

ANALYSIS OF THE IMPACT OF COVID-19 ON POVERTY IN BANDUNG-INDONESIA: SOCIOLOGY-RELIGION-ISLAMIC PERSPECTIVE CONCEPT APPROACH

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Abstract

This article aims to analyze in depth the impact of Covid-19 on conditions of spiritual poverty, especially indicators of aqidah associated with material poverty conditions, especially socio-cultural indicators in urban areas of Indonesia, namely Bandung City based on the theory of the sociology of religion. Bandung City is the capital city of West Java Province where West Java itself is one of the provinces with the largest contributor to poverty in Indonesia. Based on the existing literature, poverty is an obstacle to development. The question is, what are the conditions of poverty, both spiritual poverty (aqidah) and material poverty conditions (social-cultural) in the city of Bandung? Does Covid-19 have an impact on these two conditions of poverty? If yes, What are the impacts due to Covid-19? To answer this question, the methodology used is a mix method using a different test and the study sample taken is 100 poor households in the city of Bandung spread over 30 sub-districts. The results of the study show that there is an impact of Covid-19 on aspects of aqidah poverty and social material poverty aspects.

Keywords: *Urban Poverty; Spiritual poverty; material poverty; Covid-19*

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Abstrak

Artikel ini bertujuan untuk menganalisis secara mendalam dampak Covid-19 terhadap kondisi kemiskinan spiritual khususnya indikator aqidah dikaitkan dengan kondisi kemiskinan material khususnya indikator social-budaya di wilayah perkotaan Indonesia yakni Kota Bandung berdasarkan teori sosiologi agama. Kota Bandung merupakan Ibukota Provinsi Jawa Barat dimana Jawa Barat sendiri merupakan salah satu provinsi dengan penyumbang kemiskinan terbesar di Indonesia. Berdasarkan literature yang ada, kemiskinan merupakan penghambat bagi pembangunan. Pertanyaannya, bagaimanakah kondisi kemiskinan baik kemiskinan spiritual (aqidah) maupun kondisi kemiskinan material (social-budaya) di Kota Bandung? Apakah Covid-19 berdampak pada kedua kondisi kemiskinan tersebut? Jika iya, apa saja dampak yang ditimbulkan karena adanya Covid-19? Untuk menjawab pertanyaan ini maka metodologi yang digunakan yakni mix method dengan menggunakan uji beda dan sample kajian yang diambil yakni 100 rumah tangga miskin Kota Bandung yang tersebar di 30 Kecamatan. Hasil kajian menunjukkan bahwa terdapat dampak Covid-19 terhadap aspek kemiskinan aqidah dan aspek kemiskinan material sosial.

Kata Kunci: Kemiskinan Perkotaan; Kemiskinan spiritual; kemiskinan material; Covid-19

مستخلص

إلى تحليل متعمق لتأثير Covid-19 على ظروف الفقر الروحي ، وخاصة مؤشرات العقيدة المرتبطة بظروف الفقر المادي ، وخاصة المؤشرات الاجتماعية والثقافية في المناطق الحضرية في إندونيسيا ، وتحديدًا مدينة باندونغ بناءً على نظرية علم الاجتماع من الدين . مدينة باندونغ هي عاصمة مقاطعة جاوة الغربية حيث تعد جاوة الغربية نفسها واحدة من المقاطعات ذات أكبر مساهم في الفقر في إندونيسيا . استناداً إلى الأدبيات الموجودة ، يعتبر الفقر عقبة أمام التنمية . والسؤال هو ، ما هي ظروف الفقر ، الفقر الروحي (العقيدة وظروف الفقر المادي) الاجتماعي - الثقافي (في مدينة باندونغ؟ هل يؤثر Covid-19 على هذين الشرائح من الفقر؟ إذا كان الأمر كذلك ، فما هي التأثيرات الناجمة عن Covid-19؟ للإجابة على هذا السؤال ، فإن المنهجية المستخدمة هي طريقة مختلطة باستخدام اختبار مختلف وعينة الدراسة المأخوذة هي 100 أسرة فقيرة في مدينة باندونغ موزعة على 30 منطقة فرعية . تظهر نتائج الدراسة أن هناك تأثير لفيروس كوفيد 19 - على جوانب فقر العقيدة وجوانب الفقر المادي الاجتماعي .

الكلمات الرئيسية: الفقر الحضري ، الفقر الروحي ؛ الفقر المادي مرض كوفيد. 19 .

A. Introduction

The Covid-19 pandemic since its emergence at the end of 2019 until 2021 is still the center of great attention worldwide because it disrupts the country's economic stability. Covid-19 which is estimated by epidemiologists to end in mid-2021. In fact, it is actually increasing and getting worse, it was recorded that until July 31, 2021, the total number of cases affected by Covid-19 in the world was 197,256,250 cases, a sharp increase from 282 cases in 21 January 2020¹. Due to the Covid-19 pandemic, many people in various countries have lost their jobs,

¹ "Coronavirus (COVID-19) - Google News," 2021.

