

SOCIO-ECONOMIC CONDITIONS OF COFFEE FARMERS IN BLANG GELE VILLAGE, CENTRAL ACEH DISTRICT

¹Kin Penona. DA, ^{*12} Hariki Fitrah, Rahmi Novalita¹²

¹Department of Social Science Education, Postgraduate, Universitas Almuslim, Indonesia

²Department of Geography Education, Faculty of Teacher Training and Education, Universitas Almuslim, Indonesia

e-mail : harikifitrah@umuslim.ac.id

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ABSTRACT: The aim of this research is to describe the socio-economic conditions of coffee farmers in Blang Gele village, Bebesen District, Central Aceh Regency. The type of research is qualitative research. The research informants were coffee farming communities in Blang Gele village. The technique for taking informants uses snowball sampling technique. Data collection techniques use observation, interviews and documentation. Data analysis techniques include data reduction, data display, and drawing conclusions. The research results show that the socio-economic conditions of coffee farmers are relatively good when viewed from the perspective of education, income, health and housing. This research produced a specific finding, namely the mangolo culture, which is a tradition carried out from generation to generation by coffee farming communities in cultivating coffee plants. Mangolo is a social tradition that involves village communities gathering to do coffee picking or other work together and taking turns. Mangolo culture is a transaction system by exchanging services in coffee farming. Mangolo culture has meaning and value for the farming community in increasing the sense of solidarity and care between fellow coffee farmers.

Keywords: Socio, Economic, Coffee Farmers

1. INTRODUCTION

Agriculture is a system formed from a combination of physical sub-systems, namely soil, climate and scientific processes, and human sub-systems, namely labor, economics and political conditions. Coffee is one of the famous plantation products in Indonesia. Indonesia is the fourth largest coffee exporting country in the world. In Indonesia, Arabica and robusta seeds are generally planted, but almost 90% of coffee production in Indonesia is robusta [1]. Indonesian coffee is in demand by the global market because it meets market requirements and market demand, but farmers who dominate Indonesian coffee production are only price takers, this reduces farmers' motivation to cultivate their coffee because prices are low [2].

Aceh Province is one of the coffee producing areas in Indonesia, with Gayo Arabica coffee as a commodity. The coffee production center in the Gayo Highlands includes Bener Meriah, Central Aceh and Gayo Lues Regencies. The largest area is in Bener Meriah Regency, namely 51,291 ha, an increase from 42,000 ha in 2007. In 2012, Gayo Arabica coffee received

geographical indication certification which is an acknowledgment of the Gayo region as a producer of Gayo Arabica coffee. In general, the plantation land is community plantations with a land ownership area of between 1-2 hectares per head of family. On the other hand, coffee contributes to regional income through export value, which reached USD 12.5 million or more than Rp. 120 Billion in year. Currently the productivity of Gayo Arabica coffee is around 650-750 kg/ha, which is still far from the potential of several existing varieties which reach 1.5-2 tons/ha, even in Brazil, the productivity of Arabica coffee reaches 3 tons/ha [3].

Coffee plantations are the main income of coffee farmers, coffee harvesting is carried out once a year. The head of the family and family members manage the coffee land together. When the harvest season arrives, farmers who have 1 ha of land employ more workers. Good coffee care produces an abundant harvest, but there is a main factor, namely the weather, which really determines the coffee harvest. Production factors in agricultural activities include: (1) nature, (2) capital, (3) energy, (4) technology [4]. These farmers have different levels of education. The

majority of farmers' education is still low, but their children's education must be taken into account. considering that their income each year/per harvest is quite high, they should have savings for their children's education. Through education it is hoped that it will be able to reduce the burden on the head of the family. Farmers who are not bound by working hours should be able to find side jobs to meet their daily needs.

