



The Linkage of Human and Money Flows to Rural-Urban Fringe Poverty in South Sumatra, Indonesia: In an Islamic Perspective

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ABSTRACT

The economic activity between regions as economic activities between villages and cities will lead to a flow of people and money. Interaction zone town village includes rural urban fringe (RUF). Migration, of transport, and telecommunications as a form of interaction will have a positive meaning if they can be a means or efforts to eradicate poverty. The Islamic view of poverty is closely related to the teaching of Islam on various aspects of Islamic life order outlined in the Quran and Hadith. Poverty is an integral part of an assessment of the economic system in Islam which includes treasures, trading, buying and selling, justice, wealth, poverty and its causes and consequences, and ways to overcome them. This study aimed to analyze the relationship flow of people and money against poverty in the RUF in South Sumatra province viewed from the perspective of Islam. This research was conducted in the city of South Sumatra, Prabumulih which is an area RUF by the number of respondents as many as 200 people. The results showed that the relative size of income of rural communities, indicating that their interaction does not guarantee high rural-urban income will be accepted. However, their understanding of religion is good enough in the form of distribution of zakat al-fitr and zakat mal then it will be able to reduce poverty. The flow of goods and the flow of money has not had an impact on poverty reduction, but the distribution of zakat by the respondents indicated their poverty reduction solutions.

Keywords: Flow of Human, Flow of Money, Poverty, Rural Urban Fringe, Zakat

JEL Classifications: O15; R23

1. INTRODUCTION

The movement of people from rural to urban areas or vice versa is a form of rural-urban interactions are most commonly encountered in everyday life. Their economic activities between regions, or between villages and cities will lead to a flow of people and money. Such an interaction is caused by various factors or elements, both in the village, in the town as well as the elements that exist between urban and rural areas. Advancement of rural communities, expansion of rural-urban road network, integration or the influence of the city on the village, mutual needs of rural-urban rural interaction has spurred the city. Cities are centers of power and rights exclusive (Gilbert and Josef, 2007).

Their town or village interaction of population movement from rural to urban areas is not always going to lead to a result which is less favorable economic development but could also expedite the development process. On the one hand, the process allows the over population in the agricultural sector gained jobs in other sectors. It launched the achievement of an effort to develop the agricultural sector by raising the level of productivity. On the other hand, economic development raises the purposes of labor more in the city, both as workers; as an employee or the management company; as well as a businessman.

Zones of interaction rural town in Subroto (2008) are the city (city), sub-urban (suburban), edge path sub-urban (Suburban fringe), edge path sub urban areas of the most powerful (urban fringe),

rural urban fringe (RUF) and Rural. Lane boundary villages and towns - RUF, which is a region located between the towns and villages were characterized by mixed land use patterns between the agricultural and non agricultural sectors.

A territory belonging to the RUF, in general, found the existence of community members who live in poverty. Poverty is a state where an individual's inability to meet basic needs such as food, clothing, shelter, education, and health. The poverty line or poverty threshold is the minimum level of income deemed necessary to obtain adequate living standards in a country. The poverty line useful as economic tools that can be used to measure the poor and consider the socio-economic reform, such as increased welfare programs and unemployment insurance for tackling poverty.

Kthuria and Raj (2015) found that poverty is higher in rural areas, and is caused by low wages in this sector. Eradication of poverty in the countryside can be done by improving the conditions of workers in the informal economy. Nationally, relative poverty in Indonesia continued to decline during the period 2006-2014 amounting to 17.8% of the total population in 2006-11.0% of the total population in 2014.

The phenomenon of urbanization many villagers to the city shows that the inequality of development in rural areas also indicates poverty in rural areas. Limited public facilities, small income, lack of employment, as well as to seek a better life is the reason urbanization. In general, it can be stated that the movement of people from rural to urban areas caused by poverty.

Sheng (2001) argues that poverty is a condition that has three interrelated aspects, namely: "Income poverty", "access poverty", and "power poverty". According to him, reduction "income poverty" can occur on an ongoing basis, if there are poor people who initiate and sustain income generating activities.

