



## Social Support and Community Practices in Poverty Alleviation: A Study of 'Kampung Idiot' Ponorogo

Ferina Choirunnisa

Master of Sociology, Universitas Airlangga, Surabaya, Indonesia

E-mail: [ferina.choirunnisa-2023@fisip.unair.ac.id](mailto:ferina.choirunnisa-2023@fisip.unair.ac.id)

Campus Address: Campus B, Airlangga University, Jl. Dharmawangsa Dalam, Surabaya, East Java, 60286

Correspondence Author: [ferina.choirunnisa-2023@fisip.unair.ac.id](mailto:ferina.choirunnisa-2023@fisip.unair.ac.id)

**Abstract.** Poverty is a complex social issue, particularly in underdeveloped areas like Karangpatihan Village, which is known as the "Kampung Idiot" due to the high number of residents with intellectual disabilities. This study aims to explore the role of social support in poverty alleviation in the village. A qualitative research method with a case study approach was used, involving interviews with the village head, the head of the community empowerment group, and the residents. The findings show that the community of Karangpatihan receives various forms of social support, such as emotional, instrumental, informational, and friendship support, which encourage their participation in productive economic activities. The role of local institutions, particularly the village government and Rumah Harapan Karangpatihan, has proven significant in creating a social environment that supports empowerment. This study reveals that the transformation of habitus from dependency to independence can be achieved through sustained social support, which has important implications for more effective and inclusive poverty alleviation.

**Keywords:** Poverty, Social Support, Empowerment, Transformation of Habitus, Karangpatihan Village

**Abstrak.** Kemiskinan adalah masalah sosial yang kompleks, terutama di daerah tertinggal seperti Desa Karangpatihan, yang dikenal sebagai "Kampung Idiot" karena banyaknya warga yang mengalami disabilitas intelektual. Penelitian ini bertujuan untuk mengeksplorasi peran dukungan sosial dalam pengentasan kemiskinan di desa tersebut. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan studi kasus, yang melibatkan wawancara dengan kepala desa, ketua kelompok pemberdayaan masyarakat, dan warga desa. Temuan penelitian menunjukkan bahwa masyarakat Karangpatihan menerima berbagai bentuk dukungan sosial, seperti dukungan emosional, instrumental, informasi, dan persahabatan, yang mendukung partisipasi mereka dalam kegiatan ekonomi produktif. Peran lembaga lokal, terutama pemerintah desa dan Rumah Harapan Karangpatihan, terbukti signifikan dalam menciptakan lingkungan sosial yang mendukung pemberdayaan. Penelitian ini mengungkap bahwa transformasi habitus dari ketergantungan menuju kemandirian dapat tercapai dengan dukungan sosial yang berkelanjutan, yang memiliki implikasi penting dalam pengentasan kemiskinan secara lebih efektif dan inklusif.

**Kata Kunci:** Kemiskinan, Dukungan Sosial, Pemberdayaan, Transformasi Habitus, Desa Karangpatihan

### 1. INTRODUCTION

Poverty is one of the most significant social conditions that remains underexplored in the 21st century. This social condition can be defined in various ways; however, it can be summarized as the lack of resources needed to meet basic human needs. Welfare has become a primary focus in recent years, along with the overall increase in global wealth (Beech et al., 2021). According to Purwono et al. (2021), household panel data from the National Socio-Economic Survey (Susenas) 2008 and 2010, as well as the FGT index, reveals that the mantra approach tends to underestimate chronic poverty (households remaining poor in two

consecutive observation periods). It is estimated that 6.7% of total households experience chronic poverty. Meanwhile, the conclusion of poverty dynamics using a component-sensitive approach is dependent on the choice of poverty parameters in the Foster, Greer, and Thorbecke (FGT) index.

Poverty in Indonesia, using the Equally Distributed Equivalent (EDE) poverty gap method, tracks households in Indonesia in 2007 and 2014. The results show that the largest component of poverty among households is chronic poverty (77%). Compared to transient poverty, chronic poverty is more common among individuals. Unlike previous studies, this study uses district-level data to measure the poverty line and finds that the impact of poverty inequality is lower than often reported. This conclusion stems from the segmented data (poverty line), which can provide a more realistic poverty threshold. Using a quantile regression approach, the study finds evidence that age, gender, employment status, and education are significant chronic factors. Other significant factors contributing to chronic poverty include large household sizes, lack of access to services (finance, electricity, information, and mobility), and limited or no assets. Informal work in the agricultural sector and living in rural areas increase the likelihood of poverty, although not always chronic. Therefore, poverty alleviation programs need to target the appropriate causes, as exposure to poverty varies across households (Sugiharti et al., 2022).

