



God's Protection in the Post-Pandemic Phenomenon of Extreme Poverty in Indonesia

Dr. Suryaningsih, S.S., M.Pd.K.¹, Louis Cynta², Merlin Chintia Katup³

^{1,2,3}Sekolah Tinggi Teologi Excelsius Surabaya

E-mail: doktorsuryaningsih@yahoo.com¹; louis.cynta@gmail.com²;
merlinchintiakatupu12@gmail.com³

Abstract:

The Covid 19 pandemic, which has lasted for about three years, has had a significant impact on all aspects of life throughout the world, especially in Indonesia. Every day humans can move quickly and without restrictions, but during the Covid 19 pandemic human movement was limited and restricted by several rules that have been set, including the number of gatherings even in the early days of the Covid 19 pandemic, staying at home or working from home, studying Working from home is mandatory for all levels of society and groups, both in schools, campuses and offices, so that the spread of the Covid 19 virus does not become widespread. This certainly has a significant impact on the speed of the economy, finances and of course the welfare of society. Since March 2022, the poverty rate in Indonesia has increased by 9.54%, and the government is trying to create many programs to eradicate it. This research answers the question: what is meant by poverty? What are the impacts of living in poverty? What is the solution to God's protection in the post-pandemic extreme poverty phenomenon in Indonesia? The outcomes of using the literature investigate method are listed below: (1) Poverty as a disadvantage to citizens measured in terms of a certain standard of living, which refers to relative poverty designs that carry out similar analyzes in many poor countries. (2) The consequences of living in poverty are worsening health, declining health, and lack of security. (3) Overcoming poverty by enlivening God's protection, namely God's duty to prevent many poor people from becoming protectors of lifestyles, families and church congregations like Christ.

Keywords: *God's Protection; Poverty; Lifestyle; Family; Church.*

Abstrak:

Pandemi Covid 19 yang berlangsung sekitar tiga tahunan memberi dampak yang berarti bagi segala aspek kehidupan di seluruh dunia, terutama di Indonesia. Yang setiap harinya manusia bisa bergerak cepat dan tak dibatasi, namun selama pandemi Covid 19 pergerakan manusiapun terbatas dan terbatas oleh beberapa aturan yang sudah ditetapkan, diantaranya jumlah berkumpul bahkan di awal-awal terjadinya pandemi Covid 19, tinggal di rumah atau bekerja dari rumah, belajar dari rumah diwajibkan bagi semua lapisan masyarakat dan golongan baik di sekolah, kampus, kantor-kantor agar penyebaran virus Covid 19 tidak merajarela. Hal ini tentunya memberi dampak yang berarti bagi lajunya perekonomian, keuangan dan tentunya kesejahteraan masyarakat. Sejak Maret 2022, angka kemiskinan di Indonesia meningkat sebesar 9,54%, dan pemerintah berupaya membuat banyak program untuk memberantasnya. Penelitian ini menjawab pertanyaan: apa yang dimaksud dengan

kemiskinan? Apa dampak hidup dalam kemiskinan? Bagaimana solusi perlindungan Tuhan dalam fenomena kemiskinan ekstrem pascapandemi di Indonesia? Hasil penggunaan metode studi literatur adalah sebagai berikut: (1) Kemiskinan sebagai kerugian bagi warga negara yang diukur dalam standar hidup tertentu, yang mengacu pada desain kemiskinan relatif yang melakukan analisis serupa di banyak negara miskin. (2) Akibat hidup dalam kemiskinan adalah memburuknya kesehatan, menurunnya kesehatan, dan kurang terjaminnya keamanan. (3) Mengatasi kemiskinan dengan menghidupkan perlindungan Tuhan, yaitu tugas Tuhan untuk mencegah banyak orang miskin sebagai pelindung gaya hidup, keluarga, dan jemaat gereja seperti Kristus.

Kata-kata kunci: Perlindungan Tuhan; Kemiskinan; Gaya Hidup; Keluarga; Jemaat.

