



# Strategies for Handling the Poor Culture of Slum Communities, in Kenjeran Sub-district, Surabaya City

Wanda Fitri Tjahyanityasa\*<sup>1</sup>, Djaka Marwasta<sup>2</sup>, Rika Harini<sup>2</sup>

1 Master Program in Geography, Faculty of Geography, Universitas Gadjah Mada, Special Region of Yogyakarta, Indonesia

2 Department of Environmental Geography, Faculty of Geography, Universitas Gadjah Mada, Special Region of Yogyakarta, Indonesia

DOI: <https://doi.org/10.53697/ijgaes.v2i2.3872>

\*Correspondence: Wanda Fitri

Tjahyanityasa

Email: [wandafitri91@gmail.com](mailto:wandafitri91@gmail.com)

Received: 19-03-2025

Accepted: 17-04-2025

Published: 31-07-2025



**Copyright:** © 2025 by the authors. It was submitted for open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).

**Abstract:** Land use in the North Surabaya City area can still be found in the presence of slums, one of the sub-districts where this phenomenon occurs is in the Kenjeran District. Migration that continues to increase significantly can cause various problems in a residential area. This research aims to formulate a strategy for handling the distribution of slums based on poor culture in the Kenjeran Sub-district. Javanese and Madurese ethnic communities inhabit the majority of the Kenjeran Sub-district. The research used a descriptive qualitative method with SWOT analysis to handle the poor cultural characteristics of slum communities. Data collection from respondents through observation, questionnaires, interviews, and documentation. The unit of analysis in this research is a grouping of people in slums. The population in this study was 7,208 poor people in the Kenjeran Subdistrict. Still, in this study there were 99 respondents consisting of five community groupings, namely fishermen clusters with poor cultural traits of resignation to fate, apathy, dependence, and kinship traits, fishmonger clusters with poor cultural traits of apathy, dependence and kinship traits, culinary clusters with poor cultural traits of apathy and dependence traits, clusters with poor cultural traits of apathy and dependence traits, clusters with poor cultural traits of apathy and dependence traits, clusters with poor cultural traits of apathy and dependence traits, clusters with poor cultural traits of resignation to fate and dependency, and tourist attraction clusters with poor cultural traits of dependency.

**Keywords:** Slums, Clusters, Poor Culture, SWOT Analysis

## Introduction

The high level of migration in cities can also cause a city's rapid development and growth ([Bahruddin, 2022](#)). Urban areas will continue to attract migrants to find work ([Yesiana et al., 2015](#)). Surabaya City is experiencing rapid development, supported by its strategic geographical location. The city borders the Madura Strait to the north and east, Sidoarjo Regency to the south, and Gresik Regency to the west. High population growth, limited land, and rising land prices in the Kenjeran Sub-district have contributed to the development of slum areas in the area ([Zohal, 2022](#)). Kenjeran Subdistrict has the majority of its population working as fishermen, and many people still have low human resources, so they still lack awareness of the environment, which creates problems that need to be overcome.

The migration of ethnic Madurese to the Kenjeran Sub-district has impacted the population density. It has also caused the poverty rate to increase, and has led to slums in the north coastal area of Surabaya City. Slums in the north coastal area of Kenjeran Subdistrict are caused by the area's strategic location, which is close to Tanjung Perak Port access and the Surabaya-Madura Bridge ([Suud & Navitas, 2015](#)). However, the farther the area is from the city center, the outskirts of Surabaya City, especially Kenjeran Subdistrict, is considered an area that has a land purchase and sale price that can still be reached by the migration community from Madura. The existence of this underdeveloped culture often also contributes to the emergence of slums, which are residential areas that are inappropriate due to irregularities in building structures, excessive density, and the quality of buildings and infrastructure that do not meet standards ([Hanifah & Widyastuti, 2015](#)).