The socio-economic conditions of coffee farmers in Blang Gele Village, Bebesen District, Central Aceh Regency are different, there are high, medium and low socio-economic conditions. The land area and coffee land control are different so the harvest/income is different. land tenure has an influence on farmer income, the income of tenant farmers is the highest [5]. Land tenure status consists of cultivator, tenant, sharer/profit sharer. A person's position in society is determined by the level of his or her socio-economic condition. The higher the income, education, condition of the house that meets livable standards and position in a community organization, the higher the social status in society. According to [6], general measures of contribution to the group, education, and ownership of goods are related to the socio-economic position of the community. All aspects of community life discussed will describe socio-economic conditions. A person's social factors can determine his economic level, and vice versa, economic factors can determine his social status [7].

Improving community welfare is the goal of national development. Social welfare is a condition where the material, spiritual and social needs of citizens are met so that they can live a decent life and are able to develop themselves, so that they can carry out their social functions. A family can be said to be prosperous if they are able to meet their living needs. The realization of a prosperous society certainly cannot be separated from the activities or efforts they undertake. A person's ability to utilize available natural resources optimally will have an impact on their income and thus affect their living conditions. One of the districts that produces the largest coffee is Bebesen District. The area planted and produced by people's coffee in Bebesen District is the largest compared to other sub-districts in Central Aceh Regency. The potential of Bebesen District as the largest community coffee producing district in Central Aceh Regency is supported by villages that cultivate community coffee. There are four villages that are centers for people's coffee in Bebesen District, namely, Atu Gajah village, Daling village, Blang Gele village, and Umang village.

However, based on the results of the pre-survey in the field, there are problems found by the

community as coffee farmers, including; a) coffee processing is carried out traditionally, coffee farmers as small and medium business actors do not yet have adequate coffee processing technology, b) processing and packaging technology in small and medium scale industries is still very simple, c) the problem of knowledge of coffee farmers in post-harvest handling, d) Farmers still handle post-harvest relatively traditionally, e) the quality of coffee as a raw material for the coffee processing industry is relatively low, which has an impact on the consistency of quality, f) the low selling price of coffee is caused by coffee farmers selling to middlemen, which affects the income of coffee farmers. If you look at the social economy of coffee farmers, it is not as expected. The aim of this research is to describe the socio-economic conditions of coffee farmers in Blang Gele Village, Bebesen District, Central Aceh Regency.

2. METHODS

This type of research is qualitative research. The informants in this research are coffee farmers who live in blang gele village, babesen district, central aceh regency. The technique for taking informants uses snowball sampling technique. Data collection techniques use observation, interviews and documentation. Data analysis techniques for data reduction, data display, and drawing conclusions.

3. RESULTS AND DISCUSSION

The socio-economic conditions of coffee farmers in Blang Gele Village, Bebesen District, Central Aceh Regency are explained as follows;

Coffee Farmer Education

The level of education achieved is closely related to the socio-economic conditions of a society. Socioeconomic conditions include employment, education and people's income. The level of parents' education, the size of their income and so on, all influence children's learning achievement [8]. The socio-economic conditions of the people of Blang Gele Village, Central Aceh Regency are still relatively low, this can be seen from the livelihoods and level of education achieved by the coffee farming community. The majority of people make their living as farmers and the average coffee farming community can only continue their education at the upper secondary level of education. Community socio-economic factors greatly influence the level of education achieved by coffee farming communities. The function of economics in the world of education is to support the educational process [9]. Apart from

being influenced by income, other factors that influence socio-economic conditions are consumption and expenditure, namely the amount of income, household composition and environmental demands [10].

The household composition referred to is the large number of family members which causes greater needs to be met, including fulfilling children's education. This will result in less than optimal fulfillment of needs. If the number of dependents is small, the fulfillment of needs will be maximized, so that the continuity of children's education will be guaranteed. The socio-economic conditions of society determine the level of education achieved by society. With higher socio-economic conditions, it will be easier for society to give their children the opportunity to go to school at the desired level with good support [6]. The education level of the coffee farming community in Blang Gele Village is greatly influenced by socio-economic conditions. The higher the socio-economic conditions of the community, the higher the level of education that the community can achieve, conversely, if the socio-economic conditions of the community are low, the level of education they achieve will also be low. Socioeconomic factors in society greatly influence the level of education achieved by their children. Children who are studying must have their basic needs met, for example learning facilities [11]. If these basic needs are not met, the child's learning process will be hampered, therefore financial support from parents greatly determines the child's educational attainment. In order to earn sufficient income to pay for children's education, parents must work. People's type of work determines the amount of income they receive. Thus, society must have certain types of work, so that parents can meet their children's learning needs.