INTRODUCTION

The word “protection” in the Bible appears 52 in 50 verses (PL 50; PB 2). KBBI defines, protection refers to: placing (hiding, asking for help) to God.¹ How to: (1) Live for the name of God, (2) To Strengthen God’s Plan for Believers, (3) The Climax of Eternal Salvation in Christ.² Because, man was created by God with the ability to think and do everything based on what he wants. Man is the pinnacle of all creation arrangements.³

Lindstrom said that God is obliged to protect humans, because “I am God and not human.”⁴ Thus God’s protection is absolute and cannot be bargained by humans even though humans reject it because they are unable to read the mind of God as the creator. Meanwhile in Indonesia, there are 25.95 million Indonesians who are classified as poor.⁵ The September 2022 poverty rate was recorded at 9.57% or as many as 26.36 million people are below the poverty line. The poverty rate increased from March 2022 (9.54%) but lower than the poverty rate in September 2021 (9.71%).⁶

The Central Statistics Agency (BPS) reported that the poverty line value (GK) in September 2022 increased by 5.95% compared to March 2022, from Rp 505,469 to Rp 535,547 per capita per month. Meanwhile, when compared to September 2021, there was an

¹ W. J. S. Poerwadarminta, *Kamus Umum Bahasa Indonesia Edisi Ketiga* (Jakarta: Balai Pustaka, 2005).

² Simon Mangatur Tampubolon, “In God’s Protection,” Binus, 2020, <https://binus.ac.id/character-building/2020/04/in-protection-allah>.

³ Berkhof Louis, *Systematic Theology of Human Doctrine* (Surabaya: Momentum, 1995), 8.

⁴ Fredrik Lindstrom, “I Am God and Not Human (Hos 11,9): Can Divine Compassion Overcome Our Anthropomorphisms?,” *Scandinavian Journal of the Old Testament* 29, no. 1 (2015): 135–151, <https://www.tandfonline.com/toc/sold20/29/1?nav=toCList>.

⁵ E.D. Pratiwi, K. Ashar, and W. Syafitri, “The Impact of Poverty on Patterns of Intersectoral Labor Mobility in Indonesia,” *Indonesian Population Journal* 15, no. 1 (2020): 1–18, <https://ejurnal.kependudukan.lipi.go.id/index.php/jki/issue/view/39>.

⁶ Public Information Kemenkeu, “The Role of the APBN in Sustaining the Increase in the Poverty Rate,” Ministry of Finance of the Republic of Indonesia, accessed March 2, 2023, <https://www.kemenkeu.go.id/public-information/publication/main-news/APBN-Successful>.

increase of 10.16%.⁷ Spatially, the poverty rate as of September 2022 continued to increase both in urban and rural areas. The poverty rate in urban areas rose to 7.53% (March 2022: 7.5%). The percentage of poor people in rural areas also increased to 12.36% (March 2022: 12.29%). This is understandable because during the past pandemic, various infectious diseases emerged that spread across countries and affected many people around the world simultaneously or continuously. A pandemic is a situation in which a disease spreads internationally, is unpredictable, and becomes difficult to control.⁸

The phenomenon of poverty is a complex problem, where poverty is rooted in various sectors including sectors related to human development such as education and health. As a result, poverty is a multidimensional phenomenon. This indicates that a variety of elements, including social, economic, cultural, environmental, political, and policy factors, have an impact on poverty. There are numerous ways to view the causes of poverty.⁹

This kind of mindset makes people even more afraid, and don't dare to go out. As a result, believers cannot go to church and this makes their faith not grow. So do not be surprised if their fear is getting bigger.

Whitehad says that fear is something rather complex, in which there is an emotional feeling and a number of physical feelings. This condition disturbs the faith and the human body, so that they cannot see God's protection over their lives. Whereas God's protection is never separated from His people.¹⁰

Writing this article aims to answer the question: What is the meaning of poverty? What are the impacts of living in poverty? What is the solution for God's Protection in the Post-Pandemic Phenomenon of Extreme Poverty in Indonesia?

RESEARCH METHODS

The research methods for literature review or literature study contain theories that are relevant to the problems in the research taken by the researcher. Literature review or literature study is an activity carried out by researchers. A literature review, additionally referred to as a literature study, is a necessary task for research, particularly academic

⁷ News, "BPS: The 2022 Poverty Line Is the Highest in the Last 9 Years," CNBC Indonesia, accessed March 2, 2023, <https://www.cnbcindonesia.com/news/20230117155630-4-406179/bps-2022-highest-pover>.