The indigenous people of Madura Island can be categorized as one of the ethnicities with a high migration level. The phenomenon of Madurese migration has been going on for a long time. The Madurese community has been known as migrants who explore various provinces throughout Indonesia, with a dominating pattern of chain migration to Java Island ([Fadilla, 2018](#)). The Madurese ethnic community is known to have a high work ethic and a friendly, enterprising, and tenacious attitude towards work ([Khotimah et al., 2014](#)). The urge to migrate and urgent economic needs strongly drive Madurese people to migrate to urban areas. The high number of Madurese migrants to the Kenjeran Sub-district area who migrate and have an impact on the level of population density, causing the level of poverty to increase, and increasingly causing slums in the north coastal area of Surabaya City.

The expansion of slum areas in urban areas not only impacts people's lives but also brings various other consequences that need to be considered, namely creating an inferior environment ([Diyannah & Bioresita, 2023](#)). This phenomenon continues to occur in the Kenjeran Sub-district, increasing the number of migrations and causing a higher number of slums in the area due to cultural factors of poverty. Supported by the existence of fishing activities and processing of catches in the community's home environment, and has been going on repeatedly for an extended period, causing the community's home environment to be dirty and creating the impression of a slum or having low health quality for the community ([Pinto, 2016](#)). The existence of this underdeveloped culture often also contributes to the emergence of slums, which are residential areas that are inappropriate due to irregularities in building structures, excessive density, and the quality of buildings and infrastructure that do not meet standards ([Ayu Tasbiati et al., 2024](#)).

The area formation process combines slum spots into one delineated area, or clustering. This merging is done based on the similarity of slum characteristics or typologies and proximity. Addressing related issues with the poor culture of slum communities, it is

important to increase the active role of the community in improving the quality of life ([Rahman & Putro, 2022](#)). These efforts are expected to be carried out by considering the unique characteristics of each area, resulting in an appropriate and practical approach. This research aims to make efforts to handle slums based on the culture of people with low incomes. It is an integrated effort that must be carried out by all parties, including individual poor people, low-income families, and people with low incomes, with a strong commitment from all elements of society.

