of the religion [16]. Based on this definition, the description of the spiritual condition of the poor in Bandung was depicted based on the perception of the poor towards understanding the principles of Islamic teachings. According to Karim, the principles of Islamic teachings include Aqedah, sharia, morals [17]. These three principles of Islamic teachings constitute an interrelated unity. If one of them is not fulfilled, it can be said that the spiritual condition of a Muslim is imperfect in this case, it can be said that the Muslim is spiritually poor. However, before entering the perception results, the research instruments feasibility were discussed first to ensure that the results are acceptable.

1) Spiritual condition: Aqidah In seeing the spiritual condition of the poor people of Bandung, which was related to the understanding of aqidah, 16 (sixteen) indicators have been formulated. Karim, argues that aqeedah is also called faith [17]. Therefore, aqidah in research refers to the faith of a Muslim. To look at faith, sixteen indicators are established. These sixteen indicators are based on 6 (six) pillars of faith; first, faith in God; second, faith in the Angel of God; third, faith in the Book of God; fourth, faith in Allah's Apostle; fifth, faith in the hereafter; sixth, faith in Allah's qada and qadar. In addition, understanding aqeedah also needs to be reflected in the acceptance of the pillars of Islam in a Muslim. Understanding of the poor of the city of Bandung to the sixteen indicators of aqidah showed a positive understanding, that all respondents answered in the area of agree and strongly agree with the score above 300. It means that the understanding of the faith of the poor in the city of Bandung was quite good. The good understanding of aqidah of the poor of Bandung City was also shown by the average score in the continuum area of agree and strongly agree.
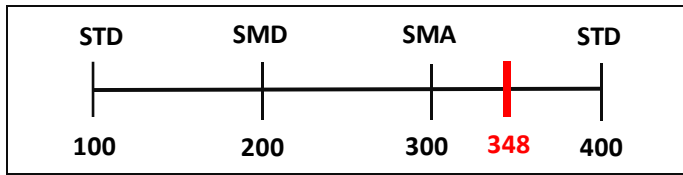

Source: Processed Research

Fig. 1. Continuity of data for understanding the aqeedah.

2) Spiritual condition: Sharia means law or regulation [17]. Sharia in question is a law or regulation originating from Allah SWT. This law or regulation includes orders and prohibitions. Based on this, the indicator of understanding of sharia in this study refers to the understanding of the poor of Bandung City towards legal sources, understanding related to taklifi law (mandatory, haram, makruh, mubah) in the implementation of its commands and prohibitions. To see this understanding, 16 (sixteen) indicators were established. Understanding of the poor of Bandung City of the sixteen
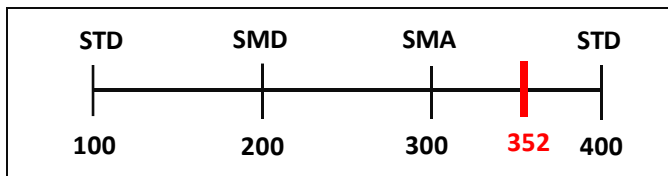
sharia indicators showed positive results the same as understanding of the creed that all respondents answered in the area of agree and strongly agree, indicated by a score above 300. Therefore, the understanding of the sharia of the poor in Bandung was quite good. The good understanding of the sharia of the poor in Bandung was also shown by the average score in the continuum area of agree and strongly agree.

STD	SMD	SMA		STD
100	200	300	**348**	400

Source: Processed Research

Fig. 2. Continuity of data for sharia understanding.