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creating a new number of poor people, including Indonesia². Covid-19 also brings concern about the existing conditions of poverty, where the poor will be increasingly trapped in poverty. Based on data from the Indonesian Central Statistics Agency (BPS) in 2021, it was noted that Indonesia's poverty continued to increase due to the pandemic. Before Covid-19, Indonesia's poverty rate for the 2014-2019 period continued to decline with an average decline of 4.12 percent/year. Meanwhile, in March 2021, the number of poor people in Indonesia was 27.54 million, an increase of 2.4 percent from the number of poor people in Indonesia in March 2019 before the Covid-19 outbreak, which was 25.14 million. Based on this, it can be said that the new poverty created in Indonesia after the Covid-19 was 2.4 million people³. Urban areas contribute to poverty by 44.23 percent of Indonesia's total poverty. This figure is quite large because urban areas should be able to absorb the poor with various available jobs. The high contribution of urban areas to the poverty rate in Indonesia is then the justification for choosing the Bandung city sample. The city of Bandung was chosen because this city is famous for its culinary, tourism and fashion products so that the existing job opportunities should be able to absorb poverty. In addition, Bandung City is the capital of West Java Province where this province is the second largest contributor to poverty in Indonesia in March 2021 by having a poor population of 4 195.34 thousand inhabitants. If you look at the concept of poverty according to Islam, poverty includes material aspects (such as economic, social, cultural, psychological and political aspects)⁴. and spiritual aspects (such as understanding aqidah, sharia and morals)⁵. Therefore, this article tries to look at the impact of Covid-19 on the conditions of spiritual poverty and material poverty in the city of Bandung. Covid-19 is predicted to change the spiritual map of the world community which will change in a positive direction where spirituality has increased compared to before⁶. The question is, has the condition of spiritual poverty, especially faith in Bandung, changed because of Covid-19? What about the condition of material poverty in Bandung City? Is it affected too? In this study, because Covid-19 has encouraged humans to limit interactions between humans and the surrounding environment. This relates to social and cultural aspects, so the indicator of material poverty chosen is socio-cultural. Meanwhile, when talking about the relationship between religion (in this case creed) and human behavior (social and cultural behavior), there is one view which states that religion

² "Reversals of Fortune," 2020.

³ "Badan Pusat Statistik," n.d.

⁴ Istiana Hermawati, *Pengkajian Konsep Dan Indikator Kemiskinan* | Kementerian Sosial RI, 2015.

⁵ Muhammad Syukri Salleh, "Concepts in Islamic Economics Revisited: The Case of Poverty," 2015, 1–21.

⁶ Thobib Al-Asyhar, "Spiritualitas Dunia Pasca Covid-19 – Majelis Ulama Indonesia," mui.or.id, 2020.

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and human behavior in all aspects have a reciprocal relationship between the two. This kind of view comes from a socio-religious view⁷.

From the previous description, it has been explained that the concept of poverty used uses the concept of poverty according to the Islamic perspective, namely spiritual poverty and material poverty. Meanwhile, to see the reciprocal relationship between creed and socio-cultural aspects, the material-idealist view of the sociology of religion is used. Based on this, the approach used in this study is called the sociology-Religion-Islamic Perspective concept approach. This study is important because it turns out that previous research has shown that there has been no specific study related to the impact of Covid-19 on poverty in an Islamic perspective that includes two concepts in a comprehensive spiritual-material way and combines them with a socio-religious approach. Many researchers have examined the relationship between Covid-19 and poverty from a conventional perspective. Studies like this have been carried out including by Ren fu LUO et al (2020)⁸, Siddharth Bhayani et al (2020)⁹, Ian P. Sinha et al. (2020)¹⁰, Joyeeta Gupta et al (2021)¹¹, and Benoit Decerf et al (2021)¹². From the results of a literature search, there have not been many studies of poverty associated with Covid-19. Thus, the results of this empirical study in Bandung-Indonesia can contribute particularly to the development of poverty from an Islamic perspective.

The Covid-19, Poverty, and, Sociology-Religion

This section is a section that describes the extent to which the literature related to Covid-19 is related to poverty and Sociology-Religion has been studied. Broadly speaking, this section is divided into two: first, the literature on the impact of Covid-19 on poverty; second, Covid-19 with sociology-religion and poverty with sociology-religion. First, the literature on the impact

⁷ Pål Repstad Inger Furseth, "An Introduction to the Sociology of Religion: Classical and Contemporary - Google Books," 2006.

⁸ Ren fu LUO et al., "Impacts of the COVID-19 Pandemic on Rural Poverty and Policy Responses in China," *Journal of Integrative Agriculture* 19, no. 12 (2020): 2946–64, [https://doi.org/10.1016/S2095-3119\(20\)63426-8](https://doi.org/10.1016/S2095-3119(20)63426-8).

⁹ Siddharth Bhayani et al., "Dialysis, COVID-19, Poverty, and Race in Greater Chicago: An Ecological Analysis," *Kidney Medicine* 2, no. 5 (2020): 552-558.e1, <https://doi.org/10.1016/j.xkme.2020.06.005>.