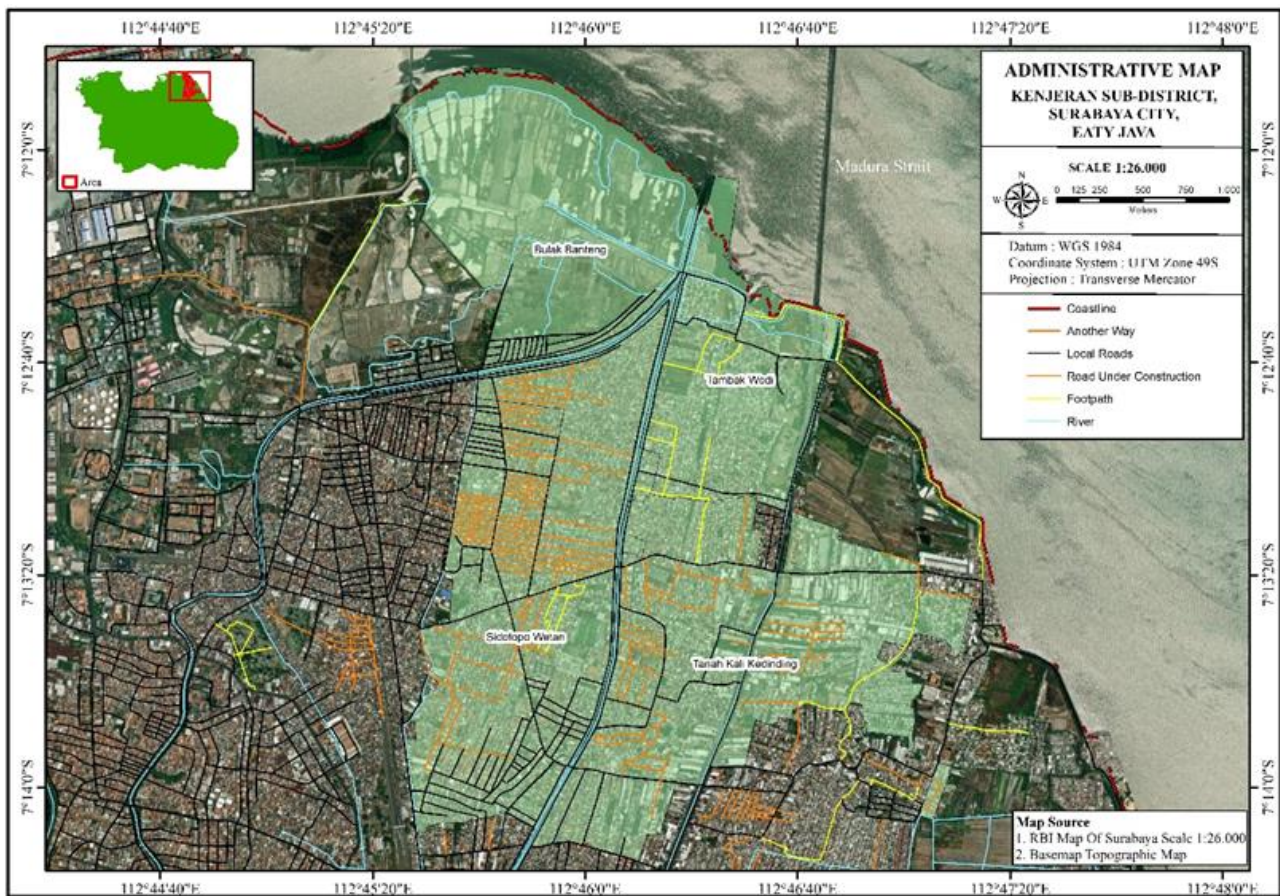
## Methods

This research uses a descriptive qualitative method with SWOT analysis to handle the poor cultural characteristics of slum communities. This is important considering that so far, the handling has often only focused on the environmental aspects of slums alone. The innovation in this research lies in how the characteristics of the cluster of people living in slums are grouped, focusing on the culture of poverty and observing the similarity of existing characteristics. The preparation of a strategy for handling the distribution of slums based on the culture of people experiencing poverty, against the formation of clusters that have been formed using SWOT analysis.

The slums in Kenjeran Sub-district are included in the non-city center slums, slums located along rivers and roads, and coastal areas. Based on data from the Population Registration and Civil Registration Office of Surabaya City, from a total of 31 sub-districts in Surabaya City, residents are coming from outside the city by gender per sub-district, namely Kenjeran Sub-district, which experienced the highest number of migrations increases in 2020 of 1,828 people and 2021 of 2,075 people in City.

Data collection in this study was based on the results of interviews, field surveys, and questionnaires. The sampling technique used in this study is simple random sampling, which is included in probability sampling and carried out at the research site or sampling unit. Each sampling unit, as a remote population element, has the same opportunity to be sampled or to represent the population. Several samples used amounted to 99 respondents.

The data analysis revealed the distribution of slum clusters based on the poor culture of slum communities. The SWOT analysis table includes positive and negative potentials as internal factors, namely strengths and weaknesses. Slums in the Kenjeran Sub-district have been identified in four urban villages located in the area.



**Figure 1.** Administrative Map

## Results and Discussion

The handling of poor culture applied to slum communities in the Kenjeran Sub-district area was obtained based on data collection results through field observation methods and interviews with several respondents who fit the criteria in the research area. The results of interviews with 99 respondents can be described as follows.

### A. Resignation to fate

People with the mindset that resignation to fate proves that the characteristics of poor culture are very high, which can affect the formation of slums and make poverty in the area never break from generation to generation, so it is always on the poverty line in the Kenjeran Sub-district. The community considers that what is experienced is fate or destiny, so the community can only surrender and wait for attention and assistance from the local government in meeting the needs of life. Lack of motivation can hinder an individual in finding a better job ([Sasongko & Wahyuni, 2013](#)). As a result, people tend to have jobs with low results.