Data provided by the Badan Pusat Statistik (2023) indicates that the percentage of the poor population in March 2023 is 9.36%, a decrease of 0.21 percentage points compared to September 2022 and a decrease of 0.18 percentage points compared to March 2022. The total number of poor people in March 2023 is 25.90 million, a decrease of 0.46 million from September 2022 and a decrease of 0.26 million from March 2022. The percentage of poor urban population in March 2023 is 7.29%, lower than the 7.53% in September 2022. Meanwhile, the percentage of poor rural population in March 2023 is 12.22%, lower than the 12.36% in September 2022. Compared to September 2022, the number of poor people in urban areas in March 2023 decreased by 0.24 million (from 11.98 million in September 2022 to 11.74 million in March 2023). In contrast, during the same period, the number of poor people in rural areas decreased by 0.22 million (from 14.38 million in September 2022 to 14.16 million in March 2023). The Poverty Line in March 2023 is recorded at IDR 550,458 per capita per month, with the composition of the Food Poverty Line at IDR 408,522 (74.21%) and the Non-Food Poverty Line at IDR 141,936 (25.79%). In March 2023, the average poor household in Indonesia had 4.71 members. Thus, the Poverty Line per household on average is IDR 2,592,657 per poor household per month.

Karangpatihan Village, Balong District, Ponorogo Regency, is known as the "village of the idiot" because most of its population suffers from intellectual disabilities or mental retardation. The poverty experienced by the villagers is very apparent, particularly in terms of food access. Most of them work as farm laborers without owning agricultural land. The income from this work is insufficient to meet their food needs, especially in buying rice and other essential goods. Although Karangpatihan is located in a rural area known for its agricultural sector, it is situated in a region classified as 3T: Terpencil (Isolated), Terluar (Outer), and Tertinggal (Underdeveloped). Its geographical condition, being at the foot of limestone mountains, limits the available land, so not all land is suitable for optimal rice farming. As a result, the villagers in this "village of the idiot" rely on tiwul and processed cassava (gaplek) as their main sources of food.

Social support is critically needed for the "village of the idiot." According to Drageset (2021), social support from our social networks has been proven to be important for our health. The opposite of good social support is loneliness. Social support seems to include emotional support, a sense of belonging in a social community, being valued, practical help, as well as information and guidance. Social support is an essential resource beneficial for individuals' mental health. In the study by Saltzman et al. (2020), social support is a key consideration in understanding the impact of psychological first aid and skills for psychological recovery. This study also highlights the example of COVID-19, which was used to inform response methods aimed at helping people connect during isolation and provide interventions tailored to the specific needs of COVID isolation and post-isolation, which can be prolonged. Given the many unknowns about COVID-19, further research is needed to understand its broader behavioral health impacts and ensure resources are available, up-to-date, and evidence-based. Future research is also needed to understand how access to technology can help mitigate loneliness and isolation, thus improving the social impact of the pandemic.

Efforts to address poverty in the "village of the idiot" have been actively pursued by village organizations through new initiatives. This step began with the recognition of the challenges the community faces in meeting daily needs, such as rice and other essential food. The community in Karangpatihan Village often relies on consumable aid from donors and government programs in Ponorogo Regency. When they do not receive aid or run out of food supplies, they are forced to revert to traditional means, such as relying on corn and cassava (gaplek) as their main food sources. These solutions show the village organizations' hard work in providing more sustainable alternatives to improve the welfare of the poor community with

Down syndrome in the area. This village community needs social support that will have a positive long-term impact. According to Sarafino (2011) in Saputri & Sugiharto (2020), there are four types of social support: (1) emotional support, (2) tangible or instrumental support, (3) informational support, and (4) companionship support.

Social support as a poverty alleviation strategy in the "village of the idiot" also aims to serve as a form of action, both economically and humanely, to help the community escape the poverty and hardship they have endured. In the study by Liao et al. (2023), as aging populations become an urgent global issue, social support becomes even more significant for the elderly. Specifically, financial support, such as health insurance and financial aid from families, plays a significant role in providing assistance. Improving the measurement of social support is crucial for future research. Furthermore, several confounding factors were not found in this study, which may limit our interpretation of the relationship between social support and poverty. Ultimately, this study only used cross-sectional data, making it impossible to conduct time-series analysis or dissect and separate potential reciprocal effects between variables, which presents its own challenges. Therefore, population-based longitudinal studies on the impact of social support on economic conditions are needed to understand the magnitude and level of poverty alleviation resulting from social support.

