

# Revitalization of Local Wisdom Values in Poverty Reduction Policies in the City of Cirebon, Indonesia

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**Abstract**— This research is based on the problem of the high number of poor people in the city of Cirebon, while on the other hand, the city of Cirebon has local wisdom values in the form of Sunan Gunung Jati advice which is very relevant to poverty reduction policies. The results of the study are the number of poor people in the city of Cirebon is still quite high, reaching 9.3% of the population of the city of Cirebon. Cirebon City actually has the values of local wisdom in the form of sayings or advice Sunan Gunung Jati which is very relevant to poverty reduction "*Yen kaya den luhur*" (if rich must be generous) and "*Ingsun titip tajug lan fakir miskin*" (I leave the mosque and needy poor). However, the values of local wisdom have not been implemented in poverty reduction policies, so that revitalization is needed so that the values of local wisdom will not only become "heirlooms" but become powerful "weapons" in poverty reduction in the city of Cirebon.

**Index Terms**- Local wisdom, public policy, poverty.

## 1 INTRODUCTION

The implementation of regional government in Indonesia according to Law Number 23 of 2014 concerning Regional Government is directed to accelerate the realization of people's welfare through improving services, empowerment, and community participation, and increasing regional competitiveness by taking into account the principles of democracy, equity, justice and the uniqueness of an area in the system of the Unitary Republic of Indonesia. To accelerate the realization of the welfare of the community, local governments carry out physical and non-physical development.

Cirebon City is one of the cities in the West Java Province of Indonesia that is promoting development in all fields. The results of physical development are evident from the city's infrastructure that is becoming more complete and modern, so that it becomes a pride for the citizens of Cirebon. However, the results of physical development achieved are not directly proportional to non-physical development in the form of improving the welfare of the community which is the objective of the regional government. This is indicated by the large number of poor people in the city of Cirebon.

Based on data from the Social Service, Women's Empowerment and Child Protection (DSPPPA) Cirebon City, the population of Cirebon City in 2018 reached 388,854 people. Of these, 36,154 were poor people consisting of 27,881 poor people, 4,797 socioeconomic vulnerable women, 1,894 displaced elderly people, and 1,582 displaced children. The number of poor people is equal to 9.3% of the population of Cirebon City.

Poverty is a condition experienced by a person or group of people in a society that is temporary and dynamic. Poverty is not a characteristic that is inherent in a person or group of

people continuously. Although it can last for quite a long time, in general poverty is not a permanent thing (Syafi'i, 2013; Rejekiingsih, 2011).

Poverty is a condition that involves the inability to meet the minimum demands of life, especially in terms of consumption and income. This poverty problem is very complex and multidimensional in nature, which is related to social, economic, cultural, and other aspects (Jacobus et al., 2018).

In understanding the problem of poverty in Indonesia, it is important to consider the locality in each region, namely poverty at the local level determined by the community and local government. Thus the criteria for poverty, poverty data collection, targeting, problem-solving and poverty reduction efforts can be more objective and right on target (Rusdarti & Sebayang, 2013).

The number of poor people in 2018 of 27,881 people has increased compared to 2015 of 27,257 people. In other words, in the past 3 years, the number of poor people in Cirebon City increased by 624 people or 2.3%. The increasing number of poor people is very ironic because Cirebon City has the values of local wisdom in the form of proverbs or advice Sunan Gunung Jati which is very relevant to poverty reduction namely "*Yen kaya den luhur*" (if rich must be generous) and "*Ingsun titip tajug lan fakir miskin*" (I leave the mosque and poor people).

The purpose of this study is to describe the problem of poverty in the city of Cirebon, the values of local wisdom that are relevant to poverty reduction in the city of Cirebon, analyze the implementation of local wisdom values in poverty reduction policies in the city of Cirebon, and analyze the need

for the revitalization of local wisdom values mentioned in poverty reduction policies in the city of Cirebon.

## 2 LITERATURE REVIEW

### Local Wisdom

Local wisdom is human intelligence possessed by certain ethnic groups which are obtained through community experience. That is, local wisdom is the result of certain communities through their experiences and not necessarily experienced by other communities. These values will be very strongly attached to certain communities and those values have gone through a long time, throughout the existence of these communities (Rahyono, 2009).