The culture of poverty is often the assumption that people's lives are predestined to be difficult, so they do not try to change their circumstances, and this attitude is reinforced by

conditions that continue to recur and are challenging to improve. The resigned nature of fate in Madurese ethnic communities is often associated with their strong philosophy of accepting God's fate and provisions and prioritizing the problem of meeting needs in their daily lives. One of the characteristics of resignation to the fate of the craft cluster community is based on information from Mrs HN, who stated:

*"...Dulu banyak wisatawan yang beli, tapi sekarang jarang yang datang. Saya Pernah coba jualan online, tapi banyak yang bingung caranya. Kebanyakan orang di sini ya hanya mengandalkan pesanan yang datang sendiri. Kalau tidak ada pesanan, ya sudah, kami cuma menunggu. Dan Kalau ada bantuan dana atau pemasaran dari pemerintah, mungkin usaha ini bisa berkembang lagi...". (Kutipan wawancara dengan Ibu HN).*

*"...There used to be many tourists who bought, but now they rarely come. I once tried selling online, but many were confused about how to do it. Most people here rely on orders that come by themselves. If there are no orders, we wait. Moreover, if government funding or marketing assistance exists, this business may grow again...". (Excerpt of interview with Mrs HN).*

It can be seen that resignation to fate and dependence on the government greatly influence the lives of shellfish artisans in the slums. The Madurese ethnic community in Kenjeran Sub-district feels they do not need to be burdened to find a better job, renovate their house, or increase their income. They tend to hold on to the idea that the conditions they live in are the destiny of life that must be accepted.



**Figure 2.** Community Settlement Condition with Resignation to Fate

The Madurese ethnic community in Kenjeran Sub-district feels they do not need to be burdened with finding a better job, renovating their house, or increasing their income. They tend to believe that the conditions they are currently living in are their destiny and must be accepted.

## B. Apathy

The nature of this culture is apathy, which is applied not merely as a stage of adaptation to a new environment but has become a mindset and habit generated through evaluating life experiences so far ([Utaminingsih A, 2022](#)). So, what happens is that people with apathy in slums think more about how to fulfill their daily needs than keeping the environment clean, and many people feel helpless and think that individual efforts will not bring significant changes to environmental conditions. One of the apathetic natures of the culinary cluster community is based on information from Mrs AN., who stated:

*“...Saya dari Bangkalan, tapi di sini sudah hampir 15 tahun. Dari dulu disini ya begini saja. Banyak sampah berserakan, limbah domestik yang dibuang ke laut, selokan kotor dan sering mampet tapi langsung surut ke buang ke laut. Kalau kegiatan kerja bakti, ada sih, tapi sedikit yang mau ikut. Kebanyakan orang sibuk sendiri, lebih memilih diam di rumah atau kerja. Saya juga jarang ikut karena merasa percuma, nanti juga kotor lagi. Pernah ada yang menawarkan program kebersihan, tapi tidak banyak yang tertarik. Banyak warga merasa itu hanya buang-buang waktu karena lingkungan tetap kaya gini mbak...”.* (Kutipan wawancara dengan Ibu AN).

“... I am from Bangkalan, but I have been here for almost 15 years. It has always been like this. Much rubbish is scattered around, domestic waste is dumped into the sea, the sewers are dirty and often clogged, but they also directly flow into the sea. There are community service activities, but few people want to participate. Most people are busy alone, preferring to stay at home or work. I also rarely participate because I feel it is useless; it will get dirty again. Someone once offered a cleaning programme, but not many people were interested. Many residents feel it wastes time because the environment is still like this...”. (Excerpt of interview with Mrs AN).

Based on the interview results, they consider that it has become a common thing to do; apathy or not caring about the environment is one of the leading causes of slum conditions in settlements. People do not participate in environmental improvement because they feel their efforts will not have a significant impact.



**Figure 3.** Community Settlement Condition with Apathy

People who live in coastal and riverside areas tend to dispose of garbage and liquid waste into the sea and rivers. People do not participate in environmental improvement because they feel their efforts will not have a significant impact. This attitude causes settlement conditions to remain slum due to the lack of initiative to make individual or collective changes.