⁸ Brin PP-Iptek, "The Differences in Endemic, Epidemic, and Pandemic," Science and Technology Demonstration Center (PP-IPTEK) National Research and Innovation Agency, 2022, <https://ppiptek.brin.go.id/post/read/differences-endemic-epidemic-and-pandemic>.

⁹ Fredrik Lindstrom, "I Am God and Not Human (Hos 11,9): Can Divine Compassion Overcome Our Anthropomorphisms?"

¹⁰ Tony Whitehad, *Fears and Phobias* (London: Sheldon Press, 1980), 102.

research where the primary goal is to develop theoretical and practical aspects.¹¹ This research is entirely based on literature review or literature study. Therefore, the nature of the research is library research. The data collected and analyzed all come from literature and other relevant documentation materials and are still being studied. The data collected in this study are two types of data, namely primary data and secondary data.¹²

The data collection technique used by the author in this research is literature study, namely by searching for data related to the discussion in the title of this research. Relevant data is collected in various ways, namely by library study, literature study, internet search.¹³

Data Analysis Techniques The research is carried out using qualitative analysis techniques in a deductive manner, meaning that from general things or theories to draw specific conclusions. And in an inductive way that relates to specific and concrete facts of events and then draws conclusions from specific to general.¹⁴

This research uses library research, by seeking answers to questions about the meaning of poverty, the impact of living in poverty, and how the solution is God's Protection in the Post-Pandemic Phenomenon of Extreme Poverty in Indonesia. Data collected from dictionaries, expert opinions, and problems that occur in the field. The data obtained is analyzed and draws conclusions.¹⁵

DISCUSSION

The Meaning of Poverty

The word "poverty" comes from the word "poor" meaning worthless; underprivileged (very low income): the situation of the population or part of the population that can only provide food, clothing, and housing that is very necessary to maintain a minimum level of life.¹⁶ Poverty means that people do not master sufficient physical means to meet their needs basic needs, to achieve a minimum level of life that can still be assessed humanely.¹⁷ This is called absolute poverty, meaning that primary basic needs such as food, clothing, health (clean water, sanitation), basic education are not met.¹⁸

¹¹ Amir Hamzah, *Metode Penelitian Kepustakaan* (Malang: Literasi Nusantara, 2019).

¹² Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2004).

¹³ Mestika Zed.

¹⁴ Mestika Zed.

¹⁵ Fredrik Lindstrom, "I Am God and Not Human (Hos 11,9): Can Divine Compassion Overcome Our Anthropomorphisms?"

¹⁶ Fredrik Lindstrom.

¹⁷ Fredrik Lindstrom.

¹⁸ Fredrik Lindstrom.

Thus, poverty makes human life experience many difficulties. Poverty as a society's inability as measured by a particular level of living, It describes the idea of relative poverty, which performs comparative among rich and poor countries. Losing the ability to access funding for basic needs such as food, clothing, housing, healthcare, and education is poverty as well as living in poverty.¹⁹ Reasons for poverty: cultural poverty, natural poverty, and structural poverty.²⁰

Impact of Living in Poverty

The government rejects poverty. The 5th precept of the 1945 Constitution affirms "Social justice for all Indonesian people." The state has an obligation to maintain justice and social welfare of its people. Article 34 paragraph 1 of the 1945 Constitution, namely: "The state takes care of the poor and abandoned children."

In the Law of the Republic of Indonesia Number 13 of 2011 concerning Handling of the Poor Article 3, the poor have the right to: (1) Obtain enough housing, food, and clothing. (2) Obtaining health services, (3) Obtaining education that can enhance one's dignity, (4) Obtaining social protection in empowering, developing, and building oneself and one's family according to with one's cultural background obtaining social services that will assist them develop and empower themselves as well as their families through social security, social empowerment, and social rehabilitation; (5) obtaining an achievable standard of living; (6) obtaining a healthy living environment; (7) improving sustainable welfare circumstances, and (8) Obtaining employment and business opportunities.²¹

Law of the Republic of Indonesia Number 23 of 2002 concerning Child Protection states that article 3: "Child protection aims to guarantee the fulfillment of children's rights so that they can live, grow, develop and participate optimally in accordance with human dignity and status, and receive protection from violence and discrimination, for the sake of realizing quality, noble, and prosperous Indonesian children." So it is clear, that the Government is responsible for eradicating poverty that occurs in the country. Poverty is difficult to eradicate, but the government is working continuously to do so through a variety of labor programs that have been, are being, and will be implemented in the future. Since the pandemic, the poverty rate has increased.