The level of public education has a huge influence on children's spiritual development, especially personality and educational progress. People with a good educational background will have better knowledge, experience and aspirations for their children's education when compared to parents with a less good educational background. Children from well-educated families will produce well-educated children too. This is very possible if people have a good educational background then they will think about providing a better education for their children. The social environment is all the people or humans who influence us [8]. The process and results of education are also influenced by the environment. Environmental situations influence educational processes and outcomes. Family factors are the main factor that determines people's education level, but the influence of social environmental factors cannot be underestimated [12]. Family education does not

solely depend on the family itself, because a particular family lives side by side with other families. The influence of other families cannot be ruled out, as is the case with other elements in society, all of which are commonly called the social environment [13].

Thus, parents as natural educators for their children must be able to sort and choose social environments that are good for the continuity of their children's education, so that parents can behave better in social environments that are less supportive of achieving a better education for their children. Therefore, the social environment is closely related to the process and results of education. The social environment either directly or indirectly influences an individual's way of thinking. Often this influence is not realized by the individual, as is the case with society which is less aware of the influence of the environment on the way children think and behave in everyday life, including in terms of education. Environmental situations influence educational processes and outcomes. If the environmental situation is a good environment and will support the achievement of better education then the child will have a good influence, but in cases where this has a negative effect on education, then this environment becomes a barrier to education [12].

The coffee farming community in Blang Gele Village does not yet fully realize the importance of education for their children. The socio-economic conditions of a community greatly influence the survival and education level of the community in Blang Gele Village. Based on the research results, data was obtained about the socio-economic conditions of the community, which can be seen from the results of interviews with informants. As is common in rural areas, the people of Blang Gele Village mostly work in the agricultural sector, so the lifestyle of the farming community is more characteristic of village life. Community participation in Blang Gele, Babesen District, Central Aceh Regency in children's education is still very low. People still think it is better for children to help their parents earn a living or help their parents work in the garden. The party most responsible for a child's education is the parent. He is the main and first educator or a natural educator. In this case, one of the factors associated with the level of education achieved by children is the socio-economic status of the parents. Education in the Blang Gele village community is not a top priority. People still find it difficult to pay for their children's schooling. Rather than paying for school fees, it would be better to pay for the money to buy a coffee farm which will clearly produce results and can be enjoyed together. The Blang Gele community has varying levels of education. But overall the majority of people there have a high

school education level. Various reasons given by the community include the fact that it is still expensive to send their children to college. Apart from the still high cost of education, the people in Blang Gele Village also do not understand the importance of education. Apart from the cost factor, the knowledge of the Blang Gele Village community about education is still relatively low. Parents lack motivation to send their children to school. Most children in the Blang Gele Village community can only finish high school

Income

Income is closely related to the type of work performed. Each type of job has differences in the income a person receives. Income itself is in the form of a sum of money or goods obtained from the results of one's own business by working and is calculated in rupiah. Income can be interpreted as the total receipts obtained in a certain period [14]. As a coffee farming business, the income earned by farmers is of course different. Household income is related to the amount of income earned to meet the family's living needs. Income is income obtained from the results of business carried out by a person, group or business entity which is carried out within a certain period of time to meet living needs and can also be used as a measure of the success of a business [15]. If someone with a high income will use their income to adopt a healthy lifestyle by consuming healthy foods and doing sports activities to maintain their good health status [16].