¹⁰ Ian P. Sinha et al., "Child Poverty, Food Insecurity, and Respiratory Health during the COVID-19 Pandemic," *The Lancet Respiratory Medicine* 8, no. 8 (2020): 762–63, [https://doi.org/10.1016/S2213-2600\(20\)30280-0](https://doi.org/10.1016/S2213-2600(20)30280-0).

¹¹ Joyeeta Gupta et al., "COVID-19, Poverty and Inclusive Development," *World Development* 145 (2021): 105527, <https://doi.org/10.1016/j.worlddev.2021.105527>.

¹² Benoit Decerf et al., "Lives and Livelihoods: Estimates of the Global Mortality and Poverty Effects of the Covid-19 Pandemic," *World Development* 146, no. forthcoming (2021), <https://doi.org/10.1016/j.worlddev.2021.105561>.

of Covid-19 on poverty. In its development, there is very little literature on the impact of Covid-19 on poverty and it is even rare to find. There are three literatures that explicitly discuss the impact of Covid-19 on poverty, namely LUO et al (2020), Joyeeta Gupta et al., (2020), and Benoit Decerf et al (2021). The results of research by LUO et al (2020) and Benoit Decerf et al (2021) show that Covid-19 can increase poverty rates¹³ and have a positive impact in rural areas¹⁴ as well as urban. Meanwhile, Joyeeta Gupta et al., (2020) stated that Covid-19 worsened the poverty condition of a region due to inequality and socio-economic instability of the community¹⁵. This problem can be solved by paying attention to the basics. Figure 1. It is shown that an inclusive development strategy needs to change the main point of view, namely changing the vital services of development from the economy to health and the environment.

Second, Covid-19 with sociology-religion and poverty with sociology-religion. Sociology is a science that focuses on studying human behavior¹⁶. Sociology of religion means the reciprocal relationship between religion and human behavior in various aspects. Based on the literature, there were no studies related to Covid-19 with sociology-religion or poverty with sociology-religion. Regarding the socio-religious literature, two articles that explicitly discuss the sociology-religion were found, namely the one written by Oleksandr Golozubov (2014)¹⁷, and Martin Riesebrodt (1999)¹⁸. In both literatures, the content of the material is more about Max Weber's thoughts and human behavior when laughing is associated with socio-religious concepts.

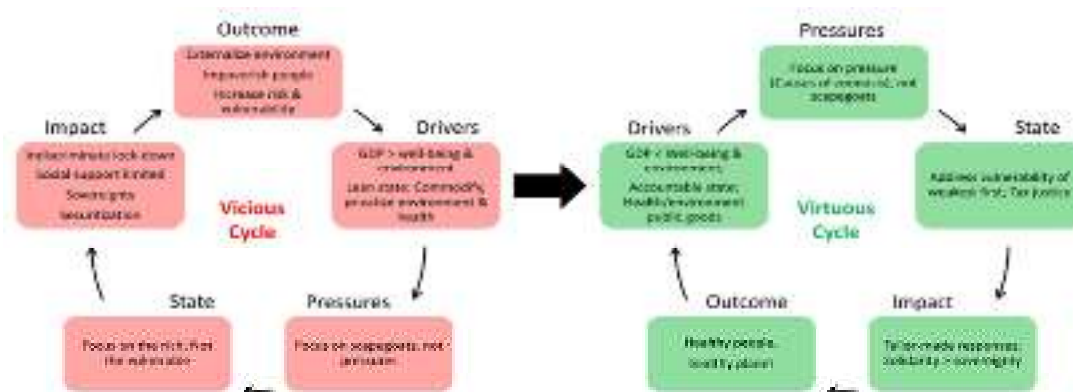


Figure 1: Turning a vicious cycle into a virtuous cycle through inclusive development

¹³ Decerf et al.

¹⁴ LUO et al., “Impacts of the COVID-19 Pandemic on Rural Poverty and Policy Responses in China.”

¹⁵ Gupta et al., “COVID-19, Poverty and Inclusive Development.”

¹⁶ Inger Furseth, “An Introduction to the Sociology of Religion: Classical and Contemporary - Google Books.”

¹⁷ Oleksandr Golozubov, “Concepts of Laughter and Humor in the Sociology of Religion,” *Procedia - Social and Behavioral Sciences* 140 (2014): 528–34, <https://doi.org/10.1016/j.sbspro.2014.04.465>.

¹⁸ Martin Riesebrodt, “Charisma in Max Weber’s Sociology of Religion,” *Religion* 29, no. 1 (1999): 1, <https://doi.org/10.1006/rel.1999.0175>.