This study is motivated by the social phenomenon of poverty in the "village of the idiot" in Karangpatihan Village, Balong District, Ponorogo Regency. Previous research has been conducted on this village. For instance, the study by Dewi (2016) states that mental retardation is an integral part of the social process in Indonesia. The issue of mental retardation is a social problem because it leads to the violation of values and norms, causing emotional reactions in society. As an effort to improve the social welfare of people with mental retardation, various community-based empowerment activities are needed, one of which is in the "village of the idiot," Ponorogo Regency. The aim of this study is to examine the empowerment model for people with mental retardation in this area. The method used is a descriptive qualitative approach. Data collection was conducted through interviews and documentation. The results indicate that the empowerment model for people with mental retardation in the "village of the idiot" is based on economic strengthening. The above study discusses economic-based empowerment in the "village of the idiot" in Ponorogo, including activities such as making mats, prayer beads, catfish farming, chicken farming, and goat farming, aimed at improving the community's economy.

At the interpersonal level, much of the evidence regarding the influence of social support on violations comes from studies that include social support or similar actions in their analysis. As in macro-level testing, various ways of applying support can contribute to differences in empirical information. Research on the role of social support in the relationship between stress and delinquency remains diverse. However, overall, research affirms the positive impact of social support. Social support has been shown to encourage school engagement and other prosocial behaviors, protect adolescents from depression and other mental health issues, and limit delinquency and other problematic behaviors (Kort-Butler, 2018). In a social phenomenon such as poverty alleviation in the "village of the idiot," social support is not the only need but also the expansion of social practices. According to Penuel et al. (2016), social practices begin with the premise that people participate in diverse and varied social contexts. Participation is neither constant nor tied to a specific location: communities "participate for longer or shorter periods, regularly or occasionally, and for various reasons in several contexts."

This research focuses on the forms of social support received and the type of social support desired by the "village of the idiot" community to survive until now. The concept and theory in this study include Sarafino's concept of social support to analyze the forms of social support received and felt by the "village of the idiot" community, as well as Pierre Bourdieu's theory of social practice, which aims to analyze the forms of habitus using the formula  $(\text{Habitus} \times \text{Capital}) + \text{Field} = \text{Practice}$ . Conceptually, this study will analyze habitus, capital, field, and social practices in the "village of the idiot." Thus, it is hoped that this study can also provide an evaluation for the welfare of the "village of the idiot" community in poverty alleviation efforts.

## **2. THEORETICAL REVIEW**

The social practice theory concepts of Bourdieu are used in strategy as a body of literature on practice. A review of both theoretical and empirical publications involving Bourdieu's theory has been conducted to assess how the concepts of habitus, field, and capital are applied in a way that is consistent with the ontological and epistemological assumptions underlying his theory. The findings indicate that, while habitus is the dominant concept, its use in combination with other theoretical constructs of Bourdieu, as part of a system, offers a richer framework for understanding the formation of strategies in complex competitive organizational environments (Karfaki & Adamides, 2016).

Social practices arise from the dialectical relationship between structure and agency. Practices are not objectively determined, nor are they the result of the agency's free will. In brief, Bourdieu presents a generative formula to explain social practices with the equation:  $(\text{Habitus} \times \text{Capital}) + \text{Field} = \text{Practice}$ . Therefore, the concepts of habitus and field (including capital and strategy) are closely linked. To succeed in any given field, an agent needs to possess the appropriate habitus, capital, and strategy within that particular field (Manarfa et al., 2024).

Pierre Bourdieu was a French thinker who aimed to understand the social structures of society as well as the changes and developments occurring within it. For him, social analysis always sought to uncover both the economic and symbolic domination structures of society, which always veil the injustices within it. To this end, he developed several concepts derived from sociological data analysis and philosophical thoughts he studied. Pierre Bourdieu was born on August 1, 1930, in Denguin, France, and passed away on January 23, 2002, in Paris, France. He is known as a public intellectual influenced by the ideas of Emile Zola and Jean-Paul Sartre. The concepts he developed have had a significant impact on social and philosophical analyses in the 21st century (Mustikasari et al., 2023).

