The Determinants of Rural Poverty: A Study of Tobacco Farmers in Temanggung, Central Java, Indonesia

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Abstract: Rural poverty is a problem that seemed vicious because poverty is a structural problem that will always be there. Poverty of farmers in rural areas must be addressed in an effort to increase the capacity and capability of farmers to form farmers' productive behaviors that have an impact on increasing empowerment. This study tried to explore the problems of poverty in rural areas, particularly poverty tobacco farmers in Temanggung. This is motivated because the Temanggung tobaccos are the world's best tobacco, but its majority people are poor. This study uses primary data approach, the method of Structural Equation Modeling (SEM) using path analysis. Then in-depth explanation with interviews and observations analysis techniques to obtain optimal qualitative interpretation. The results showed that the capacity, culture, government empowerment, social capital and religiosity as independent variables affect the attitudes of society, which in turn affect the empowerment of the poor as poverty reduction efforts.

Keywords: Poverty, Rural, Tobacco, Farmers, SEM, Path Analysis.

Introduction

Indonesia is well-known as a rich natural resources country. It has many resources, such as: Mining, forest, ocean and genetic resources. Unimaginable wealth is buried under its continents, either in sea surface or in the bottoms of the earth. By the abundant of natural resources, the strategic geographical location and tropical climate, Indonesia is supposed to be a developed agricultural country. But in fact, our agriculture condition is getting slumped.

This occurs because the various needs of social life such as a rapid rise in the primary and secondary needs. Another logical reason is the prolonged economic crisis which becomes grievous fact in this country for years. Obviously, the crisis gives a great impact for farmer's welfare. Many farmers live in poverty and difficult to fix their economic problem. Poverty is an arising problem that is caused by human beings or human skills deficiencies, such as economic factors, social, psychology, culture of each society, norms, health, as well as the adjustment of individuals in a social group. Poverty is defined as a situation where a person is not able to see himself in accordance with the standard living of the group and to take the advantage of mental and physical energy in the group. Poverty is multidimensional nature problem, because poverty involves not only economic factors but also associated with social, cultural and structural aspects of politics (Bagong, 1996).

Most of the Indonesian who are farmers dwelled in Java. Based on agricultural census in 2013, more than 3 million farmers are located on this island. If we look further, the fact said that the worst poverty also happen in Java. Central java as the runner up of the highest poverty index in 2014. Poor house in Central Java reached 4,561,825 people, or approximately 13.58% of the total population of Central Java. Depth of Poverty Index (P1) reached 2.09% and Poverty Severity Index (P2) reached 0.51%.

Interestingly, based on the existing data, most of farmers in Indonesia were rice farmers. As we know, Indonesia has a high fertility rate of landfill which concentrated in the Java. But this research explores the farmers who work on plantations associated with poverty, in this case the tobacco farmers. Indonesian tobacco was famous for its high quality in the world and even the products of Indonesian tobacco were able to penetrate the international market.

Temanggung in Central Java produced the world's best quality tobacco called *srinthil*. The price of each kilogram was very expensive. According to a report TCSC, the general market price of dry tobacco was about Rp. 20,000/ kg, but srinthil price's was about Rp. 500,000/ kg. As this fact, farmer's *srinthil* in Temanggung should have sufficient welfare with low poverty index. But the facts say that it is precisely in this small town has a high welfare inequality.

Table 1. Poverty Indicator in Temanggung Regency

Poverty Indicator	2011	2012	2013
Poor population (000)	94.9	89.5	91.1
P0 (Percent poor population)	13.38	12.32	12.42
P1 (Depth of Poverty Index)	1.93	1.85	1.46
P2 (Poverty Severity Index)	0.45	0.41	0.26
Poverty Line (Rupiah)	198888	212487	229548

Table 2. Main Field Job Temanggung Regency

Main Field Job	2010	2011	2012
Agriculture	46.35	48.6	45.6
Trading	14.96	12.8	13.3
Industry	15.77	16.6	18.4
Service	13.37	12.9	12.1
Other	9.55	9.1	10.6
Total	100	100	100

Source: Data processed from Badan Pusat Statistik (BPS)

According to the statement Temanggung regent H. Bambang Karno, the level of poverty in Temanggung around 13% in 2015, this mostly comes from the tobacco farmers. This is evidenced by the results of the report of Central Java Central Bureau of Statistics which released the ranking of poverty that puts Temanggung at 23th of 35 Regencies in Central Java.