### C. The nature of dependency

The culture of poverty in society and the Dependency Ratio (RK) place a significant burden on the productive-age population (15-64 years old) (Agistya, 2021). This ratio describes their responsibility for individuals outside the productive age group, namely children under 15 years old and the elderly over 65 years old. When the percentage of the Dependency Ratio is higher, the burden that the productive population must carry to fulfill the needs of those who can no longer produce is also more significant. In the outskirts of Surabaya City, especially in the Kenjeran Sub-district, there is a high tendency for the young population to have a high dependency ratio. One of the apathetic natures of the artisan cluster community is based on information from Mrs LP, who stated:

*"... Kadang ada yang mengusulkan kerja bakti, tapi banyak yang beranggapan itu tugas pemerintah. Kami ini masyarakat kecil, tidak punya cukup uang atau kekuatan untuk memperbaiki lingkungan sendiri. Kami di sini kebanyakan sibuk kerja mbak. Kalau harus membersihkan atau memperbaiki lingkungan sendiri, ya siapa yang mau mulai? Lagipula, biasanya ada orang yang peduli dan datang membantu, jadi kami tunggu saja. Selama ini banyak janji dari pemerintah, tapi jarang ada yang benar terealisasi ...". (Kutipan wawancara dengan Ibu LP).*

"... Sometimes people propose community service, but many think it is the government's job. We are a small community; we do not have enough money or power to improve our environment. Most of us here are busy working. Who will want to start if we must clean or improve our neighbourhood? Besides, people usually care and come to help, so we wait. So far, there have also been many promises from the government, but rarely have any of them been realized ..." (Excerpt of interview with Mrs LP).

The community assumes that the attitude of dependence on others, even though on government assistance, proves that people lack the initiative to improve their environment and tend to wait for help. The characteristics of a very high culture of poverty can influence the formation of slums in the Kenjeran Sub-district.



**Figure 4.** Community Settlement Condition with Dependency Nature

One of the characteristics of dependence on Madurese ethnicity is that the impact of migrating people will depend on living with relatives and acquiring a low income. The nature of the Madurese ethnic community's dependence on government assistance to meet household needs is lacking. When unable to go to sea due to bad weather, people depend on government assistance without other alternatives. Government assistance, whether in the form of necessities or social funds, does not always come regularly or meet the needs of all residents.

#### **D. Kinship traits**

The majority of Madurese ethnic communities in Kenjeran Sub-district have a strong and prominent level of kinship and religion that characterizes the culture of the community. This kinship culture is reflected in settlement patterns that prioritize kinship values between families, both among relatives who are related by blood and through marital ties. The Madurese ethnic community recognizes the term "*taretan dhibbi*," meaning one's brother ([Refi et al., 2021](#)).

A close level of kinship can be seen through traditional Madurese settlement patterns, where the *tanayan* serves as the central social unit ([Andriana & Manaf, 2017](#)). This *tanayan* is a land occupied by one relative or extended family in each settlement cluster. In addition, there are differences in the lifestyle and habits of the Madurese ethnic community, who tend to collect used items around the house without providing a special place or container to store these items. One of the family characteristics of the fish seller cluster community is based on information from Mr HM, who stated:

*"... Hubungan antar masyarakat terkadang terlalu dekat satu sama lain, banyak yang sungkan menegur kalau ada yang membuang sampah sembarangan atau tidak merawat rumahnya. Jadi,*



*lingkungan tetap kumuh karena orang-orang lebih mengutamakan hubungan baik daripada menegur soal kebersihan...". (Kutipan wawancara dengan Bapak HM).*

"... Relationships between people are sometimes too close to each other, and many are reluctant to reprimand if someone litters or does not take care of their house. So, the neighbourhood stays slum because people prioritise good relations over admonishing about cleanliness...". (Excerpt of interview with Mr HM).

The strong familial nature in slums positively impacts social solidarity, but has less of an impact on collective environmental improvement. People are more concerned with personal, family, and social needs than with improving the overall condition of the settlement.



**Figure 5.** Community Settlement Conditions with Kinship Characteristics

The strong familial nature in slums positively impacts social solidarity, but has less of an impact on collective environmental improvement. People are more concerned with personal, family, and social needs than with improving the overall condition of the settlement. The kinship attitude proves that low-income people's very high cultural characteristics can influence the formation of slums in the Kenjeran Sub-district because there is no collective awareness to maintain and improve.