Habitus is a subjective structure formed from an individual's experience in interaction with others within the framework of the objective structure present in the social environment. It can be seen as an unconscious culture, a historical influence that is subconsciously regarded as scientific. Habitus is not innate knowledge, categories, or inherent ideas. Rather, it is the result of a person's life experiences and interactions with society within a specific time and place context.

Habitus forms the basis of the field, which is a network of relationships between objective positions in a social structure that operates without the individual's awareness. The field is not an interaction between individuals but rather a structured relationship that spontaneously regulates the positions of individuals and groups within society. Habitus enables individuals to interact spontaneously with their environment and engage with others outside of themselves. In this process, a field is formed as an objective relational network of positions.

The field occupies social space and encompasses the entire conception of the social world. Practices are the result of the relationship between habitus and field, both of which are products of history. Within the field, there is a social struggle involving the power of capital. Capital is the concentration of power that operates within the field, and each field demands that individuals possess specific capital to survive and function within it. Those who possess capital and habitus aligned with the majority of individuals are more likely to maintain or change the social structure compared to those without such capital.

Bourdieu formulated social practices in a generative formula involving habitus, capital, and field as the primary factors. In brief, Bourdieu expresses the generative formula for explaining social practices with the equation:  $(\text{Habitus} \times \text{Capital}) + \text{Field} = \text{Practice}$  (Bourdieu, 1984). This formula replaces the simple relationship between the individual and structure with the relationship between habitus, capital, and field in forming social practices.

### **3. RESEARCH METHODOLOGY**

This research employs a qualitative approach with a case study design to explore and understand the phenomenon being studied in greater depth. By using this method, the researcher can gather and analyze relevant data to obtain a more accurate representation of the situation. The subjects of this study include the Head of Karangpatihan Village, the Head of the Karangpatihan Community Empowerment Program group, and the residents of Karangpatihan Village, Balong District, Ponorogo Regency. The study was conducted in Karangpatihan Village, which is located in Balong District, Ponorogo Regency. This village is known as the "village of the idiot" because, in the past, many of its residents suffered from mental disabilities (mental retardation). However, over time, the village has made progress in various sectors, including village infrastructure, agriculture, livestock, and government-sponsored training programs. Data collection techniques in this study involved interviews with research instruments, and secondary data was obtained from relevant journals, books, or documents that are directly related to the research topic.

### **4. RESULTS AND DISCUSSION**

The phenomenon of poverty in Karangpatihan Village, a village widely known as the "Kampung Idiot" due to the high number of residents with intellectual disabilities (mental retardation), is examined within a social context, with a primary focus on how social support can be a strategy for poverty alleviation. According to data from the Badan Pusat Statistik (2023), poverty in Indonesia shows a decreasing trend, yet structural and chronic poverty remains significant, especially in underdeveloped areas like Karangpatihan. In this context, this study seeks to uncover the types of social support received and expected by the residents, as well as the role of local institutions in supporting these efforts.

The community in Karangpatihan Village receives various forms of social support, including emotional, instrumental, informational, and friendship support. This support not only provides psychological assistance but also encourages residents' participation in productive economic activities such as batik ciprat training and goat farming (Sarafino &

Smith, 2011; Taylor, 2011). Additionally, the residents hope for sustained assistance, follow-up training, and broader access to marketing their products. The role of local institutions, such as the village government and Rumah Harapan Karangpatihan, proves significant in shaping a social environment that supports empowerment efforts. These institutions function as catalysts for productive social practices by providing social, cultural, and economic capital (Bourdieu, 1984). The transformation of residents' habitus from dependency to independence demonstrates that appropriate social interventions can lead to more inclusive social structural changes (Karfaki & Adamides, 2016).

### **1) Forms of Social Support Received by the Community**

The forms of social support received by the residents of Karangpatihan Village reflect the functionality of the four dimensions of social support, as proposed by Sarafino, namely emotional, instrumental, informational, and friendship support (Sarafino & Smith, 2011). Emotional support is reflected in the attention and moral encouragement provided by family and the community, especially the village apparatus, which fosters the self-confidence of individuals with special needs. Meanwhile, instrumental support is realized through concrete assistance such as providing livestock (goats), batik ciprat training, and routine social assistance such as PKH (Family Hope Program) and basic necessities from the government and partner organizations. Informational support is provided through entrepreneurship training and counseling facilitated by Rumah Harapan Karangpatihan, while friendship support is seen in the inclusive social interactions between residents and their companions, which strengthen the village's social cohesion.