Borrowing a term from Clifort Geertz, the agricultural phenomenon in Indonesia in general and especially in Temanggung is known as agricultural involution. According to Geertz opinion in Agricultural Involution: The Process of Ecological Change in Indonesia (1963), Agricultural Involution defined as stagnation or congestion agricultural patterns shown no real progress. In the agricultural business involution itself is described by the standard of productivity for farmers who do not ride (Lewis, 1998)

Causes of poverty in rural Temanggung tobacco farmers, based on the information above is estimated there are two major factors that influence. The first *internal* factors that the farmer community and the second are *external* factors which include the government. Internal factors consist of lack of education, lack of mental competitive, low innovation, the lack of social applications such as the strength of social capital and religion should be able to increase the work ethic of farmers. Factors include how empowerment government that has been done by the government in reducing poverty tobacco farmers. The extent to which the program has been running and how the evaluation that the government should do.

Based on the discussion above, the purpose of this study was to analyze the influence of internal (farmers) and external (government) in Temanggung in reducing poverty through

behavioral/ attitude approaches and community empowerment. The final result of the recommendations builds both government and society itself in addressing poverty through empowerment schemes.
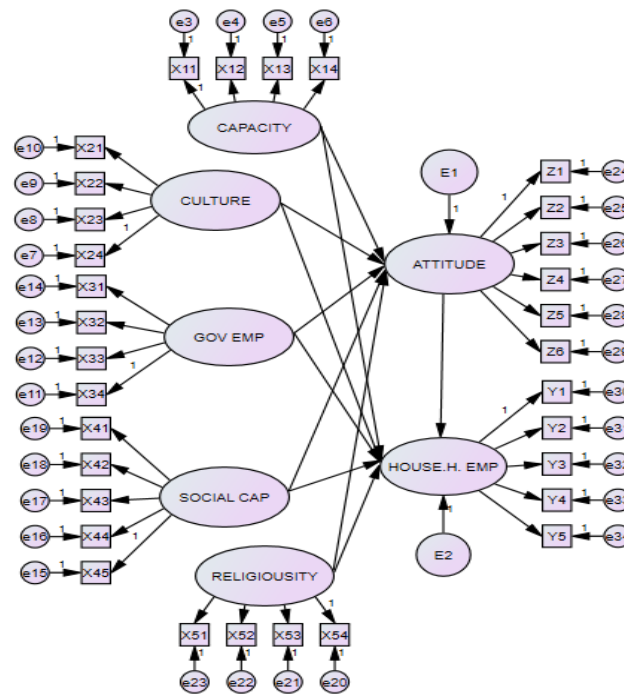
Methodology

This research uses a quantitative approach using primary data with survey procedures (questionnaire). According Ghozali (2009), research with a quantitative approach emphasizing analysis of numerical data (numbers) and process with statistical methods. Primary data is a source of data obtained directly from the original source (not through intermediary's media).

Data Collection Method using combined between random sampling and clustered sampling. The number of samples collected 161 respondents spread across sub-districts (Kecamatan) in Temanggung.

There are two types of constructs variables as an independent and dependent variables. An exogenous construct (independent variables) is consists of the households capacity (X_1), households culture (X_2), government empowering (X_3), social capital (X_4) and religiosity (X_5) whereas its endogenous construct (dependent variables) consisting of the construct attitude toward out of poverty (Z) and empowerment of the poor households (Y).

To illustrate the causal relationships between variables to be studied, the writers used a model figure is commonly called research paradigm, it is used to further facilitate viewing of the causal relationships. In the path analysis figure models used are usually called path figure.

Figure 1. Variables Causality

After the theory or theoretical model developed and described in a flowchart, researchers can begin to convert the model specification into a series of equations. This equation was formulated to express causality between different constructs. Structural equation basically built with the following guidelines.

$$Z = \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + e_1 \qquad (1)$$
$$Y_d = \beta_6 X_1 + \beta_7 X_2 + \beta_8 X_3 + \beta_9 X_4 + \beta_{10} X_5 + \beta_{11} Z + e_2 \qquad (2)$$

$$Y_i = \beta_1\beta_{11}X_1 + \beta_2\beta_{11}X_2 + \beta_4\beta_{11}X_3 + \beta_4\beta_{11}X_4 + \beta_4\beta_{11}X_5 + e_1e_2 \qquad (3)$$