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Method

The type of research used is a qualitative-quantitative type of research. Quantitative research was chosen as a qualitative reinforcement of the results. In this qualitative-quantitative research, the data used are primary data and secondary data. Primary data was obtained from the results of a field survey to Poor Households (RT) in Bandung City. The population in this study is the number of poor families (KK) in the city of Bandung. Based on data from the National Integrated Database (BDT), in 2017 there were 117,000 poor families. In determining the study sample, this study uses the Slovin formula, where the households to be surveyed are 100 poor households. If there are 30 sub-districts in Bandung City, then the sample distribution per sub-district is 3-4 poor families. The sampling method that will be used in this research is the stratified random sampling method. This method was chosen because it is relatively more suitable to be used in determining samples from heterogeneous populations. The consideration in choosing this structured random sampling method is because poor families in the Bandung City area are spread over quite a number of locations, so the use of this stratified random sampling method will allow to divide the population into several strata, where the members of each stratum have different characteristics. relatively homogeneous. This study aims to determine whether the variables in the study have differences, between conditions before the Covid 19 outbreak and conditions after the virus outbreak. Therefore, one of the commonly used methods to find out is to use the Wilcoxon Signed Rank Test, which was first developed by Frank Wilcoxon in 1945. The Wilcoxon Signed Ranking Test is used to compare two groups of data from the same population, but with different conditions or treatments. so that it can be analyzed whether the two groups of data have differences, find out the magnitude of the differences, and what direction the differences are. The steps required to perform this Wilcoxon Marked Rating Test are as follows: The Wilcoxon Signed Rank Test is used to compare two groups of data from the same population, but with different conditions or treatments. so that it can be analyzed whether the two data groups have any differences, find out the magnitude of the differences, and what direction the differences are. The steps required to perform this Wilcoxon Marked Rating Test are as follows: The Wilcoxon Signed Rank Test is used to compare two groups of data from the same population, but with different conditions or treatments. so that it can be analyzed whether the two groups of data have differences, find out the magnitude of the differences, and what direction the differences are. The steps required to perform this Wilcoxon Marked Rating Test are as follows:

1. Determining the Hypothesis, where the working hypothesis usually shows no difference, and the alternative hypothesis shows a difference.
2. Determining the Critical Value, which is obtained by using the Wilcoxon Signed Rating Test table. To determine the critical value, it is necessary to determine the value of the relevant observations and the level of significance that will be used.
3. Determining the value of the Wilcoxon statistic, where the steps that need to be taken are, (a) make a difference in paired data, (b) give a ranking for the order of different paired data without regard to the sign, where for the same different value the average ranking is used, (c) separate positive and negative ranking values, and (d) adding up the positive and negative ranking values, where the smallest value is the Wilcoxon statistical value.
4. Decision-making.

Indicators of Spiritual Poverty (aqidah) and Material Poverty (Social-Cultural)

Indicators of spiritual poverty of faith are determined from previous studies¹⁹. There are 16 indicators of spiritual poverty of faith. For more details, the sixteen indicators are as follows.

Table 1. Sixteen Indicators of Spiritual Poverty Of Faith

No.	Indicator
1.	I believe that Allah is the only God on this earth, because Allah created and governs the universe
2.	I believe that Allah is the only one who has the right to rule on this earth, both in managing the life of myself, my family, neighbors, society and country.
3.	I believe that Allah is the only owner of property, position, family, country, world and all that is in it
4.	I believe that Allah has no children and Allah has no parents
5.	I believe that Allah has angels who record all the good and bad deeds of myself, family, neighbors, society and country
6.	I believe that Allah has determined every sustenance, death, mate that I get
7.	I believe that the Quran is the word of Allah
8.	I believe that Allah has sent Prophet Muhammad as a prophet and messenger of Allah
9.	I believe in Allah that human life is not only in this world, but will be continued in the hereafter
10.	I believe that Allah has provisions and stipulations regarding human life in the world
11.	I believe that faith in Allah, angels, books, messengers, the last days, qada' and qadar' are the pillars of faith
12.	I believe that the shahada needs to be said, understood and implemented in my personal life, family, neighbors, community and country
13.	I believe that prayer is an obligation that must be carried out in Islam
14.	I believe that I have to pay zakat and fast

¹⁹ Ade Yunita Mafruhah, Westi Riani, and Meidy Haviz, "The Determinants of Spiritual Poverty in Bandung" 409, no. SoRes 2019 (2020): 53–56, <https://doi.org/10.2991/assehr.k.200225.012>.

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No.	Indicator
15.	I believe that if I can afford it then I must perform Hajj
16.	I believe that the creed, prayer, zakat, fasting and pilgrimage are the pillars of Islam

B. Discussion

Based on the validity test and reliability test, the sixteen indicators were declared valid and feasible. For more details, the results of the validity test and reliability test can be seen in Table 2.