Islam sees poverty as a fact facing humanity. Poor people in the view of Islam was the only person to have and can deliver half or most of the primary needs that include food, clothing, and shelter. So the criterion is the ability to meet basic needs. This study aimed to analyze the relationship flow of people and money against poverty in the RUF in South Sumatra province viewed from the perspective of Islam. The next section presents the literature review. The third section presents the empirical result, and the last section concludes.

2. LITERATURE REVIEW

2.1. The Interaction between rural-urban

The economic activity between regions as economic activities between villages and cities will lead to a flow of people and money. In this case, the money flow is the flow of activities that are not visible, though no less important than the flow of goods. Shipping products from one region to another, or from rural areas to cities demanded their reward from an area that receives production. These benefits are in the form of money from the receiving area of production to regions of production. Money flowing out of the receiving area of production to regions of production, a source

of income for the population producer production. The output can be a result of crop production, plantation, farming, fishing, handicrafts, and so on.

Likewise with the movement of people from rural to urban areas in search of livelihood or sell factors of production labor, it will provide compensation in the form of wages. A number of wages received by workers coming from rural areas or from the town show the flow of money from the city to the village. Money or income received by residents of the village will eventually be able to move the economy in the villages around the city. Other forms of cash flow caused by the movement of people are the cost of transport from the village to the city and vice versa.

The movement of people from rural to urban areas in order to meet daily needs or in order to buy raw materials for its operations, it will also lead to a flow of money. In this case, the money that flows from rural to urban areas is not only accepted by the seller in the urban areas but also there is a flow of money from villagers to be accepted by the owners of the means transportasi linking the village to the city, there is a flow of money from villagers to be accepted by the seller or employers fuel for transportation, and so forth. Kousar et al. (2016) in his research concluded that internal migration has a significant impact on poverty reduction among rural households.

The interaction is a reciprocal process and has an influence on the behavior of the parties concerned, either directly or indirectly. The influence on the behavior of, and the mutual relationship that is mutually beneficial. The interaction between the regions and the absorption of the flow of investment, in turn, will impact on the rapid economic development.

Interactions can occur as a result of the movement of people, money, goods, and information. The flow or movement of people from one area to another is called migration. The flow of goods or energy called transport, while the flow or movement of ideas and information is called communication. Migration, of transport, and telecommunications as a form of interaction will have a positive meaning if they can be a means or efforts to eradicate poverty. Studies Collinson et al. (2009) concluded that there is a positive relationship between migration temprer with rural development. Male migration tends to increase inequality in rural communities, while the migration of women tends to reduce inequality.

The interaction between rural and urban is a process of social, economic processes, the process of cultural or political processes and the like slow or fast can cause a reality or reality. The interaction between rural and urban areas can occur due to various factors or elements that exist in the village, in the city, and between rural and urban areas. Progress villagers, mutual needs of villages and towns can spur rural-urban interaction gradually and effectively.

Interaction villages and cities covering the movement of goods, passengers, migrants, money, and information. Rural-urban interactions have increased due to the development of the transport sector and the construction of new road lanes. Increased interaction

is also due to developments in the field of education, culture, technology, and economic population. More and more roads are built, will further facilitate rural-urban interaction, as well as the higher the income of the villagers will be more frequent interaction with the city.

Rural-urban interaction is an interaction between two different areas, it will affect each region (rural-urban) that will cause change. The magnitude of the change depends on distance, a number of people, and a variety of other supporting factors such as transportation, communications, electricity, and so forth.

Hisam sam (2016) states that the positive and negative impact on the village due to the interaction of villages and towns, namely:

1. Knowledge of the villagers to be increased because many schools were built in the village. Similarly, the development of information and knowledge of the population of the city easily spread to the village, for example: Knowledge of seeds, soil fertility preservation, and processing of crops
2. The number of teachers and schools are numerous in the village allows drives the progress of the villagers through education. Figures illiterate villagers wane
3. Expansion of the rural-urban lanes and increasing the number of motor vehicles has reached the rural areas so that rural-urban relationship more open. Yields of the village being easily transported to the city. The scarcity of food in the city can be avoided because the food supply of the village is easily done
4. The productivity of the village increased by the presence of appropriate technology. The presence of appropriate technology will improve the welfare of the villagers
5. Preservation of the rural environment, such as erosion and flood prevention, water supply and water management can be done with the presence of experts from various disciplines
6. The increase in self-employed activities that produce quality products, such as handicrafts, household industry, transportation engineering, and mechanics, as well as the farm can be done because the government intervened
7. Knowledge of the population could get to the rural communities that generally have a lot of family members. Consciousness has a small family has been accepted by the village community
8. Cooperatives and social organizations that develop in rural areas have been beneficial in improving the welfare of the population and rural development.