¹⁹ Fredrik Lindstrom.

²⁰ Fredrik Lindstrom.

²¹ Fredrik Lindstrom.

Impact on Health

Poor life results in human health. The Basic Health Research results show that children's eating habits has risen. The prevalence of stunting among toddlers decreased from 37.21% in 2013 to 30.79% in 2018. In a similar way with regard to the 33.60 percent figure on toddler stunting prevalence in 2016. Furthermore, a drop in underweight children under five (19.6% in 2013 to 17.68% in 2016) is symptomatic of better nutrition in 2018. Children that are underweight or wasteful have decreased from 12.12% in 2013 to 10.19% in 2018. Related to obesity (obesity) in children under five also experienced improvement, namely decreasing from 11.90% in 2013 to 8.04% in 2018.²²

Impact of poverty: (1) Children who grow up in poverty suffer from more persistent, frequent, and severe health problems than children who grow up in better financial circumstances. (2) Many babies Low birth weight is associated to many preventable mental and physical defects for kids born into poverty. (3) Children from families with few resources are more likely to miss school due to illness. (4) The level of stress in the family has also been shown to correlate with economic circumstances. (5) In addition to financial uncertainty, these families are more likely to be exposed to a series of negative events and "bad luck," including illness, depression, eviction, job loss, criminal victimization, and family death. (6) Homelessness or extreme poverty, carries a very strong risk for families, especially children. (7) Homeless women experience higher rates of low birth weight babies, miscarriages, and stillbirths, possibly due to not having access to adequate prenatal care for their babies. (8) Many industries (textiles, automobiles, steel) that previously offered jobs to the black working class have closed, while newer industries have moved to the suburbs.²³

Deteriorating health due to poverty results in low quality of life for the people, quality of food, quality of health services, children's vitamins, and quality of learning services.

Impact on the Economy

Poverty has an impact on the economy: factory production is of low quality, wages for employees are low, and buyers are limited. The living conditions of employees have not been raised by companies.²⁴ Companies don't actually need professionals that require degrees for their work. In fact, if you look at employment, many companies need people

²² Ministry of Health Improves Community Nutrition Status, "I Am God and Not Human (Hos 11,9): Can Divine Compassion Overcome Our Anthropomorphisms?," Ministry of Health of the Republic of Indonesia, 2019, <https://www.kemkes.go.id/article/view/19081600004/kemenkes-upgrade-status-gizi-society.html>.

²³ Fredrik Lindstrom, "I Am God and Not Human (Hos 11,9): Can Divine Compassion Overcome Our Anthropomorphisms?"

²⁴ Fredrik Lindstrom.

with creative and innovative degrees to improve the quality of their production. Thus, that poverty affects economic growth because economic performance is less weighty.

So, poverty has a negative effect on economic growth because if a country's poverty rate is high enough, people's purchasing power will be less. As a result, companies or producers cannot sell many domestic goods and services. So the higher the poverty rate of a country or region, the lower the country's or region's economic growth rate will be.

High unemployment rates and underdevelopment are frequent indicators of poverty. Poor people are generally weak in terms of their ability to do business and have limited access to economic activities so that they will be left far behind from other people who have higher potential.²⁵

Another factor that also has an influence is the high unemployment rate. The reason is that in many developing countries there is an excess of labor, but on the contrary they face the problem of a lack of capital and the area of land that has not been used is very limited. Unemployment is someone who has been classified in the labor force who is actively looking for work at a certain wage level, but cannot get the job he wants. Unemployment is also a macroeconomic problem that is most serious and directly affects folks. Most people experienced loss of employment means experiencing reduced living standards and psychological stress. Therefore, it is not unexpected that politicians frequently claim that the measures they propose would help create jobs and that unemployment is an issue that is frequently debated in political debates.²⁶