Table 2. Research Instrument Validity Test Results

Indicator	Corrected Item-Total Correlation (r count)	R Table ($\alpha = 0.05$)	Validity Test Results
1	0.7873	0.1646	Valid
2	0.7655	0.1646	Valid
3	0.8236	0.1646	Valid
4	0.8119	0.1646	Valid
5	0.8672	0.1646	Valid
6	0.8267	0.1646	Valid
7	0.8408	0.1646	Valid
8	0.8277	0.1646	Valid
9	0.8763	0.1646	Valid
10	0.7524	0.1646	Valid
11	0.7871	0.1646	Valid
12	0.6934	0.1646	Valid
13	0.6965	0.1646	Valid
14	0.6720	0.1646	Valid
15	0.6539	0.1646	Valid
16	0.6856	0.1646	Valid

Meanwhile, reliability test was conducted to see the accuracy of the instrument. Based on the results of this reliability test, the accuracy instrument The research used to measure the perception of the poor towards the understanding of the principles of Islamic teachings is classified as reliable. This means that this instrument is feasible to measure the same symptoms over time so that this instrument can be used in further studies in the future. For more details on test results reliability can be seen in Table 3.

Table 3. Research Instruments Reliability Test Results

Variable	Cronbach's Alpha	N of items	Results Validity test
creed	1.158194255	16	reliable
SHARIA	1.057397909	16	reliable
PRACTICE	1.104286933	16	reliable

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Meanwhile, indicators of socio-cultural material poverty are formulated based on indicators set by the Ministry of Social Affairs. The Social Poverty Indicator consists of 6 indicators. Meanwhile, the cultural poverty indicator consists of 8 indicators. For more details related to socio-cultural poverty indicators, see Table 4.

Table 4. Socio-Cultural Poverty Indicators

No.	Social Indicator
1.	Involvement in Socio-Religious Activities
2.	Ease of Accessing Information
3.	Communication Between Family Members
4.	Involvement in Decision Making
5.	Involvement in Social Fundraising/Humanitarian assistance
6.	Accessibility to social/public services (health services, education, clean water, related to civil rights as Indonesian citizens)
Cultural Indicators	
1.	Indicators of Harmonization in the Community
2.	Indicators of Clean and Healthy Living Habits
3.	Indicator of Having a Work Ethic (Diligent, and likes to work hard)
4.	Efficient Indicators, Likes to save/invest and Have a Plan in Life
5.	Future Oriented Indicators
6.	Indicators of having an independent attitude / not depending on others
7.	Indicator Free from Moneylenders/Harmful Economic System
8.	Indicators Bound to Inhibiting Socio-Cultural Norms, Customs, and Values

Based on the validity test and the social aspect reality test, there are 6 indicators that are declared valid and feasible. For more details, the results of the validity test and reliability test can be seen in Table 5.

Table 5. Research Instrument Validity Test Results

Social Indicator	Corrected Item-Total Correlation (r count)	R Table ($\alpha = 0.05$)	Validity Test Results
1			
Statement 1	0.4380	0.1646	Valid
Statement 2	0.4554	0.1646	Valid
Statement 3	0.6492	0.1646	Valid
2			
Statement 1	0.6458	0.1646	Valid
Statement 2	0.7078	0.1646	Valid
3			
Statement 1	0.6573	0.1646	Valid
4			
Statement 1	0.5334	0.1646	Valid
5			
Statement 1	0.5199	0.1646	Valid
6			
Statement 1	0.6012	0.1646	Valid
Statement 2	0.5119	0.1646	Valid
Statement 3	0.3956	0.1646	Valid
Statement 4	0.2911	0.1646	Valid

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Based on the validity test and the cultural aspect reliability test, there are 8 indicators that are declared valid and feasible. For more details, the results of the validity test and the reliability test can be seen in Table 6.

Table 6. Research Instrument Validity Test Results

Social Indicator	Corrected Item-Total Correlation (r count)	R Table ($\alpha = 0.05$)	Validity Test Results
1			
Statement 1	0.2570	0.1646	Valid
Statement 2	0.4155	0.1646	Valid
2			
Statement 1	0.3172	0.1646	Valid
Statement 2	0.4177	0.1646	Valid
Statement 3	0.4157	0.1646	Valid
Statement 4	0.4377	0.1646	Valid
Statement 5	0.3353	0.1646	Valid
3			
Statement 1	0.3355	0.1646	Valid
Statement 2	0.4521	0.1646	Valid
Statement 3	0.4458	0.1646	Valid
Statement 4	0.3665	0.1646	Valid
Statement 5	0.4072	0.1646	Valid
4			
Statement 1	0.3344	0.1646	Valid
Statement 2	0.3037	0.1646	Valid
Pt 3	0.3172	0.1646	Valid
5			
Statement 1	0.5255	0.1646	Valid
Statement 2	0.4771	0.1646	Valid
6			
Statement 1	0.2315	0.1646	Valid
Statement 2	0.4226	0.1646	Valid
7			
Statement 1	0.3956	0.1646	Valid
Statement 1	0.3347	0.1646	Valid
Statement 2	0.2561	0.1646	Valid
8			
Statement 1	0.2002	0.1646	Valid
Statement 2	0.3901	0.1646	Valid
Statement 3	0.4222	0.1646	Valid

Source: Research Results (2021)

Meanwhile, the reliability test of material poverty research is quite reliable. This means that this instrument is feasible to measure the same symptoms over time so that this instrument can be used in further studies in the future. For more details, the results of the material poverty reliability test can be seen in Table 7.