The negative impact on the village due to the interaction of villages and towns, namely (Hisam sam, 2016):

1. Modernisasi city has weakened the agricultural orientation that became a staple of their lives, for example: Beauty pageant culture, fashion and photo model
2. The television broadcast that can be captured in rural areas can improve consumerism and crime. Villagers easily imitate advertisers and criminals in movies or television soap opera that aired
3. Reduction of the productive forces in agriculture in the village, because many young workers are more interested in working in the city. They believed in the city a lot of job opportunities

with higher wages. As a result, in the village just stay parents and children who are not productive

4. Changes in land use in rural areas due to the expansion of urban areas and a lot of people the town to buy land in the border area villages and towns. This led to the actions of city land in border villages and towns turned into housing or other buildings
5. The procedures and habits that become the city's cultural entrance to the village level and tends to change the culture of the village. Many urban cultures that is incompatible with the culture or traditions of the village, so often cause problems in the lives of villagers
6. The availability of food is reduced, an increase in unemployment and pollution of the environment becomes an important issue due to the rural-urban interaction.

2.2. Poverty

Poverty can be seen from the relative and the absolute (BPS, 2013). Relative poverty is the poor condition because of the influence of the development policies that have not been able to reach all levels of society, causing unequal distribution of income. Absolute poverty is determined based on the inability to meet the minimum basic needs such as food, clothing, health, housing, and education necessary to live and work. Indonesia uses the definition of absolute poverty are able to compare poverty in general and assess the effects of policy programs of poverty reduction over time. In connection with the poverty reduction policies, Oberman (2015) found that migration is an effective way to reduce poverty, in this case, immigration policies carried out by the rich countries. Another researcher, Bertoli and Marchetta (2014) found a significant negative effect of migration on poverty among migrant households, where the effect is smaller in migrant recipient households.

Poverty many associated with multiple causes, both individual cause, the cause of the family, the cause of sub-culture, the cause of the agency, as well as structural causes. The cause of the individual sees poverty as a result of the behavior, choices, or the ability of poor sis. For example, the behavior and choices in the use of funds that do not measure income. The cause of the family, linking poverty with family education. The cause of the family can also be a number of family members is not comparable to financial income families. The cause of sub-culture, linking poverty with daily life in the neighborhood. For example, individuals who are easily tempted by the neighboring state. The cause of agency sees poverty as a result of the actions of others, including war, government, and economics. Examples of the actions of others are the salary or honorarium is controlled by another person or party. Structural causes argue that poverty is the result of the social structure.

The World Bank defines poverty as:

"Poverty is lack of shelter. Poverty is being sick and being-able to see a doctor. Poverty is not being Able to go to school and not knowing how to read. Poverty is not having a job, is fear of the future, living one day at a time. Poverty is losing a child to illness brought about by unclean water. Poverty is powerlessness, lack of representation and freedom."

According to the World Bank, poverty associated with lack of shelter, sick and unable to go to the doctor, can not afford to school and did not know to read and write. Poverty is not having the job so afraid of looking to the future, do not have access to clean water sources. Poverty is powerlessness, lack of representation and freedom.

In measuring poverty, there are several approaches, economic approaches; Purchasing Power Parity approach or purchasing power parity; and the multidimensional poverty index. The poverty of the economy is measured through the income approach. With this approach, poverty is seen as an economic inability to meet the basic needs of food and non-food which is measured from the expenditure side. So poor is the population had an average monthly per capita expenditure below the poverty line. Purchasing power parity is a method used to measure how much a currency can buy some goods or services together in the international measurement. Multidimensional poverty index identifies a person's inability to meet basic needs based on three dimensions: Health, education, and standard of living.