Result and Discussion

Structural Equation Modeling (SEM)

Full Structural Equation Modelling shows the relationship between exogenous variables to attitude (as a mediator) so it is called indirect effect and relationship between exogenous variables to endogenous variable (as a direct effect). The result to show the relationship between exogenous variables to endogen variables (indirect and direct efect) are as follows:

Table 7. Summarize of Regression Result

Dependen: Z

Description	Coeficient	Sig.	Decision
R Square	0,856		
Adj R Square	0,852		High
F-test	184,823	0,000	Significant
T-test			
X1	0,112	0,004	Significant
X2	0,165	0,007	Significant
X3	0,151	0,000	Significant
X4	0,397	0,000	Significant
X5	0,226	0,000	Significant

Dependen: Y_d

Description	Coeficient	Sig.	Notes/ Decision
R Square	0,930		
Adj R Square	0,928		High
F-test	343,318	0,000	Significant
t-test			
X1	0,058	0,037	Significant
X2	0,276	0,000	Significant
X3	0,143	0,000	Significant
X4	0,262	0,000	Significant
X5	0,166	0,000	Significant
Z	0,175	0,002	Significant

Dependen: Y_i

Description	Coeficient	Indirect Coeficient	Notes/ Decision
t-test			
X1	(0,112) (0,175)	0,0196	Significant
X2	(0,165) (0,175)	0,0288	Significant
X3	(0,151) (0,175)	0,0264	Significant
X4	(0,397) (0,175)	0,0698	Significant
X5	(0,226) (0,175)	0,0395	Significant
Total Effect (Coeficient)			
X1		0,1316	
X2		0,1914	
X3		0,1774	

X4	0,4668
X5	0,226 + 0,0395 = 0,2655

$$Z = 0{,}112X_1 + 0{,}165X_2 + 0{,}151X_3 + 0{,}397X_4 + 0{,}226X_5 + E_1 \qquad (4)$$
$$Y_d = 0{,}058X_1 + 0{,}276X_2 + 0{,}143X_3 + 0{,}262X_4 + 0{,}166X_5 + 175Z + E_2 \qquad (5)$$
$$Y_i = 0{,}0196X_1 + 0{,}0288X_2 + 0{,}0264X_3 + 0{,}0698X_4 + 0{,}0395X_5 + E_1E_2 \qquad (6)$$

Based on calculations using the smartpls, the value of F-test in the direct influence is 343.318 with sig. 0,000. This shows that as together (simultaneously) all exogenous variables affect the endogenous variables. This means that variable capacity, culture, government empowering, social capital and religiosity simultaneously affect to household empowerment. Then adjusted R squared value of 0.928 was obtained. Interpretation is 92.8% exogenous variable able to explain effects on endogenous variables.

Whereas the indirect effect (through total value of effect), when the value of the structural 1 and structural 2 have obtain a significant F value, it can be concluded that the model we tested also had a significant simultaneous effect anyway. It can be seen from the value of variable mediators, namely attitude on second structural equation obtained value of 0.175 with sig. 0.03. It means that, directly or indirectly, exogenous variables has a simultaneously affect to the endogenous variables. Simultaneously, exogenous variables can mediate attitude towards endogenous variable.

Capacity

Quality of capacity will result in the way of thinking that will affect the act of (attitude). Then attitude that will form a habit, and productivity. This study obtained results that capacity directly or indirectly (that is mediated by variable attitude) affects to empowerment. Its means that capacity could also have a direct impact on ability of someone to empower themselves.

This study found a low level of education will result in low productivity. Productivity in this study can be measured from the income and expenditure of respondents. This condition is in accordance with the findings of research conducted by Faturrochman and Molo (1994) which states that people who work as laborers and farmers and less educated have lower productivity. Then affects to the low income that they earn. Low productivity is caused by attitude subsystem minded, that work just to meet basic needs without going to utilize a greater potential to increase household income.

Muninjaya (2009) stated that poverty in an area caused by low education and income of poor households. This condition is exacerbated by limited access to marketing of agricultural products were produced, and low mobility of productive age populatio. Faturrochman and Molo (1994) states that household characteristics greatly affect the level of poverty. For those who are low education with work as laborers and farmers, have low work productivity so that the income received is also low. The low earned income is a key indicator in the poverty problems. According Yanling, Xinhong, and Zhuang (2010), people living in areas with high topography and frequent disasters allow poverty. In addition, people who live in poor neighborhoods (slums) are accompanied by lower levels of education, experience higher mortality rates or life expectancy shorter than those who live in a neighborhood that is not seedy (Rachel, 2003).