Table 7. Research Instruments Reliability Test Results

Variable	Cronbach's Alpha	N of items	Results
			Validity test
ECONOMY	0.802440388	24	reliable
SOCIAL	0.769143	12	reliable
psychic	0.828644751	8	reliable
CULTURE	0.725496	24	reliable
POLITICAL	0.751861582	6	reliable

Source: Research Results (2021)

Table 7 shows that the Cronbach's Alpha value of the three variables is above 0.6 so that this research instrument can be said to be reliable. Thus, based on the validity test and reliability test, it can be said that the selected research instrument is reliable.

1. *The Impact of Covid-19 on Spiritual Poverty-Aqeedah*

In looking at the spiritual condition of the poor people of Bandung City, 16 (sixteen) indicators related to understanding related to creed have been formulated. Karim (2017) suggests that aqidah is also called faith. Therefore, aqidah in research refers to the faith of a Muslim. To see faith, sixteen indicators are set. These sixteen indicators are based on 6 (six) pillars of faith; first, Faith in Allah; second, Faith in God's Angels; third, faith in God's Book; fourth, faith in Allah's Apostle; fifth, faith in the last day; sixth, faith in qada' and qadar' Allah. In addition, understanding the faith also needs to be reflected in the acceptance of the pillars of Islam in a Muslim. The results of the different tests for the impact of Covid-19 on the condition of the poor people's beliefs related to the first principles of Islamic teachings are as follows.

Table 8. Wilcoxon Different Test Results Spiritual Poverty-Akidah

Indicator	Negative Ranks			Positive Ranks			asymp. Sig.	Hypothesis	Conclusion (Impact of Covid-19)
	Value	Mean Rank	Sum of Ranks	Value	Mean Rank	Sum of Ranks	$\alpha = 0.05$		
1	25	24	598	21	23	483	0.475 >	Rejected	No impact
2	20	27	530	32	27	848	0.096 >	Rejected	No impact
3	29	28	797	25	28	688	0.586 >	Rejected	No impact
4	19	15	275	9	15	131	0.059 >	Rejected	No impact
5	18	21	378	23	21	483	0.435 >	Rejected	No impact
6	32	28	896	23	28	644	0.225 >	Rejected	No impact
7	22	17	374	11	17	187	0.056 >	Rejected	No impact
8	18	16	279	12	16	186	0.273 >	Rejected	No impact

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Indicator	Negative Ranks			Positive Ranks			asypm. Sig.	Hypothesis	Conclusion (Impact of Covid-19)
	Value	Mean Rank	Sum of Ranks	Value	Mean Rank	Sum of Ranks	$\alpha = 0.05$		
9	25	22	538	17	22	366	0.217 >	Rejected	No impact
10	22	22	473	20	22	430	0.758 >	Rejected	No impact
11	21	22	462	22	22	484	0.879 >	Rejected	No impact
12	36	27	981	17	27	451	0.008 <	Accepted	There is an impact
13	32	20	640	7	20	140	0.000 <	Accepted	There is an impact
14	25	16	400	6	16	96	0.001 <	Accepted	There is an impact
15	21	15	315	8	15	120	0.016 <	Accepted	There is an impact

In Table 8, it can be seen that the indicators of the aspects of faith affected by Covid-19 are indicators 12 to 15.

Indicator	Contents	Impact Direction
12	Belief in the first pillar of Islam (shahada)	Negative (68 percent)
13	Belief in the second pillar of Islam (salat)	Negative (82 percent)
14	Belief in the third (zakat) and fourth (fasting) pillars of Islam	Negative (81 percent)
15	Belief in the fifth pillar of Islam (pilgrimage)	Negative (72 percent)

The results of the different tests show that the impact caused by the Covid-19 is dominant towards the negative impact, which is an average of 75.75 percent, the remaining 24.25 percent of the poor people of Bandung City are positively affected. The four indicators can be sorted from the most affected, namely belief in prayer (indicator 13), belief in zakat and fasting (indicator 14), belief in the pilgrimage (indicator 15), and belief in the creed (indicator 12).

The results of this different test are in line with the increase in crime in the city of Bandung which is considered by the Bandung city government as a result of the Covid-19 outbreak²⁰. In addition, there was also a decrease in zakat mal receipts that could not reach the

²⁰ Fichri Hakiim, "Kriminalitas Di Bandung Meningkat, Oded: Dampak Corona - Ayo Bandung," ayobandung.com, 2020.

target and less in receipts before the pandemic, this was due to the reduced number of muzakki with increased mustahik during the Covid-19 pandemic²¹.

2. *Impact of Covid-19 on Material-Socio-Cultural Poverty*

In looking at the material conditions of the poor in Bandung, the second dimension is the social dimension. There are 6 (six) poverty indicators from the social dimension. These six indicators refer to indicators that have been made by (Ministry of Social Affairs RI, 2015). The results of the different test results for the impact of Covid-19 on the social conditions of the poor are as follows.