Badan Pusat Statistik (BPS), (2013) using the approach of the fulfillment of basic needs (basic needs approach) in determining poverty. A person classified as poor if they are not able to meet essentially *kebutuhan* (basic needs), in other words, poverty is seen as an economic inability to meet basic needs, both food and non-food which is measured from the expenditure side. The use of the approach in determining the fulfillment of basic needs poverty is not only done by the BPS, but also some other countries such as Armenia, Nigeria, Senegal, Pakistan, Bangladesh, Vietnam, Sierra Leone, and Gambia. Limit food adequacy requirements calculated from the amount of rupiah issued to certain foods that meet minimum energy needs 2100 calorie per capita per day. Meanwhile, non-food adequacy limit calculated from the amount IDR issued to meet the needs of non-food items such as housing, clothing, health, education, transportation, and others.

Based approach to the fulfillment of basic needs, can be determined the number and percentage of the population below the poverty line are referred to as absolute poverty. Using the poverty line can be determined based on the categorization of the population is very poor poverty (<0.8 poverty line; poor (below poverty line); and the poor (poverty line poverty line was reduced 1.2) (BPS, 2013).

Poverty can be viewed from various aspects, so the causes of poverty in one area to another can be very different, depending on the complexity of the dimensions of poverty that exist. In an effort to find out the root causes of poverty, it must be viewed in the characteristics or dimensions respectively. According to Deputy Coordinating Poverty Menkokesra, there are some disadvantages of poverty reduction in the past, among other things (i) is still oriented macroeconomic growth, (ii) policies centrally, (iii) more caricature, (iv) addressing the people as objects, (v) outlook on poverty-oriented economy, and (vi) the assumption of the problems and poverty are often seen together.

Most of the poor live in rural areas with basic livelihood in the fields of agriculture and other activities that are closely related

to the traditional economic sectors. Anriquez and Stamoulis (2007) stated that with regard to poverty reduction, under certain conditions, the regional development strategy is the right way, but in other conditions, particularly in developing countries, the agricultural sector is the starting point for building the village. The study of Ikgopoleng (2011) found that required their intervention policies through the government's commitment, such as the right to get a house for every citizen, as well as coordinating the various parties concerned with the sustainability of the program.

2.3. Poverty in the Islamic Perspective

The Islamic view of poverty is closely related to the teaching of Islam on various aspects of Islamic life order outlined in the Quran and Hadith. Poverty is an integral part of an assessment of the economic system in Islam which includes treasures, trading, buying and selling, justice, wealth, poverty and its causes and consequences, and ways to overcome them. Islam sees poverty as a fact facing humanity. Poor people in the view of Islam was the only person to have and can deliver half or most of the primary needs that include food, clothing, and shelter. So the criterion is the ability to meet basic needs. Islam considers the fact indigence/poverty as the same problem wherever and whenever the time. Therefore, the mechanism of the settlement of the problem of poverty in the Islamic view remains the same, unchanged and did not differ from one region to the other, past or present. Khan and Ullah (2015) stated that poverty in Islam is a purely economic concept and the Islamic economic system has a better ability to cope with the issue of poverty than the capitalist economic system.

The Islamic concept of poverty and ways of overcoming it is very different when compared to the economic concept of the secular (Korayem and Mashhour, 2014). If the secular economy, the poor are those who lack and are distinguished only poor and very poor, but in Islamic economics is divided into two groups: The poor and needy. In Islam, there is another division of the poor that is *gharim* (the person who owes money for their property loss due to natural disasters, and *Ibn sabil* (people on the go who ran out of stock).

Related to poverty, Quran not only consistently provides instructions to resolve it, but also give directives about the mindset and behaviors related to economic activity. In the early days of Islam, poverty and economic activity has a very close relationship. Islam provides solutions to reduce poverty with two models: (1) Mandatory and (2) the Sunnah do. The first model, must be done by a Muslim *zakat* (Surah At-Tauba. p. 103); *infak* mandatory that are incidental, such as paying *fidyah* (Surat Al-Baqarah. p. 177); as well as helping the poor as a sanction for violations of Islamic law, for example: Paying an expiation by feeding the poor (Surah Al-Maidah. p. 95). The second model, the Sunnah is done by a Muslim is to give alms, donation, and gift, etc.