The average income of coffee farmers in Blang Gele Village, Babesan District, Central Aceh Regency is relatively low. Coffee is one source of income for the people around Blang Gele Village. The results of the research show that community farming income ranges from IDR 2000,000/month – IDR. 5000,000,-/month on average. In general, the income of the Blang Gele Village community is dependent on the coffee harvest. Coffee plants are one of the commodities most widely developed by the community in the Blang Gele Village area. Coffee farmers' income will always run out and there will be no remainder due to the routine expenses they make. The need for daily food is certainly not something trivial, the need for food is the main thing that must be met, which is then followed by the needs of school children and other social needs. Besides that. The low income of coffee farmers is also caused by these middlemen sometimes charging high rates. The kindness of middlemen is not without benefit, but it is also found that coffee prices are unstable and coffee farmers have to deposit their coffee harvest with middlemen. The coffee farming community is basically aware that this creates losses for them, because sales results cannot follow market prices,

but are determined unilaterally by middlemen. but they have no other choice

The average income level of coffee farmers in Blang Gele Village and their families is still relatively low, so they need to increase their knowledge about coffee plants in order to produce maximum results and increase their income. Education has an influence on the income of coffee farmers, because the level of their formal education will influence their attitudes and mindset when receiving new information. To increase the income of coffee farmers, one of the efforts undertaken is to take part in coffee cultivation training organized by Asa Kopi to gain knowledge and experience on how to increase coffee productivity so that it has an impact on increasing the income of coffee farmers. The source of education/training costs is obtained from external and internal sources, namely from activities by the Central Aceh Regency industry and trade service. Internal sources come from the personal costs of coffee farmers. Apart from that, there are also special funds from the cooperative program which function to provide training assistance, seminars on the importance of coffee culture and care for coffee farmers

Health

Health is a very important thing in human life, because it greatly influences humans in carrying out activities. The concept of health is a perfect state both physically, mentally, spiritually and socially which allows everyone to live a productive life socially and economically [17]. Meanwhile, according to WHO, health is a perfect state physically, mentally and socially, and not only free from disease and disability, where health is the most basic right of every human being, without distinction between race, religion, politics and socio-economic conditions [18]. An individual's health status is closely related to their behavior, the better their health-related behavior, the better their health status will be [19]. From several definitions of the concept of health that have been described above, it can be said that health is a person's condition which includes physical, mental, spiritual and economic so that it becomes the basis for a person to be productive. The health referred to in this research is the health condition of coffee farmer households in Blang Gele village, Babesan district. Health facilities for coffee farmers such as; hospitals, health centers, clinics, traditional medicine. The coffee farming community is also facilitated with various forms of health insurance which really helps the coffee farming community in getting health services. However, it is still found that people choose traditional medicine because there are several

problems with hospital services such as queuing, expensive costs, and services that are not optimal.

Housing area

Housing is an important factor in human life where having a healthy or livable house will provide comfort and tranquility for the family to live in. A healthy home is a home that meets the criteria based on the four main requirements listed in the problem formulation issued by the American Public Health Association where these requirements include physiological needs, psychological needs, prevention of disease transmission, and prevention of accidents [20]. The concept of a healthy home is a place for shelter/shelter and a place to rest, so as to foster a perfect life both physically, spiritually and socially and a healthy home does not mean being big and full of luxury, but a healthy home is a home that has and fulfills the concept of cleanliness, health, and beauty [21]. A healthy house is a house that meets the minimum healthy criteria for house components and sanitation facilities with the following three components: (1) house components are ceilings, walls, floors, bedroom windows, family room windows, ventilation, kitchen smoke exhaust facilities and lighting. ; (2) sanitation facilities are clean water facilities, latrines (sewage disposal facilities), waste water disposal facilities, and waste disposal facilities; (3) home sanitation behavior is a public health effort that focuses on monitoring the physical structures used.