Poverty's Effect on Security

The effects of poverty on security include: inciting criminal activity; depressing people; provoking conflict; increasing unemployment; limiting or preventing access to education; raising mortality; neglecting children; and cultivating a negative outlook.²⁷ According to UNDP, various factors endanger security, including: (1) The primary threat to economic stability is poverty. (2) food security or what is known as food security, the main threat of which is hunger. (3) health insurance whose main threat is disease and other health problems. (4) environmental security, whose main threat is pollution and other environmental problems. (5) personal security whose main threat is physical and non-physical violence. (6) public security whose main threat is cultural integrity. (7) political

²⁵ Fredrik Lindstrom.

²⁶ Fredrik Lindstrom.

²⁷ Fredrik Lindstrom.

security, whose main threat is political repression. The concept of human security in the context of globalization must be seen from the research subject.²⁸

Poverty will result in the emergence of criminal acts. According to Soetomo, crime encompasses all types of community-wide, as well as young people's, minor's, and youth's, economic, political, sociological, and cultural behavior that is thought to be highly harmful to society, violate moral standards, and endanger the safety of its members (both those that have been covered by the law and those that have not been included in the criminal law).²⁹

The Post-Pandemic Phenomenon of Extreme Poverty in Indonesia: God's Protection Solution

Mahatma Gandhi once said: "Poverty is the worst form of violence." Mother Teresa: "Poverty in the West is a different kind of poverty, not only the poverty of loneliness, but also the poverty of spirituality. When a poor person dies of hunger, it is not because God is not looking after him. It happened because neither you nor I wanted to give that person what he needed." So poverty must be eradicated. Deuteronomy 15:4 says: "God does not want or intend that anyone live in poverty, even God protects the poor."

God's Protection

Christian beliefs and faith at this time are very tested. "Is your life hope placed on Jesus 100% or not?" "Will peace be lost when you can't work?" "Will you still worship even though no one is watching?" All of these questions can be used as a benchmark for God's intervention in life. The sign of a person in God's protection is a sense of calm in his life. When a person is calm there is nothing to worry about.

In God's providence there are three aspects of God's protection: (1) the aspect of preservation. God protects the world he created through His power. (2) supply God not only protects the earth He created, but also provides for the needs of His creation. Jesus clearly and unequivocally stated that God provides protection and care for the birds in the sky and the lilies of the field (Matthew 6:26-30; 10:29). His protection not only provides for his physical needs, namely food, shelter and clothing, but also his spiritual needs to keep in touch with God (John 3:16-17). The Bible says that God shows love, grace, and special concern for His people very clearly. Everyone is valued and respected because God created man with free will (Ps. 91:1-16).³⁰

²⁸ Fredrik Lindstrom.

²⁹ Soetomo, *Social Problems and Efforts to Solve Them* (Yogyakarta: Pustaka Pelajar, 2018).

³⁰ Yonatan Christ Santo, Joseph, and Alex Arifianto, "Theological Study 1 Peter 5:7 Concerning God's Protection of Believers in the Midst of the Covid-19 Pandemic," *Journal of Pentecostal Theology* 4, no. 1 (2021): 1–9, <https://brill.com/view/journals/pent/pent-overview.xml>.

Whatever happens on earth cannot be separated from God's intervention. And all that God does is good. As a believer, it is appropriate to follow His plan, whatever it is. Because Jeremiah 29:11 says, "For I know the plans I have for you, says the Lord, plans for peace and not for disaster, to give you a hopeful future."

Some residents wondered why suffering happened to those who had never hurt others, and why God could not help immediately. This can happen because people do not obey God's will, as stated in the role of the Government in setting health protocols. Even though God's protection is never separated from His people, still obey orders from the government that regulates so that mutual comfort is created. God's protection is real for His people through the personal experience of the author of many blessings received, which come unexpectedly. God's lilies that give beauty, God's birds in the air, especially His people who He loves so much, of course He will not leave them stranded without protection. As long as hope is firmly attached to God, help after help, answer to prayer after answer to prayer, way out after way out, God will provide.