Culture

These results are consistent with the findings Suryawati (2005) which states cultural poverty refers to the issue of attitude of a person or society caused by cultural factors, such as do not want to try to improve the level of life, lazy, spendthrift, not creative even though no outside assistance. Further Suryawati (2005) describes the consumptive life pattern on farmers and fishermen when the harvest, customs consumptive too much affect rural communities such as various folk festival or marriage ceremonies, birth, death and even beyond the ability

financed because of the prestige and necessity of culture, Similarly, research by Satriawan (2008) who found that the poverty of fishing communities in Labuhan village strongly influenced by the values and traditions adopted as their views on the meaning of life, their views on the work function and work culture in which they live, do not have a strong motivation to try and have a low work ethic. Results of this study also supports the culture of poverty Lewis theory that states the poor have their own habits that are different from the general population. They have negative habits such as laziness, fatalism or surrender to fate, low self-esteem; do not have an entrepreneurial spirit and lack of respect for the work ethic.

This study has similarities with the behavior of previous studies, where consumerism became a strong factor in influencing poverty. Villagers still upholds the values of the culture, so that people will try to fulfill that tradition. Even if the tradition is very costly, such as religious ceremonies in the marriage, and others. It is based on the spirit of keeping cultural values that have been done for generations. Society does not dare to come out of the tradition of fear will be considered differently. This will affect the economic level, where people would sacrifice income to be spent in fulfilling the needs of the tradition.

In addition, the prestigious culture is also considered to exacerbate poverty tobacco farming communities. Habits show off remains deeply embedded in the lives of farmers. This is because, the property is still the benchmark for assessing the social level in the community. Behavior is what sometimes plunges into practice moneylenders, due to meet the needs of prestige. Although it is not used to show off, the assets owned in the form of property (cars, motorcycles, land), is used as a savings for resale when they need funds. Because of limited education, they did not think to get the added value of their property, such as are used as working capital, investments and others.

Government Empowering

Empowerment is an attempt to create or enhance community capacity, both individually and collectively, in order to solve the various problems related to efforts to improve the quality of life, independence and well-being to break out of the cycle of poverty. As stated by Wrihatnolo and Nugroho (2007) that empowerment is basically a process that is run with the full awareness and participation to improve the capacity and capability of the community as resources for development. The aim is to be able to recognize the problems faced in developing and helping yourself towards a better state, able to explore and utilize the available resources for the benefit of himself and his group, and able existences themselves clearly with the benefit from it.

To overcome the problem of poverty, the government has a major role. But in reality, the program run by the government have not been able to touch the principal cause of this poverty problem. There are some government programs that have been executed and is intended as a solution to overcome the problem of poverty. Like them are cash aid program/ *Bantuan Langsung Tunai* (BLT) which is compensation awarded after the elimination of subsidies kerosene and gas fuel conversion program. There was also the implementation of assistance in the field of health, namely health insurance or Jamkesnas. However, both of these have no significant impact on poverty reduction. In fact, some experts consider the state policy, that it should be done by the government. Either there or not there is the problem of poverty in Indonesia. The state is obliged to provide health insurance and welfare as mandated by the 1945 constitution.

Another cause of not achieving the government's target in alleviating poverty in the village is due to empowerment of the government is still focused on physical development, such as the construction of facilities. DAGERDU project (Dana Gerakan Dusun) which is then updated with the GERBANG DUSUNKU (Gerakan m'Bangun Dusunku) pioneered Central Java provincial government and applied by the government of Temanggung Regency, it is still majority targeted at the real sector such as the construction of bridges, churches/ mosques,

sanitary facilities, road, an the others. Perceived continuity of rural farmers only was limited to the development of this sector, which is why the data tabulation result that sustainability has a score above 3. However, it is not yet visible in the realization of poverty reduction. The government claims that it is an early stage in the program sustainable poverty reduction.