3) Spiritual condition: Morals Morality refers to ethics, in Islam it is also called ihsan [17]. Ihsan in question is the condition of a Muslim in which all his behavior believes are under the supervision of Allah at all times. This belief is what then drives these Muslims to behave well and always stay away from bad behavior. This understanding of morals then becomes a reference indicator of moral understanding in research that refers to the understanding of the poor people of the City of Bandung on good behavior according to Allah's commands whether it runs the pillars of Islam or other examples exemplified by the Prophet Muhammad. Understanding of the poor of the city of Bandung of the sixteen moral indicators showed positive results the same as understanding of faith and sharia in which all respondents answered in the area of agree and strongly agree with the score above 300. Therefore, the understanding of the morals of the poor in the city of Bandung was quite good. The good understanding of the morals of the poor in Bandung was also shown by the average score in the continuum area of agree and strongly agree.
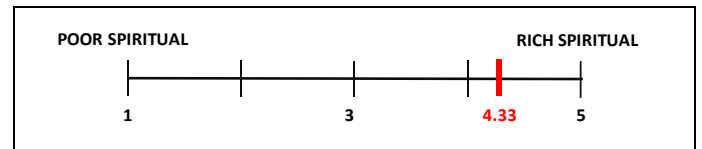
STD	SMD	SMA		STD
100	200	300	**352**	400

Source: Processed Research

Fig. 3. Data continuum for moral understanding.

C. Determinants of Spiritual Poverty of the Poor in Bandung

Description of the spiritual condition of the poor of Bandung City based on perceptions related to the principles of Islamic teachings: Aqedah, sharia and morals, it can be concluded that the spiritual condition of the poor city of Bandung can be categorized as good but not optimal yet. The spiritual condition of the poor city of Bandung has not yet been maximized because there is still no integration of the three principles of Islamic teachings in some respondents. Based on the survey results, it was still found an understanding of a

Muslim who did not believe that praying five times a day was an obligation. This understanding was still contrary to the second pillar of Islam in which a Muslim is required to pray. Because the understanding of Aqedah did not believe that the pillars of Islam were compulsory, the understanding of sharia also showed that prayer was not an obligation and even moral understanding that praying was not necessary. Based on this, it can be said that the determinants of a Muslim's spiritual condition are a deep understanding related to Aqedah, sharia and morals. If the understanding of a Muslim is not good towards the three principles of Islamic teachings, then his spirituality is classified as poor. Meanwhile, if a Muslim's understanding of the three principles of Islamic teachings is classified as rich spiritual. The good spiritual condition of the poor of Bandung City was also in line with the calculation of the spiritual poverty line of the CIBEST (Center of Islamic Business and Economic Studies-IPB) model proposed by Beiq [15]. The calculation results show that the value of the spiritual needs of the City of Bandung was 4.33. For more details on the position of the spiritual needs of the city of Bandung can be seen in Figure 4.

POOR SPIRITUAL			RICH SPIRITUAL	
1		3	**4.33**	5

Source: Processed Research

Fig. 4. Continuity of data for the spiritual poverty line.

Figure 4. shows the position of the spiritual needs of the poor in Bandung. This value was obtained from the average score indicator of spiritual needs consisting of prayer, zakat / infaq, fasting, household environment and government policy. If you see the results of the calculation of the spiritual needs of the poor in Bandung, which was 4.33, is greater than the spiritual poverty line (SV) specified in the CIBEST model, which is 3. Thus, the poor of Bandung City are in quadrant II, namely spiritual rich but materially poor.

IV. CONCLUSION

There are four conclusions based on the results of research that has been done. The four conclusions are as follows. First, the spiritual condition of the poor in Bandung based on the principles of Islamic teachings was quite good. The average score for understanding Aqedah was 353; the average score of understanding of sharia was 348; and the average score of moral understanding was 352. Second, the score of the spiritual condition of the poor although it was classified as good, but it could not be said as maximum. This is because there was still no integration of understanding between the three principles equally in the poor city of Bandung. Third, there are three determinants of the spiritual poverty of Bandung City, namely the understanding of Aqedah, sharia and moral. This is because the spiritual itself was very dependent on the third understanding of the principles of the teachings of Islam itself. Fourth, the value of spiritual poverty score based on CIBEST that was equal to 4.33, which means that the poor people in the city of Bandung are categorized as spiritually rich. Therefore, the people of Bandung City, although materially poor, are in

fact spiritually classified as rich, so that the poor of the City of Bandung are in quadrant II; material poor, spiritual rich.

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