God's Protection Against Christ-Like Living Patterns

The inability to meet the demands for one's basic needs, which include the need for food, clothing, shelter, education, and health, is known as poverty. Lack of assets to meet fundamental needs or barriers to employment and education can lead to poverty. Poverty is a global problem.³¹ The inability of humans to let go of poverty means that they need God's help to protect their lives.

God's protection continues to work in a person living in a Christ-like lifestyle: (1) living in eternal matters. "Blessed are they who do His commandments, that they may have right to the tree of life and may enter through the gates into the city" (Rev. 22:14). Seek first the kingdom of God and its righteousness, and all these things will be added to you (Matthew 6:33-34). Thus, a person must understand in faith that he must have a way of life that has a closer relationship with God, the Creator.³² (2) learn to respect God who protects humans in everyday human life, by: having a healthy lifestyle: healthy activities, self-care, eating and nutritious food.³³

³¹ Solikatur et al, "Poverty in Development," *Journal of Sociological Analysis* 3, no. 1 (2014): 70–90, <https://journal.feb.unmul.ac.id/index.php/INOVASI/article/viewFile/11748/2283>.

³² GP Harianto, "Theological Functions for Human Life in the Perspective of Asian Theologies in the Era of Society 5.0," *Millah: Journal of Religious Studies* 21, no. 3 (2022): 973–1002, <https://doi.org/https://doi.org/10.20885/millah.vol21.iss3.art13>.

³³ GP Harianto et al., "Honor Dei as a Learning of the Need to Appreciate God's Servants in the Church," *Pharos Journal of Theology* 104, no. 1 (2023): 1–14, <https://doi.org/10.46222/pharosjot.10426>.

God's Protection of the Family

How to get rid of poverty through living a healthy life in a family, both spiritually and physically healthy. A healthy family is one that takes care of its members; one that practices the love of Christ, works hard, and never ceases to exalt God in whatever it does.³⁴ According to what Jesus taught, the apostle Paul said that healthy families produce healthy teachings.³⁵

The purpose of the Christian family, which God created, is to declare God's glory.³⁶ Include: (1) it calls for a wife's submit to her husband as the family's head, rooted on a belief in God's surrender. (2) the husband must love his wife, like God's love for His people. (3) a child must obey and respect his parents.³⁷

God's Protection of the Church Congregation

Ways to eradicate poverty through living in harmony in society. Healthy society: building harmony, strengthening faith in the family environment, displaying love as the fruit of the Holy Spirit, and understanding the differences that are characteristic of a pluralistic society.³⁸

A healthy community is a congregation that is willing to live by following Jesus and is in a church community. A healthy congregation is not just free from illness and suffering, but has a harmonious spiritual, family and community life.³⁹ With a healthy congregation, God will protect them so that they will be free from poverty.

CONCLUSION

Poverty as a citizen's disability as measured in a specific standard of living, pointing to the relative poverty's pattern that carry out analogous analysis in many or poor countries. Deficiency is a situation of losing sources of impingement for lower desires in the form of food, clothing, housing, learning as well as health and living in poverty.

³⁴ Ruth F. Selan, *Friend of the Shepherd* (Bandung: Kalam Hidup, 1995), 18–22.

³⁵ Daniel C. Arichea and Howard A. Hatton, *Paul's Letter to Timothy and Titus* (Jakarta: LAI – YKBBI, 2004), 178.

³⁶ Y.H.P. Wind, T.A. Yeniretnowati, and Y.A. Arifianto, "The Role of the Christian Family to Survive and Grow in the Face of Challenges in the Era of Disruption and Covid-19 Pandemic," *Rahmat Theological Journal* 6, no. 2 (2020): 128–141, <https://doi.org/https://doi.org/10.54170/harati.v1i1.30>.

³⁷ Metha Cendanawangi Kafiar et al., "Healthy Family Relationships According to Colossians 3:18-21 and Their Implementation for Today's Christian Families," *Aletheia: Journal of Theology and Christian Education* 1, no. 2 (2020): 1–14, <https://doi.org/https://doi.org/10.55851/aletheia.v1i2.19>.