At the time of the Prophet, the poor obtain material assistance from the state treasury are handled professionally. According to Islam, the differences in the acquisition of the work that is reflected in the lives of the rich and the poor is recognized as one of the provisions and *ramat* of Allah (Al-Zukhruf. p. 32). Mohsin (2013

concluded that Malaysia's scheme used in poverty reduction is through payroll deduction that selanjunya collected in the form of zakat, to then be distributed to those who deserve it.

Among the instructions of Islam which can be used as a solution to overcome poverty are:

1. Islam commands Muslims to be patient and be qanaah the wealth of the world
2. Islam requires men meet their personal needs and their families
3. Islam advocates and require close relatives to help and provide a living for his brother in need
4. Islam obliges the state to help the poor in many ways including: Direct aid, job creation, good educational services, equitable spread of zakat to the poor, donations to widows, and others
5. Islam require and encourage the muslimn to share and help people who need
6. Islam advocates the distribution of wealth and development in ways.

In addition, the poor still commanded to work and strive una meet the needs of herself and the people who become tasngnagannya, do not rely on the mercy of the rich, not begging. Salleh (2015) concluded that knowledge of Islam, Islamic knowledge management, leadership, public confidence, and togetherness is the key success factors in the management of poverty Islamic society Ban Nua.

3. RESEARCH METHOD

This research was conducted in the city of South Sumatra, Prabumulih which is an area RUF. The study was conducted in August 2016. The number of respondents as many as 200 people. The respondents purposively determined by the characteristics of the community members who traveled shuttle from rural to urban areas, or in other words, the rural-urban interaction. The approach used in measuring poverty is an economic approach, in which poverty is measured through the income approach. The data were analyzed descriptively using cross tabulations, in order to determine the relationship of man and the cash flow from rural to urban poverty.

4. EMPIRICAL RESULTS

4.1. The linkage between Human and Money flow in rural-urban

Rural-urban interaction is an interaction between two different areas, it will affect each region (rural-urban) that will cause change. The magnitude of the change depends on distance, a number of people, and a variety of other supporting factors such as transportation, communications, electricity, and so forth.

The results showed that in one month, respondents who went to the main city as much as 35.9%. This figure is almost equal to the number of respondents who went to the main town with the purpose of buying inputs, as many as 36.5% of the total respondents. This indicates that the activities go to the main

town to be linked to the main job. This is because in addition to purchase inputs in the village itself (51%), in the village of neighbour (12.5%), respondents also purchase inputs in major cities (36.5%). Meanwhile, judging from the main job showed that 82.5% of respondents have a primary job as a rubber farmer, as much as 7.5% as traders or self-employed, and as much as 9.5% as private employees or retirees.

The percentage of respondents who go to major cities (35.9%) and respondents with purpose of buying inputs (36.5%) is quite large considering that most of the major work as rubber farmers, which should make the frequency go to relatively few major cities. This is because both the raw materials and capital goods do not require farmers to go into town every month. This phenomenon is amplified by the amount of income that is owned by the respondents, of which 48.5% went to the main city has an income per month is relatively small at around IDR 100,000-1,000,000. Meanwhile, respondents who have monthly incomes of over IDR 3,000,000 to IDR 4,000,000 who went to the main cities as much as 2%.

The respondents to the main shopping destination in the city as much as 56.6%, while the remaining 43.4 with the purpose of visit sick relatives, to visit relatives who have a celebration, just a walk and so on. These figures also indicate a flow of people from rural to urban areas. Shopping here includes expenditures for raw materials grocer, as well as capital expenditure for farmers or farm equipment.

When viewed from the flow of money in the form of expenses for transport from rural to urban areas showed that respondents who spend most transport are between IDR 5000 and 50,000/month as many as 64.3% of the total. Respondents who incur extra transportation cost more than IDR 50,000-100,000/month as much as 16.3% of the total respondents, while the least is the respondents who incur extra transportation cost to the city of more than IDR 150,000-200,000/month is as much as 2.3% of the total respondents.