### **E. Addressing the Poor Culture of Slum Communities**

Settlement handling is an effort to prevent and overcome the poor culture of slum communities. It integrates data that can be used to analyze strategies based on factors such as strengths, weaknesses, opportunities, and threats with SWOT analysis.

#### **1. Strengths**

- a. The artisan cluster community can trade handicraft products not only through tourists who come, but also through e-commerce applications.

b. The tourist cluster community improves the local economy and preserves the environment by creating labor cooperation between communities, namely, community-based tour guides and ecotourism.

## 2. Weaknesses

- a. People with low incomes and poor cultures will strongly reflect those living in slums.
- b. The community prioritizes using their income for capital to develop their business rather than to repair their house.

## 3. Opportunities

- a. Raising awareness through community socialization for the public and digital socialization for the younger generation on how to save, manage personal finances, manage household finances, and use financial applications or e-wallets that help manage and monitor savings.
- b. Improve cooperation between the MSME community and local government.

## 4. Threats

- a. Weather changes can affect the acquisition of fish catches in the fishermen's cluster community, the sale of smoked fish in the fishmonger's cluster community, and the sale of fish in the culinary cluster community, which experiences price increases or limited demand.
- b. The culturally poor are more dependent on government assistance, so the number of slums in this area will also be high.

The results of this integration are then compiled in the Internal Factor Analysis Strategy (IFAS) and External Factor Analysis Strategy (EFAS) Matrices. The IFAS-EFAS matrix in SWOT analysis is used to find out how to strategize handling the poor culture of slum communities, with the relationship between these internal and external factors.

**Table 1.** SWOT Matrix in Kenjeran Sub-district

	<b>Strengths</b>	<b>Weaknesses</b>
<b>IFAS</b>	<ul style="list-style-type: none"> <li>• By creating labor cooperation between communities, the tourist cluster community can improve the local economy and preserve the environment.</li> </ul>	<ul style="list-style-type: none"> <li>• People with low incomes and poor cultural traits will strongly reflect on the community in the slum area.</li> </ul>
<b>EFAS</b>	<ul style="list-style-type: none"> <li>• Craftsmen cluster communities can trade their handicrafts through e-commerce.</li> <li>• Communities in all slum clusters have a hardworking nature.</li> </ul>	<ul style="list-style-type: none"> <li>• People with a poor culture will pass it on to the next generation.</li> <li>• Earnings are used for capital to develop businesses rather than to repair houses.</li> </ul>

<b>Opportunities</b>	<b>Strategi S-O</b>	<b>Strategi W-O</b>
<ul style="list-style-type: none"> <li>• Increase awareness through socialization of how to save and how to manage personal finances to help manage and monitor savings.</li> <li>• Improve co-operation between the MSME community and the local government.</li> <li>• Provide job training to develop the skills of the community in each cluster.</li> </ul>	<ul style="list-style-type: none"> <li>• Utilize the active participation of the community through socialization on how to block income</li> <li>• Provide e-commerce and marketplace training for MSME players.</li> <li>• Improving landfill facilities, liquid waste disposal sites, and structuring slum areas.</li> </ul>	<ul style="list-style-type: none"> <li>• Establish community-based co-operation between workers</li> <li>• The government assists in implementing cooperation programs between communities of MSME actors.</li> <li>• Participate in product design, digital marketing, and business management skills training.</li> </ul>
<b>Threats</b>	<b>Strategi S-T</b>	<b>Strategi W-T</b>
<ul style="list-style-type: none"> <li>• Weather changes can affect catches, smoked fish sales, and fish sales, leading to price increases and limited demand.</li> <li>• The cultural poor's dependence on government assistance is higher, so the slums in this area will also be high.</li> </ul>	<ul style="list-style-type: none"> <li>• Create conservation and environmental education-based tourism programs, such as mangrove reforestation and marine tourism services.</li> <li>• Establish a fishermen's cooperative to reduce dependence on intermediaries.</li> </ul>	<ul style="list-style-type: none"> <li>• Teach the community how to process fresh and processed frozen fish products.</li> <li>• Government and MSME players organize an annual fish market and seafood festival.</li> </ul>

The IFAS table shows strengths and weaknesses from within the organization, which are used to assess the extent to which strengths can be utilized and weaknesses can be minimized. The EFAS table shows opportunities and threats from outside the organization, which are used to assess how opportunities can be utilized and threats can be anticipated ([Irawan, 2023](#)).