Local wisdom is not the same at different places and times and different tribes. This difference is caused by the challenges of nature and the different needs of life so that his experience in meeting the needs of his life gave rise to a variety of knowledge systems, both related to the environment and society. As one form of human behaviour, local wisdom is not a static thing but rather changes over time, depending on the order and social and cultural ties that exist in society (Rahyono, 2009).

Local wisdom can be seen as the nation's identity, especially in the context of Indonesia which allows local wisdom to be transformed across cultures, which in turn gives birth to national cultural values. In Indonesia, local wisdom is a philosophy and outlook on life that manifests in various fields of life such as social and economic values, architecture, health, environmental order, and so on (Suyatno, 2015).

Moendardjito (in Ayatrohaedi, 1996) stated the characteristics of local wisdom according to namely:

1. Able to withstand external culture.
2. Able to accommodate elements of an outside culture.
3. Able to integrate elements of outside culture into native culture.
4. Able to control.
5. Able to give direction to the development of culture.

While Rahyono (2009), stated that local wisdom has a strategic position, namely:

1. Local wisdom is one of forming an identity.
2. Local wisdom is not a foreign value to its owner.
3. The emotional involvement of the community in the appreciation of strong local wisdom.
4. Local wisdom can grow self-esteem.
5. Local wisdom can improve the dignity of the nation and state.

Regional culture has the potential of local wisdom because it has proven its ability to survive until now. Thus, the source of local wisdom is culture or regional culture. Substantially, local wisdom is the values that apply in a society that is the values that are believed to be true and become a reference in the daily behaviour of the local community.

Therefore, it is reasonable if local wisdom is an entity that really determines the dignity and human dignity in the community (Ayatrohaedi, 1986).

In Indonesian society, local wisdom can be found in song, proverb, advice, motto, ancient books, clothing, building architecture, culinary, and others. Local wisdom is also reflected in the long-standing behaviour and habits of the people.

### Public policy

Public policy is government action aimed at several problems (Peterson, 2003; Anderson, 2000; Dye, 1975; Anderson, 2000; Winarno, 2011).

Public policy has a "coercive" nature that is potentially legitimate. This coercive nature is not owned by the policies taken by private organizations, this means that public policy demands broad publicity from the public. The latter characteristic is what distinguishes public policy from other policies (Winarno, 2011).

According to Anderson (2000), public policy has elements or elements, namely:

1. Policies always have a goal or are oriented towards a specific goal.
2. The policy contains the actions or patterns of actions of government officials.
3. Policy is what the government actually does, and not what it intends to do.
4. Public policy is positive (a government action on a particular issue) and negative (the decision of a government official not to do something).
5. Public policy (positive) is always based on certain statutory regulations that are coercive (authoritative).

Based on the opinion above, the public policy contains actions taken by the government to solve a problem determined based on laws and regulations. Thus, public policy is problem-solving. Therefore, public policy is expected to be able to overcome the problems faced by a country. The policy must include the formulation of clear objectives, formulating detailed implementation mechanisms, institutions and procedures so that the policy can be implemented effectively.

A good public policy is a public policy that is able to make a form of a solution in overcoming problems or problems that often occur so that the quality of public policy is a very important factor.

According to Anderson (2000), the public policy process consists of five steps namely problem formulation, policy formulation, policy determination, implementation, and evaluation. The same thing was said Dunn (1994) that public policy has five important stages namely the preparation of the agenda, policy formulation, policy adoption, policy implementation, and policy evaluation (evaluation). The five public policy processes can be summarized into three processes, namely the

formulation or formulation of policies, implementation or implementation of policies, and evaluation or evaluation of policies.

### 3 METHOD

This research was conducted using qualitative methods. Qualitative research is a method for exploring and understanding the meaning by a number of individuals or groups of people ascribed to social or humanitarian problems (Creswell, 2014). Data obtained from observations, interviews and literature studies. Data analysis is performed through data reduction, data display, and verification and conclusion drawing. While testing the validity of the data is done by triangulation.

### 4 RESULT AND DISCUSSION

#### Poverty in the City of Cirebon

Based on data from DSPPPA Cirebon City, the population of Cirebon City in 2018 was 388,854. Of that total population, 38,994 of them are Persons with Social Welfare Problems (PMKS). Thus, PMKS in Cirebon City reaches 10% of the population of Cirebon City. The majority of PMKS are 36,154 poor people consisting of 27,881 poor people, 4,797 socioeconomic vulnerable women, 1,894 displaced elderly people, and 1,582 displaced children. The number of poor people is equal to 9.3% of the population of Cirebon City.