The cost of transportation once again reflects the mode of transport used to the city, and also reflects the respondents' income levels. With transportation costs, IDR 5000-50,000/month shows that most respondents use public transportation to go to the city. In addition to public transport, with the cost of it, the mode of transport used is the motorcycle. This phenomenon also reflects the ownership mode of transportation by the respondent that the motorcycle.

4.2. The linkage of human flow and income rural communities

Related rural-urban interaction, urbanization is one example, especially seen from the flow of people from rural to urban areas. It thus, in turn, will cause the flow of money (income) from the village to the town of their own berurbanisasi. For those who conduct or shuttles commuters from rural to urban areas, the flow of money could be seen from the magnitude of transportation costs incurred as described above.

Table 1: Distribution of respondents who issued Zakat Al-Mal

Income (IDR)	Distribution	
	Frequency	Proportion
100,000-1,000,000	31	75.61
1,000,000-2,000,000	6	14.63
2,000,000-3,000,000	2	4.88
3,000,000-4,000,000	1	2.44
>4,000,000	1	2.44
Total	41	100.00

Source: Field research (2016)

The results showed that of the 200 respondents, 97.1% had the intention to work as worship. As many as 80.9% of respondents said that the husband is the breadwinner, and as much as 95.2% knew that the interest money is forbidden in the religion. Such things indicate that the understanding of religion is good enough. This is reinforced by the conditions in which 94.3% of respondents spent tithes when Eid Al-Fitr. However, of all respondents that there was only 4.8% were issued zakat mal. The relatively few people who issued zakat mal indicate that they belong to the poor.

Results showed that respondents who issued zakat al-mal and have an income of between IDR 100,000 and 1,000,000 is as much as 75.61% of the total respondents. Communities with an income of IDR 100,000-1,000,000/month are basically not obliged to issue a zakat mal, as zakat mal only required on every Muslim who has property or income has reached nisabnya, i.e., the equivalent of 96 g of gold a year (Table 1). However, when seen from the number of respondents who issued the tithe as much as 94.3% of the total respondents, it indicates that respondents were very poor as much as 5.7% of those who do not have a supply of food on the following day.

Blessings with income, the results showed that of all the survey respondents, 74% have an income of IDR 100,000-1,000,000/month, 17.5% have an income of more than IDR 1,000,000-2,000,000/month, while respondents who earn more than IDR 4000.000/month as much as 1.5%. These figures indicate the relative size of income respondents. This also shows that the rural-urban interaction does not guarantee a high income to be received by respondents recall most people the main work area of research is as a farmer.

A relatively large number of respondents who have an income of IDR 100,000-1,000,000/month indicated that the average respondent is under aris poverty. This is due to the limit of the poverty line for the study area is IDR 412,418/capita. By looking at the results of the research that the average respondent had two children, the limit of the poverty line for a family is IDR 1,649,672, and it can be concluded that most of the respondents were below the poverty line. Most respondents (39.6%) stated that the cause of poverty is due to lack of trying, while as many as 23.8% of respondents stated that the cause of poverty is because the income is not enough. For these reasons, as many as 61.4% of respondents stated that the move to get out of poverty is to work more persistent, and as much as 29.8% should be no capital to get out of poverty.

5. CONCLUSIONS

The flow of human beings from the village to the main town with the intention to purchase inputs and shopping destination, and reflects the flow of goods. The flow of money in the form of expenses for transport from rural to urban areas reflects the mode of transportation used to the city, and also reflects the respondents' income levels. The relative size of income of rural communities, indicating that their interaction does not guarantee high rural-urban income will be accepted. The results of this study are not consistent with Kousar et al. (2016) that found that internal migration has a significant effect on reducing poverty in rural households.

The flow of goods and the flow of money has not had an impact on poverty reduction, however, their understanding of religion is good enough in the form of distribution of zakat fitrah and zakat mal then it will be able to reduce poverty. Their distribution of zakat by the respondents indicated their poverty reduction solutions.

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