The S-O strategy can be obtained by taking advantage of all opportunities and maximizing all existing strengths. One alternative strategy that can be used is to take advantage of active community participation through socialization of how to manage finances, save, and block income earned for difficult times. Forms of cooperation and socialization in managing finances and blocking income can reduce the intensity of the number of slums caused by poor culture.

The S-T strategy can be designed by utilizing all strengths to reduce potential threats that may arise. One of the strategies formulated is to create a tourism program based on conservation and environmental education, such as mangrove reforestation and marine tourism services. Job training, which is an increase in employability, is necessary for each characteristic of the poor cultural traits in each slum cluster. This is to minimize threats such as the behavior of people who believe in the culture of people with low incomes, which can result in a lack of public awareness of living in slum areas.

The W-O strategy can be formulated by utilizing all existing opportunities to reduce potential weaknesses. One strategy formulated is to form community-based inter-worker cooperation to improve the local economy, such as ecotourism among the fishermen and artisan clusters. Through a collaboration platform specifically designed to support the handling of slums rooted in poor culture, this effort will be implemented in stages throughout the Kenjeran Sub-district area.

The W-T strategy will be obtained by minimizing weaknesses and avoiding threats from the external environment. One strategy formulated is to teach the fishermen and fish seller cluster communities how to process fresh frozen fish products. So, alternative strategies are needed to build the independence of Madurese ethnic communities without relying on social assistance or others.

## Conclusion

Addressing the culture of poverty for slum communities that are resigned to fate by utilising active community participation through socialisation to manage finances, save, and block earned income for hard times. Apathy can be improved by improving garbage disposal facilities, liquid waste disposal sites, and structuring slum areas. The nature of dependence assists the implementation of cooperation programmes between communities of MSME actors. Moreover, kinship involves forming community-based cooperation between workers to improve the local economy. For policymakers, developing an empowerment programme integrated with job training, strengthening the MSME community, and structuring an area-based environment is recommended. Moreover, further exploration is carried out for future research regarding the role of local wisdom and ethnic social networks in sustainably strengthening slum alleviation strategies.

## References

- Agistya, R. S. M. A. R. (2021). Studi Literature: Identifikasi Faktor Penyebab Terjadinya Permukiman Kumuh di Kawasan Perkotaan. *Jurnal Kajian Ruang*, 1(2). <http://dx.doi.org/10.30659/jkr.v1i2.20022>
- Andriana, L., & Manaf, A. (2017). Relevansi Aspek Kemiskinan Dan Fisik Lingkungan Kumuh Pada Penentuan Lokasi Penerima Program Kotaku (Studi Kasus Kecamatan Pamekasan Kabupaten Pamekasan). *Jurnal Pengembangan Kota*, 5(2), 131. <https://doi.org/10.14710/jpk.5.2.131-139>