The community's hopes regarding social support also reflect the need for sustainability and the effectiveness of the programs. They desire more stable business capital, relevant and sustainable training, and broader access to markets for their products, such as batik and woven mats. This suggests that short-term social support is insufficient to build social and economic resilience; there needs to be synergy between policy and community participation for the empowerment process to be sustainable (Taylor, 2011).

Local institutions, particularly the village government and Rumah Harapan, play a central role in facilitating productive social practices. The role of the village head as a key actor in initiating and implementing empowerment programs indicates that strong social capital can create interaction structures that support social change (Bourdieu,



1984). Rumah Harapan Karangpatihan, as an institution focusing on training and mentoring residents with intellectual disabilities, has successfully promoted the transformation of habitus from dependency to independence. The social capital formed from networking among residents, economic capital from their businesses, and cultural capital through training and non-formal education have all contributed to the formation of new social practices that are adaptive to changes.

The residents of Karangpatihan Village receive various forms of social support as proposed by Sarafino, including: (1) emotional support, (2) instrumental support, (3) informational support, and (4) friendship support (Sarafino & Smith, 2011).

- a) Emotional support is obtained through encouragement and attention from family and the village apparatus. This fosters self-confidence and psychological empowerment for individuals with intellectual disabilities.
- b) Instrumental support includes the provision of livestock (goats), batik ciprat training, woven mat making, and food assistance such as PKH and basic necessities from the village government and external institutions.
- c) Informational support is given in the form of skill training and entrepreneurial counseling facilitated by Rumah Harapan Karangpatihan.
- d) Friendship support is reflected in the social interactions among residents and with companions, creating a sense of solidarity and togetherness.

## **2) Expected Social Support**

The residents hope for continued business capital assistance, applicable training, and expanded access to marketing local products. This demand reflects that temporal aid needs to be accompanied by long-term strategies to generate sustainable impacts on economic welfare.

## **3) Role of Local Institutions in Encouraging Social Practices**

The Karangpatihan Village Government, through the leadership of the village head, plays an essential role in organizing cross-sector collaboration. Rumah Harapan Karangpatihan also acts as a facilitator for training and mentoring residents with special needs. The presence of these two institutions reflects the accumulation and mobilization of social capital as explained by Bourdieu (1984). “We want the residents to not just receive assistance but to become independent with the skills they have. That’s why we offer training and help market their products” (EM, Village Head of Karangpatihan).

#### **4) Theoretical Analysis: Social Practices and Transformation of Habitus**

The social changes that have occurred in Karangpatihan can be explained using Bourdieu's formula:  $(\text{Habitus} \times \text{Capital}) + \text{Field} = \text{Practice}$  (Bourdieu, 1984). The residents' habitus, which was initially passive and dependent, has transformed into one that is productive and adaptive. Economic capital from livestock and handicrafts, as well as cultural capital from new skills, form the foundation for new social practices that are more empowering.

This transformation shows that social support functions not only as a protective mechanism but also as a means of structural empowerment through social practices (Karfaki & Adamides, 2016). The emotional, instrumental, informational, and social support provided has proven to play a significant role in alleviating poverty among individuals with intellectual disabilities. The integration of social support and social practices forms an ecosystem that enables residents to escape poverty in a sustainable and dignified manner.

#### **5. CONCLUSION AND RECOMMENDATIONS**

Poverty in Karangpatihan Village, known as the "Kampung Idiot" reflects a complex social phenomenon, particularly among the community with intellectual disabilities. Although national poverty rates show a declining trend, structural and chronic poverty remain significant challenges, especially in underdeveloped areas. This study highlights the importance of social support as a strategy for poverty alleviation, with forms of support including emotional, instrumental, informational, and friendship support. This support not only provides psychological assistance but also strengthens the community's participation in productive economic activities. Local institutions, such as the village government and Rumah Harapan Karangpatihan, play a significant role in creating a social environment that supports empowerment. The transformation of habitus from dependency to independence shows that appropriate social intervention can influence the creation of a more inclusive social structure.

To improve the effectiveness of poverty alleviation programs, the government and local institutions should focus on ensuring the sustainability of aid and training programs that address the community's needs, such as providing wider access to marketing and stable business capital. It is also important to create greater synergy between government policies and active community participation to guarantee sustainable empowerment. A comprehensive approach, integrating social, economic, and cultural support, should be adopted to foster inclusive social change. Finally, further research using a longitudinal approach is needed to measure the long-term impact of social support on the economic well-being of poor communities, particularly in underdeveloped regions.

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