The number of poor people in the city of Cirebon in 2018 was 27,881 people an increase compared to 2015 as many as 27,257 people. In other words, in the past 3 years, the number of poor people in Cirebon City increased by 624 people or 2.3%. The poor in the city of Cirebon is spread in five districts, namely in Harjamukti District as many as 9,207 people (33.0%), Lemahwutut District as many as 6,431 people (23.1%), Kesambi District 5,415 people (19.4%), District Prosecutors 3,548 people (12.7%), and Pekalipan District 3,280 people (11.8%). Pockets of poverty are mainly found in Argasunya Kelurahan (Harjamukti Sub-District) and coastal areas (Kekajaksan and Lemahwutut Districts).

Poverty in the city of Cirebon, among others, caused by the problem of food insecurity. Based on the 2015 West Java Susenas results, the number of food insecurity in the city of Cirebon reached 19.09%. The most food-insecure area is Argasunya Village, where the residents are only able to meet their food needs for 11 days a month. Meeting the food needs of Argasunya Village residents is also less than the minimum standard requirement of 300 grams per person per day. The Argasunya sub-district itself is known as the kelurahan in the city of Cirebon with the most number of poor people.

The problem of food insecurity in the city of Cirebon is actually not caused by lack of food availability but rather is caused by poverty. Because they are poor, many people cannot afford to buy food. In Argasunya, there is actually a produc-

tive agricultural area of approximately 250 hectares. However, most of the people work as farm labourers, not landowners, so they have low incomes. This low income causes the low purchasing power of people to buy food needs, thus creating food insecurity which in turn causes poverty.

#### Values of Local Wisdom of the City of Cirebon

Cirebon City as a city of history and city of culture has a lot of local wisdom, both in the form of values, building architecture, culinary, arts, heritage objects, and others. Local wisdom in the form of values mostly comes from the legacy of Sunan Gunung Jati who is a religious leader (wali) and political leader (sultan) in the Sultanate of Cirebon.

Local wisdom in the form of values can be seen from the saying or advice Sunan Gunung Jati. According to Effendi (Wildan, 2012), the elements of the advice are related to devotion and faith (faith), discipline, wisdom and wisdom, politeness and manners, and social life. The proverbs or advice of Sunan Gunung Jati are all 46 items, namely:

1. Proverbs related to devotion and faith are 7 items:
  - a. *Ingsun titip tajug lan fakir miskin* (I leave the mosque and needy poor).
  - b. *Yen sembahyang kungsi pucuke panah* (if the prayer must be solemn and *tawadhu* like an arrow stuck firmly).
  - c. *Yen puasa den kungsi tetaling gundewa* (if fasting must be strong like a bowstring).
  - d. *Ibadah kang tetep* (worship must be continuous).
  - e. *Wedia ing Allah* (fear God).
  - f. *Manah den Syukur ing Allah* (the heart must thank God).
  - g. *Kudu ngahekaken pertobat* (multiply repent).
2. Proverbs related to discipline are 3 items:
  - a. *Aja nyindra janji mubarang* (don't break promises).
  - b. *Pemboraban kang ora patut anulungi* (What's wrong doesn't need help).
  - c. *Aja ngaji kejayaan kang ala rautah* (Do not learn for the sake of being improper or misused).
3. The 26 sayings relating to wisdom and wisdom are 26 items:
  - a. *Singkirna sifat kanden wanci* (stay away from bad traits).
  - b. *Duweha sifat kang wanti* (have good qualities).
  - c. *Amapesa ing bina batan* (don't be greedy or hot in life).
  - d. *Angadahna ing perpadu* (stay away from quarrels).
  - e. *Aja ilok ngamad kang durung yakin* (do not like to denounce something that has not been proven true).
  - f. *Aja ilok gawe bobat* (do not like to lie).
  - g. *Ing panemu aja gawe tingkah* (if you're smart don't be arrogant).
  - h. *Kenana ing hajate wong* (grant people's wishes).