The condition of community housing in Blang Gele Village is classified as good. The drainage flow is functioning well, every house in the Blang Gele village housing complex is well supplied with clean water and has good waste management. Each house in this housing complex also has its own household waste treatment in the form of a septic tank, the main facilities such as educational facilities, worship facilities and green open space facilities in this housing complex are also available and in good condition, and accessibility This housing complex is also easy to reach. Green open space facilities are also available in green open spaces. The electricity network and telecommunications network are also available, but the telecommunications network is functioning well. According to Law No. 1 of 2011, housing is defined as a collection of residences as part of a settlement which includes public infrastructure, facilities and utilities to create a habitable house. Meanwhile, a settlement is a member of a residential environment that has more than one housing complex and has public infrastructure, facilities and utilities, and also has supporting facilities with other functions found in urban or rural areas. Settlement infrastructure in this case

includes: road network, drainage network, waste network, waste water network and drinking water network. Meanwhile, housing facilities are facilities provided to provide support for the development and implementation of economic, social and cultural life. The need for residential facilities is categorized into commercial and commercial facilities, government facilities, health facilities, worship facilities, open space facilities, parks and sports fields and educational facilities [22].

This research produced a special finding when examining the socio-economic conditions of the community in Blang Gele Village, Babesan District, Central Aceh Regency, namely the mangolo cultural tradition. Mangolo culture is a tradition of changing the day by working together. Mangolo is a term used for mutual cooperation or joint cooperation in Gayo community culture, especially in Blang Gele Village, Bebesen District, Central Aceh Regency. Mangolo is a very important social tradition in Gayo society which often involves local village communities gathering to carry out coffee picking or other activities together but replacing the number of days spent at the place of relatives, friends or neighbors who work in the coffee farmers' plantations.

The aim of the mangolo tradition is very beneficial for the community to help coffee farmers in the process of harvesting coffee or maintaining coffee plants. Community involvement in a mango tradition is very helpful in involving active participation from the entire coffee farming community. People from different families and age groups work together in a spirit of mutual cooperation. This mangolo tradition reflects the values of collectivity and solidarity in Gayo community culture. Mangolo culture shows cooperation and support between community members to achieve common goals. Mangolo is not just about working together, it is also an important social and cultural moment. When working, Gayo people often create stronger social bonds. This tradition reflects the cultural and social richness of the Gayo community in Blang Gele Village, Bebesen District, Central Aceh Regency. At this time, the residents of Blang Gele village are still preserving the Mangolo cultural traditions because the community feels comfortable with the Mangolo tradition system, the community maintains and preserves the Mangolo tradition which is getting stronger because the village residents by preserving the Mangolo tradition get deeper lessons to strengthen ties and friendship. family among coffee farmers. The coffee farming community which still preserves the mangolo tradition is very open to everyone, friendly and quick to get along with everyone, things like that they feel a very close bond of brotherhood and a

very close helping nature so that coffee farmers still feel comfortable with their presence. Mangolo cultural tradition because people who adhere to the Mangolo cultural tradition have felt the benefits and comfort of the Mangolo cultural tradition.

The existence of the mangolo cultural tradition in Blang Gele village occurs due to reasons that cannot be changed and this has become a comfort for the people of Blang Gele village. One of the factors behind the Mangolo cultural tradition still persisting to this day is economic and traditional aspects.

Tradition

The people of Blang Gele village like to preserve everything brought by their ancestors. Like the tradition that still applies in the Blang Gele village community, namely the mangolo cultural tradition, where the event commemorates the exchange of labor in picking coffee. The mangolo tradition is still being preserved to this day because the people of Blang Gele village have felt the positive side of it. By continuing to preserve this tradition, there is good interaction between one resident and another, always feeling grateful for what they are given now and in the future.

The majority of the people of Blang Gele village still depend on nature to fulfill their daily needs. To produce their agricultural land, the people of Blang Gele village still use the methods taught by their ancestors, especially in harvesting coffee. During the harvest period, people who work to harvest their harvest are no longer paid for the harvest, so traditions like this still exist in Blang Gele village and apply to this day, if the harvest owner does not have the money to pay for harvesting the coffee then they use the mangolo cultural system. Preserving the traditional mangolo system raises the concern of the coffee farming community to feel very close to helping each other.

Economy

The factor behind the emergence of the mangolo culture, apart from tradition, is the thing that influences the practice of mangolo among coffee farming communities, due to the lack of an economy that does not earn enough for their daily needs so that residents depend on nature to make ends meet for their daily lives, because the coffee farming community is also far from urban access so there are fewer job opportunities. In the village, the majority of people work as coffee farmers. So the coffee farming community still uses the mangolo system because the people of Blang Gele village think that not only money can pay wages for picking coffee, with the existence of the

mangolo cultural tradition, exchanging services can lighten the burden on coffee farmers.