Table 9. Wilcoxon Differential Test Results Material-Social Poverty

Indicator Social	Negative Ranks			Positive Ranks			asymp. Sig.	Hypothesis	Conclusion (Impact of Covid-19)
	Value	Mean Rank	Sum of Ranks	Value	Mean Rank	Sum of Ranks	$\alpha = 0.05$		
1	20	34	686	37	26.	967	0.250 >	Rejected	No impact
2	19	28	529	29	22	646	0.531 >	Rejected	No impact
3	11	18	203	25	18	462	0.020 <	Accepted	There is an impact
4	16	17	272	18	18	323	0.622 >	Rejected	No impact
5	26	23	598	19	23	437	0.297 >	Rejected	No impact
6	24	35	847	39	30	1168	0.255 >	Rejected	No impact

In Table 9 it can be seen that the indicators of social aspects affected by Covid-19 are indicator 3.

Indicator	Contents	Impact Direction
3	Communication between Family Members and the surrounding environment	Positive (69 percent)

The results of the different tests show that the impact caused by the Covid-19 is dominant towards a positive impact. One indicator affected is belief in active change in participating in social-humanitarian activities (such as visiting the sick, mourning, etc.) (indicator 3).

One indicator affected is belief in active change in participating in social-humanitarian activities (such as visiting the sick, mourning, etc.) (indicator 3). The results of this different test are in line with an invitation from the Deputy Mayor of Bandung who invites residents to

²¹ Ira Karina, "Baznas Bandung Targetkan 60 Miliar Dari Zakat Fitrah Di Tahun 2021 - Berita Jabar Hari Ini Terkini & Terbaru 2021 | Waspada Online," jabarekspres.com, 2021.

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participate in donating blood in the midst of the Covid-19 pandemic because of the increasing need for blood²². In line with that, PMI Bandung City also invites residents to donate blood because currently the blood stock is decreasing. Even though there is Covid-19, blood donation during the pandemic is still safe²³.

In looking at the material conditions of the poor in Bandung, the fourth dimension is the cultural dimension. There are 8 (eight) poverty indicators from the cultural dimension. These eight indicators refer to indicators that have been made by (Ministry of Social Affairs RI, 2015). The results of the different tests for the impact of Covid-19 on the cultural conditions of the poor are as follows.

Table 10. Wilcoxon Differential Test Results Material-Cultural Poverty

Indicator Culture	Negative Ranks			Positive Ranks			asympt. Sig.	Hypothesis	Conclusion (Impact of Covid-19)
	Value	Mean Rank	Sum of Ranks	Value	Mean Rank	Sum of Ranks	$\alpha = 0.05$		
1	15	17	256	16	15	239	0.856 >	Rejected	No impact
2	38	35	1348	24	25	605	0.007 <	Accepted	There is an impact
3	33	31	1020	25	28	690	0.192 >	Rejected	No impact
4	27	32	866	32	28	903	0.883 >	Rejected	No impact
5	20	24	476	23	20	469	0.965 >	Rejected	No impact
6	38	33	1253	18	19	343	0.000 <	Accepted	There is an impact
7	31	22	693	12	21	253	0.005 <	Accepted	There is an impact
8	36	28	1017	21	30	636	0.116 >	Rejected	No impact

In Table 8 it can be seen that the indicators of cultural aspects affected by Covid-19 are indicator 2, indicator 6, and indicator 7.

Indicator	Contents	Impact Direction
2	Confidence in changing clean and healthy living habits	Negative (61 percent)
6	Confidence in change has an independent attitude / does not depend on others	Negative (68 percent)
7	Confidence in free change from loan sharks/adverse economic system	Negative (72 percent)

²² MC KOTA BANDUNG, “Kebutuhan Darah Meningkat, Wakil Wali Kota Bandung Ajak Warga Donor Darah,” infopublik.id, 2021.

²³ Rian Firmansyah, “Stok Darah Menipis, PMI Kota Bandung Ajak Warga Donor Darah - PRFM News,” prfmnews.pikiran-rakyat.com, 2020.

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The results of a different test show that the impact caused by the Covid-19 is dominant towards the negative impact, which is an average of 67 percent, the remaining 33 percent of the poor in Bandung City are positively affected. The three indicators can be sorted from the most affected, namely Belief in free change from loan sharks/an adverse economic system (indicator 7), Belief in change in having an independent attitude/not depending on others (indicator 6), and Confidence in changes in living habits. clean and healthy (indicator 2).

The results of this different test are in line with changes in people's attitudes that become dependent on others. This is evidenced by the increase in loans to moneylenders by up to 50 percent during the Covid-19 pandemic²⁴.