- i. *Aja dahar yen durung ngeli* (don't eat before you are hungry).
  - j. *Aja nginum yen durung ngelok* (do not drink before thirsty).
  - k. *Aja turu yen durung katekan arif* (don't sleep before sleepy).
  - l. *Yen kaya den luhur* (if rich must be generous).
  - m. *Aja ilok ngijek rarohi ing wong* (don't like to insult others).
  - n. *Den bisa megeng ing nafsu* (must be able to withstand lust).
  - o. *Angasana diri* (must be introspective).
  - p. *Tepo saliro den adol* (show good behaviour).
  - q. *Ngoletena rejeki sing halal* (look for a halal fortune).
  - r. *Aja akeh kang den pamrih* (don't expect a lot of strings attached).
  - s. *Den suka wenan lan suka mamberih gelis lipur* (if it's sad don't show it so it disappears quickly).
  - t. *Gegunem sifat kang pinuji* (have good qualities).
  - u. *Aja ilok gawe lara ati ing wong* (don't like to hurt people).
  - v. *Ake lara ati ing wong, namung saking duriat* (if often hurt by people, deal with love, not with persecution).
  - w. *Aja ilok gawe kaniaya ing mahluk* (do not persecute other creatures).
  - x. *Aja ngagungaken ing salira* (don't glorify yourself).
  - y. *Aja ujub ria suma takabur* (don't be arrogant).
  - z. *Aja duwe ati ngunek* (don't hold grudges).
4. Proverbs related to politeness and manners are 5 items:
- a. *Den hormat ing wong tua* (must respect parents).
  - b. *Den hormat ing leluhur* (must respect the ancestors).
  - c. *Hormaten, emanen, mulyaken ing pusaka* (respect, cherish and glorify heirlooms).
  - d. *Den welas asih ing sapapada* (should love your fellow human beings).
  - e. *Mulyaken ing tetamu* (respect guests).
5. Proverbs related to social life are 5 items:
- a. *Aja anglakoni lunga haji ing Makkah* (do not go to the pilgrimage to Mecca, if you have not been able to economically and healthy).
  - b. *Aja munggah gunung gede utawa manjing ing kawah* (don't climb high mountains or dive into craters, if you don't have preparation and skills).
  - c. *Aja ngimami atau khotbah ing masjid agung* (do not preach at the Great Mosque, if you are not an adult and have sufficient Islamic insight).
  - d. *Aja dagangan atawa warungan* (do not trade, if only used as a place for groups).
  - e. *Aja lunga layaran ing lautan* (don't sail into the ocean, if you don't have the proper preparation).

Of the 46 sayings, there are two sayings that are very relevant to poverty reduction:

1. "*Ingsun titip tajug lan fakir miskin*" (I leave the mosque and the poor) included in the sayings relating to devotion and faith. For the people of Cirebon, the saying is very popular.
2. "*Yen kaya den luhur*" (if rich must be generous) which is included in the sayings relating to wisdom and wisdom. These sayings are not widely known by the people of Cirebon.

Effendi (in Wildan, 2012), asserted that Sunan Gunung Jati's sayings generally contain broad and complex meanings so that they can be useful not only for children and descendants of Sunan Gunung Jati themselves but also for the wider community. Basically there are six meanings contained in the saying of Sunan Gunung Jati, namely:

1. Advice about good and wise deeds which in the end descendants of the sultan and the wider community are expected to be wise and wise people in dealing with each other and patience and trust in worshipping God.
2. Messages that implicitly provide direction and direction for many people to remain consistent in carrying out Islamic teachings. While explicitly emphasizing the provisions that must be implemented by children and their offspring.
3. Either subtly or frankly state his position that is contrary to his conscience, people, children, and offspring. This implies a subtle and harsh rebuke meant solely so that the norms of life are not violated.
4. Contains a suggestion to obey the agreed rules so that eternity will be maintained until future generations.
5. In order for his followers to follow the sayings for the upholding of Islamic values.
6. Contains sanctions in the form of social and moral punishment for anyone who violates the saying.