Government empowering ideally not only refers to the physical development only, but also consider the dimensions of soft skills. Such as training courses, provision of working capital and other. Besides, farmers are also in desperate need of fertilizer subsidies for the implementation of maximum agricultural activities. Fertilizer subsidies today, not so perceived by the farmers. This was conveyed by respondents said that the fertilizer into materials that are difficult to find, because of the scarcity problem in the market. Even if available, the fertilizer price will always increase every year. If farmers rely on compost alone, the crop becomes resistant to pests. In the end, harvest obtained by farmers become less and do not give a maximum contribution to the economy of farmers, then the problem of poverty can not be resolved. This means that the government subsidy on fertilizers is also needed by rural farmers, especially tobacco farmers.

Social Capital

Fukuyama (1995; 1999) defines social capital as a set of norms, or informal values that are shared by the members of a group that allows the establishment of cooperation among them. The key to social capital is a trust or confidence. With the trust, said Fukuyama, people can work well together. Because there is willingness among them to put the common interest ahead of personal interests. Trust is like energy create a community group or organization can survive.

According to Suharto (2007), social capital has an important contribution in supporting development. The approach in improving the HDI and the fight against poverty in Indonesia must not only be done through economic empowerment alone, but also through the strengthening of social capital. Social protection schemes, such as social insurance, social assistance (social assistance), conditional cash transfer (CCT), social safety nets can be used approach in alleviating poverty. Combined with the concept of Corporate Social Responsibility with its Community Development, models of community-based social security, could be an option.

The pattern of today's society still refers to the trust, which only considers tobacco farmers as a source of economic potential. Indeed, the tobacco can be relied upon in the economy of farmers, but the mainstream "just and only" this is what needs to re-construct. People are already too believe the traditions of the ancestors, which only cultivate land into tobacco fields. In fact, the way, the processing method was also still adopt from ancestors and no one dared to change its agricultural model. When this happens, it affects the absence of further innovations in the processing of tobacco. finally farmers are always in a state of stagnant, while there is inflation out there. This means that if farmers only monotonous, it will be increasingly left behind by modernization. Awareness as a basis to shifting patterns for trust, where the land besides as tobacco lands, can be used in other plantation. Such as is able to be maximized with other models such as the planting of horticulture, vegetables and plants in accordance with the topography of the area Temanggung. Including planting model *tumpangsari*, so it will be able to become an economic resource when it is not tobacco season.

Then, as an instrument of social capital spirit of cooperation, kinship, *gotong royong*, respect, adherence to norms can serve as a model resiprocity, social networking and norms in the theory of social capital for the purpose of poverty alleviation. This natural habit that needs to be maintained in order to maximize the role of individuals in welfare distribution. Such as culture *sambatan* in the harvest, agriculture almsgiving, voluntary social assistance either financial or non-financial, and other, an important capital for community empowerment.

The role central of leader also has a great influence in shaping people's paradigm. Such as the role of the village chief and certainly *Kiai* as a role model in the religion. Fukuyama (1997) explained that the role of social capital the figure is effective in shaping the personality even cultural construct. It is also found in this study in which the role of religious leaders is able to provide a significant effect on the formation of the character of the community. *Kiai* as a *dakwah* agent, giving a religious lecture which aims to increase the capacity and capability of the people in the spiritual field. *Kiai* has the power to give a persuasive function to society. That is if associated with the function of religiosity, the role of *Kiai* is shaping the character of tobacco farmers in order to have a good work ethic.

In fact in the tobacco community in Temanggung, almost every village had a central figure to the embrace of his words. The figures are usually from among the gentry or *Kiai* (religious leaders). *Kiai* in religious education concern, not only to educate in religion alone, is also involved in shaping the social character. Foster tolerance, working together, and improving work ethic and thus form a personal unyielding in work. Thus resulting in increased productivity, especially in agriculture. Increased productivity is then changed the mind constructs in shaping behavior and creating empowerment.

Religiosity

Religion in any teaching always concern goodness. Religion is the spiritual dimension that involves between the individual and God became belief. Suhendar (2012) found that knowledge of religion can influence a person's attitude towards a more orderly and focused, because essentially all behavior as seen by God. Unconsciously, the nature of religion will bring optimism. Optimism is what makes someone has a good work ethic. In Islam, there are many verses that encourage people to work diligently. Verse that is often quoted is a surrah at-Tawba verse 109 and 121, az-Zumar verse 39, Al-Baqarah verse 261, and al-Jumuah verse 10. The verse is generally ordered that the man works hard to fulfill his world, to provide for the family and then to be able to fight in Allah, verily Allah will reward to the people who want to work and then be grateful for the gift that has been given Him.