- Ayu Tasbiati, O., Delviona Bino Putri, A., Agung Indira Maharani, A., Made Trisna Semara, I., Luh Putu Intan Nirmalasari, N., & Agus Sutiarso, M. (2024). Model Pengembangan Paket Wisata Budaya Melalui Konsep Village Tour Di Desa Wisata Kamasan. *Jurnal Ilmiah Hospitality*, 13(1). <https://doi.org/10.47492/jih.v13i1.3377>
- Bahrudin, W. (2022). Faktor-Faktor yang Mempengaruhi Migrasi Suku Jawa di Kota Parepare. *Economics and Digital Business Review*, 3(2). <https://doi.org/10.37531/ecotal.v3i2.206>
- Diyanah, I. ., & Bioresita, F. . (2023). Analisa Kawasan Permukiman Kumuh di Kecamatan Kenjeran Surabaya Menggunakan Metode NDBI dan OBIA serta Data Citra Sentinel-2 Tahun 2022. *GEOID*, 19(1), 180–191. Retrieved from <https://journal.its.ac.id/index.php/geoid/article/view/1802>
- Fadilla, S. (2018). Kajian Kondisi Fisik, Kondisi Sosial Dan Kondisi Ekonomi Di Permukiman Kumuh Kampung 1001 Malam, Dupak, Krembangan, Kota Surabaya. *Urban and Regional Planning Program, Faculty of Engineering, Universitas Sebelas Maret*.
- Yesiana, R., Handayani, W., & Hayati, R. N. (2015). Keterkaitan Migrasi Penduduk dan Perekonomian di Jawa Tengah. *Jurnal Litbang Provinsi Jawa Tengah*, 13(1), 93-107. <https://doi.org/10.36762/jurnaljateng.v13i1.389>
- Hanifah, W., & Widyastuti, D. (2015). Penilaian Lingkungan Fisik Permukiman Kumuh di Kawasan Pesisir Kota Semarang. *Jurnal Bumi Indonesia*, 1–10.
- Irawan, A., B. J., W. (2023). Analisis Strategi Penanganan Permukiman Kumuh di Kecamatan Tugumulyo Kabupaten Musi Rawas. *Journal of Extension and Development*, 5(2). <https://doi.org/10.23960/jsp.Vol5.No2.2023.217>
- Khotimah, C., Ellsadayna, N., Putri, D. I., & Fitroh, S. F. (2014). Profil Lingkungan Kumuh Terhadap Perilaku Penghuni dalam Teori Ekologi-Bronfenbrenner (Studi Kasus di Pemukiman Kumuh Pacar Keling Surabaya). <https://doi.org/https://doi.org/10.21107/personifikasi.v5i2.6577>
- Pinto, Z. (2016). Kajian Perilaku Masyarakat Pesisir yang Mengakibatkan Kerusakan Lingkungan (Studi Kasus di Pantai Kuwaru, Desa Poncosari, Kecamatan Srandakan, Kabupaten Bantul, Provinsi DIY). *Jurnal Wilayah Dan Lingkungan*, 3(3), 163. <https://doi.org/10.14710/jwl.3.3.163-174>
- Rahman, B., & Putro, S. (2022). Kualitas Lingkungan Permukiman di Kelurahan Miroto, Kecamatan Semarang Tengah Kota Semarang. In *Geo Image* (Vol. 11, Issue 1). <https://doi.org/10.15294/geoimage.v11i1.56394>
- Refi, M., Razy, O. A., & Mahzuni, D. (2021). Sosial Ekonomi Masyarakat Madura Abad 19-20: Sebuah Kajian Ekologi Sejarah. In *Jurnal Sejarah*. (Vol. 1, Issue 2). <https://doi.org/10.22437/js.v1i2.16241>

- 
- Sasongko, Y., & Wahyuni, E. (2013). Diaspora Madura: Analisis Modal Sosial Dalam Usaha Sektor Informal oleh Migran Madura di Kecamatan Tanah Sareal, Kota Bogor, Jawa Barat. *Jurnal Sosiologi Pedesaan*, 1(1), 2302–7517. <https://doi.org/10.22500/sodality.v1i1.9390>
- Suud, B., & Navitas, P. (2015). Faktor-faktor Penyebab Kekumuhan Permukiman di Kelurahan Tanah Kalikedinding, Kecamatan Kenjeran, Surabaya. *Jurnal Teknik ITS*, 4(1).
- Utaminingsih A, S. I. Wayan. (2022). Pengaruh Pendapatan dan Jumlah Anggota Keluarga Terhadap Kesejahteraan Keluarga di Kelurahan Karangasem. *Ekuitas: Jurnal Pendidikan Ekonomi*, 10(2). <https://doi.org/10.23887/ekuitas.v10i2.35304>
- Zohal, E. (2022). Normalisasi Kawasan Kumuh Eks Lokalisasi Putat Jaya, Kecamatan Sawahan, Kota Surabaya. In *Jurnal Kajian Ruang* (Vol. 2). <http://dx.doi.org/10.30659/jkr.v2i1.20602>