#### Implementation of Local Wisdom Values in Poverty Reduction Policy in Cirebon City

Poverty is one of the crucial problems faced in the city of Cirebon, so poverty alleviation is something that can not be bargained again. Cirebon City Government itself has a poverty reduction policy that is Cirebon Mayor Regulation Number 42 the Year 2015 concerning the Poverty Reduction Coordination Mechanism in Cirebon City. The Mayor Regulation stipulates that poverty reduction in Cirebon City is carried out through four groups of programs, namely the Family-Based Integrated Social Assistance Program, Community Empowerment Program, Micro and Small Economic Business Empowerment Program, and the Corporate Social and Environmental Responsibility Program (TJSL).

The Company's TJSL Program is a collaborative poverty reduction program between the Cirebon City Government as a regional government and the company as the private sector and the community as the target group. In a governance



perspective, the three parties are commonly referred to as the triple helix.

The Company's TJSL program has been regulated separately in regional policies, namely in:

1. Cirebon City Regional Regulation Number 14 of 2012 concerning Implementation of Company TJSL in Cirebon City. This Regional Regulation is better known as the Regional Regulation of TJSL.
2. Cirebon Mayor Regulation Number 42 of 2015 concerning Guidelines for Implementing Cirebon City Regulation Number 14 of 2012 Concerning Implementation of Company TJSL in Cirebon City. This Mayor Regulation is better known as Perwali TJSL.

In the framework of the implementation of the TJSL the Company has also formed two institutions that collaborate on the TJSL Program, namely:

1. TJSL Facilitation Team (formed based on Cirebon Mayor Decree Number 460.05 / Kep.75-ASS. EKBANG / 2017.) This team consists of leaders and officials of the Regional Work Unit (SKPD) within the Cirebon City Government environment related to the TJSL Program.
2. Cirebon City TJSL Forum established based on Cirebon Mayor Decree Number 460.05 / Kep.121-Adm. Perek / 2019. This forum consists of company leaders/business people in the city of Cirebon.

On the other hand, Cirebon City has local wisdom in the form of Sunan Gunung Jati's saying. Of the 46 sayings, two of them are very relevant to poverty reduction, i.e "*Yen kaya den luhur*" (if rich must be generous) and "*Ingsun titip tajug lan fakir miskin*" (I leave the mosque and needy poor).

Saying "*Yen kaya den luhur*" (if rich must be generous) contains a mandate that is if someone is already rich or well-off, then it must be generous by giving alms to the poor. Thus, these sayings are very relevant to poverty reduction policies in the city of Cirebon.

Saying "*Yen kaya den luhur*" (if rich must be generous) is also very relevant to the Corporate TJSL Program or CSR (Corporate Social Responsibility). According to Carroll (1991), corporate responsibility in CSR consists of four kinds namely:

1. Economic responsibility, the company must make a profit.
2. Legal responsibility, the company must obey the law.
3. Ethical responsibility, the company must behave ethically.
4. Philanthropic responsibility, namely companies must contribute to society.

If it is related to four corporate responsibilities, then the saying goes "*Yen kaya den luhur*" (if rich must be generous) is a form of philanthropic responsibility or corporate generosity. However, the saying goes "*Yen kaya den luhur*" (If you have to be generous, you have to be generous), that hasn't inspired the TJSL Program in Cirebon City. Let alone implementing it, the

saying is also very rarely known by people. These sayings have also never been mentioned in joint meeting forums in the TJSL Program such as the "Cirebon City TJSL Synergy" forum (30 November 2017) and the "Gala Dinner and Establishment of the Cirebon City TJSL Forum" (26 December 2018).

Companies through the TJSL Program often do activities to help the Cirebon City Government in poverty alleviation, for example through various social service activities, giving compensation, scholarships, capital loans, and others. However, these activities are generally pragmatic and corporate in nature, so their benefits are not sustainable. In addition, companies implement the TJSL Program without coordinating and collaborating with the Cirebon City Government.

Ironically, although the TJSL Program is one of the poverty alleviation programs, the Cirebon City Government does not focus on the TJSL Program for poverty reduction but to support the Cirebon City Government's programs of cleanliness, Green Open Space, as well as traffic order, parking and street vendors. In fact, this TJSL Program is a very strategic poverty reduction policy because the potential of TJSL funds in Cirebon City reaches Rp 1 trillion per year. This potential fund could overcome the limitations of the Cirebon City Regional Budget which is only Rp 1.3 trillion per year.