From this, the coffee farming community still likes to practice this mangolo culture because they already think that money is not everything to be able to sustain our lives by preserving the traditions of the coffee farming community. They can fulfill their daily needs in coffee farming without having to use money to meet their needs. The people of Blang Gele village still feel a very close kinship with each other so they feel comfortable with this mangolo cultural system. The residents who carry out the mangolo tradition both feel like they like each other and feel the benefits of preserving the mangolo tradition.

In carrying out the mangolo cultural tradition in Blang Gele village, the tradition of exchanging services is carried out in daily life in coffee farming. In carrying out exchange of services transactions, the coffee farming community in Blang Gele Village has its own guidelines for carrying out these transactions, such as when they carry out exchange of services transactions, they must be on the basis of likes and mutual respect for each other. The existence of mangolo cultural traditions and the background of the mangolo traditional system are still preserved in Blang Gele village. This makes residents open themselves to their environment and participate in preserving the Mangolo cultural traditions. Most people think that when they practice Mangolo cultural traditions, they are considered people who are far from modernization because they still adhere to old systems and traditions, but for followers of the Mangolo traditional system, things like this still have to be preserved so that people are not greedy because with money people will forget everything so that with In preserving the Mangolo cultural tradition, the people are good at being grateful and still take good care of nature. The existence of mangolo cultural traditions in coffee farming communities is viewed from George Homan's theory. The basic assumption of Homas's Exchange theory explains that social interaction in society occurs because of social exchange. In interacting with other individuals, a person will consider what the benefits will be if he interacts with other people. From here we see that this interaction will cause someone to consider what the advantages and disadvantages are as a consequence of the interaction. Exchange theory sees the world as an exchange area, where people exchange rewards or gifts.

The people of Blang Gele village are friendly and kind, this is what causes social exchanges to always be carried out by the people of Blang Gele village in implementing mangolo culture. Homas explained that every person must have self-esteem, and when he benefits others, other people will also

benefit. The main elements of exchange theory are costs, benefits, and rewards. When carrying out exchanges, the people of Blang Gele village do not place too much importance on the benefits of exchange when carrying out an exchange. The people of Blang Gele village feel very happy if the services exchanged are valued in the sense that they can be exchanged for services. And people also feel happy and satisfied if they are served well when carrying out exchange transactions. In assessing the benefits of carrying out an exchange, the people of Blang Gele village do not always take the form of money, but the feeling of inner satisfaction that they have been served well when they want to carry out an exchange and the services they bring are well appreciated, this is an advantage in itself for the people who carry out the exchange transaction. However, according to Homans, there is a basic assumption of mutual benefit so that the behavior becomes social exchange behavior. In Homans' concept, this exchange behavior is strongly influenced by several propositions that determine whether the behavior continues to be repeated or is avoided.

4. CONCLUSION

The socio-economic conditions of coffee farmers in Blang Gele village, Central Aceh Regency include education, income, housing and health. The majority of coffee farmers' education levels are high school graduates. Farmers' income conditions vary, causing limitations in pursuing higher education. This is because the majority of people only rely on their livelihood as coffee farmers. If you look at the health facilities for coffee farmers, they are classified as diverse, such as hospital services, clinics, health centers and traditional medicine. The coffee farming community is also facilitated by health insurance. The condition of coffee farmers' housing is relatively good, where each house is equipped with showers, washing, toilets and good drainage.

This research found a specific finding, namely the mangolo culture, which is a tradition of changing days by working together. Mangolo is a term used for mutual cooperation or joint cooperation in Gayo community culture, especially in Blang Gele Village, Bebesen District, Central Aceh Regency. Mangolo is a social tradition that involves local village communities gathering to carry out coffee picking or other activities together but replacing the number of days spent at the place of relatives, friends or neighbors who work on coffee farmers' plantations.

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