In psychology, according to Thurstone (2007) said that the optimism that is raised in consciousness will trigger positive action as a form of self-actualization. It means that if someone has a good understanding of religion, then the impact in the form of a positive nature as a form of self-actualization, one of which is the increase in work ethic. Work ethic will result in a productivity that is based on the rationalization in this study concluded that the productivity will empower someone. This empowerment, which in turn will reduce poverty in society.

Other indicators that appear in the variable religiosity are about the distribution of wealth. Islam has discussed the details of the concept of distribution of wealth through charitable mechanisms, such as zakat, infaq and endowments. The main objective of the wealth distribution is equitable distribution of wealth. Islam even makes charity as a form of obligation of a Muslim. So Islam has a high concern on alms. Indeed alms indirectly reduce poverty, but the long-term effect is to minimize the gap because there are cycles of administration of the surplus to a minus.

According to the opinion of Starbuck and Clark (2008), as one of God's creatures, an effort of self-motivation is with to increase religiosity, where people who appreciate all forms of their religion properly will be able to live his life with optimism. It's means that the level of well-being is also affected a person's level of religiosity. Religiosity can affect a person's the welfare both physically andspiritualy, because religiosity binding someone in the values or normsman with all Rules of Procedures.

Someone who understands the teachings of his religion and perform its obligations will bring a lot of positive things in the individual as an effort to improve their welfare. Results of the research here in line with the opinion that as Emile Durkheim said that religion is defined in terms of its role in society called the *Matrix of Meaning*. Where religion is a system of

interpretation of the world that articulates an understanding of self and society as well as the tasks it in universe.

Thus, Durkheim asserted that religion is an understanding of the community in relation to the surrounding world. In a society can change, but religion remains a part that can not be removed in public life. Religion has a role very central and important in society. Religion can also entertain poor people who say that there is another world needs to be seen and lived beside undertaken today's world. The point Durkheim explained that religion is capable of carrying and giving safety and well-being of those who believe in the doctrines of their own religion.

Conclusion

In this case, government has been trying to reduce poverty in whole Temanggung, but it is not maximized at the local level (village). It is caused by several factors such as the constraints of information's access, policies and less targeted at the development targets. In terms of information'saccess, government has a little problem to organize villagers structurally. The existence of the village government as an accomplice of district governments are still not maximizing their role in empowering the community. Provincial or district governments should go to field to see the condition directly, then give empowerment program as needed. In terms of policy, government is also supporting pro-farmer policies. Such a policy on fertilizer subsidy and guarantee its availability. Then the defense of tobacco farmers in matters of legislation about tobacco. If the legislation is burdensome for farmers in tobacco processing tocigarettes industry, government should start thinking of another alternative processed products, such as essential oils, biopesticides even for drugs. Recent research of TCSC found that biopesticides of tobacco can be used as an alternative in pest control. The same thing is also conveyed by the LITBANG MIPA UGM, though commercially tobacco processing as a biopesticide is still on a small scale.

Later in development targets, government still focused on the development in material aspects, such as the PNPM program, Gerbang Dusunku, BLT and others. The main target is still to dwell on things that are consumptive. Indeed, the infrastructure needed to increase the economic value and development, but people also need empowerment that is productive, such as agricultural assistance programs, venture capital assistance through the KUR and organizing groups with the assistance of sustainable farming.

Community factors also play an important role in poverty alleviation, since the poor are the object of poverty. Rural communities through increased capacity aspects, with the approach of social capital and religiosity is a highly accurate way to eradicate poverty. The approach pattern will construct a positive culture of the community. Culture in this study is divided into two parts, which is a cultural tradition and a culture that is a habit. Cultures as parts of the tradition, are not omitted, they are strengthened as social capital in strengthening the relationship of individuals in rural communities. But culture as a habit, in this case the bad habits, such as debt habits, show off (prestige), prioritizing the rich in every policy (social stratified), bad wealth management,must be changing step by step.Surely tool that should be used for change these habits are education. A good education in society, will reduce bad habits gradually. In addition to the improvement of education, the public will begin to open innovation in agriculture, not just rely on the legacy of knowledge from generation to generation. They begin to use the modern agriculture tool to replace traditional tools, assessed will increase efficiency and effectiveness in farming. If the dimension of this character changed, it is possible to improve and increase prosperity through empowerment enhancement mechanism conditions of tobacco farmers in villages.

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