In addition to "*Yen kaya den luhur*", the values of local wisdom in the form of proverbs or other advice Sunan Gunung Jati that is very relevant to poverty reduction policies is "*Ingsun titip tajug lan fakir miskin*" (I leave it to the poor and poor). These sayings are very popular among the people of Cirebon City. These sayings contain two mandates namely "*Ingsun titip tajug*" (I entrust mosque) and "*Ingsun titip fakir miskin*" (I entrust to the poor) The adverts "*Ingsun titip fakir miskin*" are mandates to the City of Cirebon and all levels of society to care for the poor in order to tackle poverty and realize the welfare of society which is the goal of regional government.

The proverb "*Ingsun titip tajug lan fakir miskin*" is indeed often alluded to in the Regional Development Planning Deliberation as well as in the meetings of the Cirebon City Poverty Reduction Coordination Team. However, these sayings have not really inspired the poverty reduction policy in Cirebon City as seen from the increasing number of poor people in Cirebon City from 27,257 people in 2015 to 27,881 people in 2017 or an increase of 624 people (2.3%) within 3 years.

### **Revitalization of Local Wisdom in Poverty Reduction in Cirebon City**

The increasing number of poor people in the city of Cirebon is very ironic because Cirebon City has local wisdom values that are very relevant to poverty reduction. The values of local wisdom are one of the potentials in the implementation of regional autonomy. This is confirmed by Rusli (2015) that in

the implementation of regional autonomy must maintain local values that are considered conducive to the ability of the community to respond to the dynamics of community life. This is because one important aspect of regional autonomy is the cultural dimension which is directed at the development of local wisdom and at the same time colours and animates the application of autonomy in all corners of the country.

On this basis, the values of local wisdom in the form of proverbs or advice Sunan Gunung Jati namely "*Yen kaya den luhur*" and "*Ingsun titip tajug lan fakir miskin*" should be an inspiration in poverty reduction policies in the city of Cirebon. The values of local wisdom must also animate the TJSJ Program as one of the poverty reduction programs. Moreover, in the TJSJ regulation itself, it has been emphasized that one of the obligations of companies in the TJSJ Program is to respect the cultural traditions of the community, including the values of local wisdom as part of the cultural traditions of the community.

However, so far the values of local wisdom have only become "heirlooms" in poverty reduction in the city of Cirebon. Therefore, revitalization is needed so that the values of local wisdom can become a "weapon" in poverty reduction in the city of Cirebon.

Revitalization of local wisdom values "*Yen kaya den luhur*" and "*Ingsun titip tajug lan fakir miskin*" can be done in a way:

1. Include explicitly the values of local wisdom in regional policies (Regional Regulations and Mayor Regulations) related to poverty reduction in the City of Cirebon.
2. To socialize the values of local wisdom in every formal meeting or meeting that addresses poverty reduction in the city of Cirebon.
3. Teach the values of local wisdom in the formal education pathway from elementary schools to tertiary institutions.
4. Always prioritize the values of local wisdom in every poverty reduction activity.

In this way, the values of local wisdom will not only become "heirlooms" but will become "weapons" in poverty reduction in the city of Cirebon.

## 5 CONCLUSION

Poverty is one of the crucial problems faced in the city of Cirebon which is characterized by the number of poor people that is still quite high, as many as 36,154 people or 9.3% of the population of the city of Cirebon. The poor population consists of the poor 27,881 people, 4,797 people who are socio-economic vulnerable, 1,894 displaced elderly people, and 1,582 displaced children.

Cirebon City has the values of local wisdom in the form

of sayings or advice Sunan Gunung Jati which is very relevant to poverty reduction policies, namely "*Yen kaya den luhur*" (if rich must be generous) and "*Ingsun titip tajug lan fakir miskin*" (I leave the mosque and needy poor). The values of local wisdom in the form of proverbs or advice "*Yen kaya den luhur*" and "*Ingsun titip tajug lan fakir miskin*" has not been implemented in poverty reduction policies. This is evident from the increasing number of poor people in the city of Cirebon from 27,257 people in 2015 to 27,881 people in 2017 or an increase of 624 people (2.3%) within 3 years. Therefore, it is necessary to revitalize the values of local wisdom in poverty reduction policies so that the values of local wisdom are not only become "heirlooms" but can be a powerful "weapon" in poverty reduction in the city of Cirebon.

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