Referring to the sociology of religion approach, spiritual poverty and material poverty are related to each other. The sociology of religion refers to the tendency of people's behavior to be influenced by the religion that the community adheres to or vice versa²⁵⁻²⁶. In the sociology of religion, there is a view that religious values embraced by society can change aspects as a whole, including socio-cultural aspects. This is shown by the results of studies showing that covid 19 dominantly has a negative impact on spiritual poverty and material poverty. If associated with one of the sociological theories, the theory that can explain this phenomenon is the theory of Symbolic Interactionism²⁷. This theory emphasizes that poverty is socially constructed through interactions and symbols used by society. This means that the meaning of life and self-identity that is formed in society is formed through social interaction and the implementation of the values that the community believes in. Islam provides a rich symbolic framework that guides social interactions, helps shape an individual's identity as part of a larger community, and prevents stigma and marginalization. In Islam, acts such as almsgiving and zakat have not only material but also spiritual significance. These acts are symbols of obedience to Allah and social responsibility. When a Muslim gives zakat or alms, they are not only helping others financially, but also reinforcing the values of brotherhood, solidarity and caring. These social interactions involving zakat and sadaqah create a deeper meaning, reinforcing the identity of Muslims as individuals who contribute to the welfare of

²⁴ Christ Wiibowo, "Aduan Korban Rentenir Meningkatkan Hingga 50 Persen Di Masa Pandemi Covid-19 - PRFM News," prfmnews.pikiran-rakyat.com, 2020.

²⁵ Inger Furseth and Pal Repstad, *An Introduction to the Sociology of Religion, An Introduction to the Sociology of Religion* (London: Routledge, 2017), <https://doi.org/10.4324/9781315262642>.

²⁶ W. S. F.. Pickering, *Durkheim's Sociology of Religion: Themes and Theories* (James Clarke & Co, 2014).

²⁷ Jonathan H Turner, *The Structure of Sociological Theory* (Illinois: The Dorsey Press, 1974).

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the ummah. Thus, Islamic values and symbolic interactionism theory can complement each other in understanding how meaning and identity are shaped through social interactions.

C. Conclusion

Poverty is the most priority development problem. This can be seen from the position of poverty as the number one goal in the Sustainable Development Goals (SDG) agenda initiated by the United Nations. The condition of poverty in countries in the world including Indonesia has been exacerbated by the Covid-19 outbreak, where the poverty rate has increased since 2020. Using the Wilcoxon approach and the Sociology-Religion-Islamic Perspective Concept Approach, the study is based on the concept of Islamic poverty and reciprocity. Based on the socio-religious analysis, it was found that the condition of spiritual poverty (aqidah) described in the city of Bandung was affected by Covid-19. The spiritual poverty (aqidah) of the poor people of Bandung City is dominantly negatively affected. This is in line with the indicators of cultural poverty which are negatively affected. However, on indicators of social poverty, things related to family interactions with the surrounding environment are positively affected. Based on this, it can be seen that during the Covid-19 period, poor conditions of spiritual poverty were followed by poor conditions of material and cultural poverty. Because, from belief and understanding it will form a habit that is repeated. Meanwhile, when Covid-19 is like this, family interactions with the surrounding environment are positively affected. This positive indicator of poverty shows that humans need each other. Conditions of keeping a distance and working from home, make individuals easily bored and finally have a great desire to establish themselves with the environment. On the indicators of social poverty, things related to family interactions with the surrounding environment are positively affected. Based on this, it can be seen that during the Covid-19 period, poor conditions of spiritual poverty were followed by poor conditions of material and cultural poverty. Because, from belief and understanding it will form a habit that is repeated. Meanwhile, when Covid-19 is like this, family interactions with the surrounding environment are positively affected. This positive indicator of poverty shows that humans need each other. Conditions of keeping a distance and working from home, make individuals easily bored and finally have a great desire to establish themselves with the environment. On the indicators of social poverty, things related to family interactions with the surrounding environment are positively affected. Based on this, it can be seen that during the Covid-19 period, poor conditions of spiritual poverty were followed by poor conditions of material and cultural poverty. Because, from belief and understanding it will form a habit that is

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repeated. Meanwhile, when Covid-19 is like this, family interactions with the surrounding environment are positively affected. This positive indicator of poverty shows that humans need each other. Conditions of keeping a distance and working from home, make individuals easily bored and finally have a great desire to establish themselves with the environment. Based on this, it can be seen that during the Covid-19 period, poor conditions of spiritual poverty were followed by poor conditions of material and cultural poverty. Because, from belief and understanding it will form a habit that is repeated. Meanwhile, when Covid-19 is like this, family interactions with the surrounding environment are positively affected. This positive indicator of poverty shows that humans need each other. Conditions of keeping a distance and working from home, make individuals easily bored and finally have a great desire to establish themselves with the environment. Based on this, it can be seen that during the Covid-19 period, poor conditions of spiritual poverty were followed by poor conditions of material and cultural poverty. Because, from belief and understanding it will form a habit that is repeated. Meanwhile, when Covid-19 is like this, family interactions with the surrounding environment are positively affected. This positive indicator of poverty shows that humans need each other. Conditions of keeping a distance and working from home, make individuals easily bored and finally have a great desire to establish themselves with the environment. This positive indicator of poverty shows that humans need each other. Conditions of keeping a distance and working from home, make individuals easily bored and finally have a great desire to establish themselves with the environment. This positive indicator of poverty shows that humans need each other. Conditions of keeping a distance and working from home, make individuals easily bored and finally have a great desire to establish themselves with the environment.

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