³⁸ Ruat Diana et al., "Principles of Christian Life in a Pluralistic Society," *Veritas Lux Mea* 1, no. 2 (2019): 90–99, <https://doi.org/https://doi.org/10.59177/veritas.v1i2.50>.

³⁹ Siswanto, *The Bible and Mental Health*; *Hacking Yourself, Embracing Others, Sharing Life Anthology of Appreciation for Pdt. Aristarchus Sukarto* (Jakarta: PT. BPK Gunung Mulia, 2020).

The consequence of living in poverty is facing a life that suffers from: (1) Deteriorating health due to deprivation has a low impact on: quality of life of citizens, quality of food, quality of health services, children's vitamins, and quality of educational services. (2) The shortage has consequences for the economy: the creation of inferior quality factories, the income for employees is small, consumers are limited, and the industry has not been able to improve the standard of living of its employees. Job professions that rely on titles are not really needed by companies. (3) Effects of Deficiency for Security: results in criminal acts, mental stress, creates clashes, increases unemployment, lacks or difficulty getting access to learning, increases mortality rates, causes malnutrition to poor vitamins, neglected children, and the occurrence of a pessimistic mindset.

The solution to God's Protection in the phenomenon of extreme human poverty in Post-Pandemic Indonesia is God's task of preventing many poor people, protecting Christ-like Lifestyles, Families, and Church Congregations.

RESEARCH CONTRIBUTIONS

The solution to God's protection in the phenomenon of extreme human poverty in Post-Pandemic Indonesia is God's duty to prevent many people from becoming poor, to protect their Christ-like Lifestyle, Family and Church Congregation. Doctor Suryaningsih added that as an embodiment of God's goodness in preventing poor people, it is necessary to implement the program, "I care, I pray and I act for the glory of God's name." As God teaches love. So love needs to be implemented in everyday life. Selfless. As it is written, Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself." (Matthew 22:37-39).

RECOMMENDATIONS FOR FURTHER RESEARCH

Due to research limitations there are areas that have not been researched. So researchers will carry out further research, including how the indicators of success in teaching love and care are implemented well in everyday life. It's not just the slogans that are jangling but the facts around it are very far from expectations. Instead of caring, they only care too much about themselves.

THANK-YOU NOTE

Praise God, thank God for His goodness and help, I prevailed in finishing this scientific paper. I am conscious that it would be extremely difficult for me to successfully complete this scientific report without assistance and direction from multiple places. Therefore, I give thanks to:

1. Mr. Assoc. Prof. Dr. Harianto GP, D.Th., D.Ed. as Chair of STT Excelsius Surabaya who has provided guidance, direction, support and input to the author
2. Special to my beloved mother who always prays for me and is the biggest motivation for the writer
3. My friend Darwis Laana who has helped the author in organizing his writing
4. Special thanks to all colleagues at STT Excelsius Surabaya who have provided encouragement
5. All students who have helped in writing this scientific work.

Last but not least, for myself. Thank you for your efforts so far. The author realizes that there are still shortcomings in writing this scientific paper, so constructive criticism and suggestions are expected to improve this scientific paper.

REFERENCES

- Amir Hamzah. *Metode Penelitian Kepustakaan*. Malang: Literasi Nusantara, 2019.
- Berkhof Louis. *Systematic Theology of Human Doctrine*. Surabaya: Momentum, 1995.
- Brin PP-Iptek. "The Differences in Endemic, Epidemic, and Pandemic." Science and Technology Demonstration Center (PP-IPTEK) National Research and Innovation Agency, 2022. <https://ppiptek.brin.go.id/post/read/differences-endemic-epidemic-and-pandemic>.
- Daniel C. Arichea, and Howard A. Hatton. *Paul's Letter to Timothy and Titus*. Jakarta: LAI – YKBBI, 2004.
- E.D. Pratiwi, K. Ashar, and W. Syafitri. "The Impact of Poverty on Patterns of Intersectoral Labor Mobility in Indonesia." *Indonesian Population Journal* 15, no. 1 (2020): 1–18. <https://ejurnal.kependudukan.lipi.go.id/index.php/jki/issue/view/39>.
- Fredrik Lindstrom. "I Am God and Not Human (Hos 11,9): Can Divine Compassion Overcome Our Anthropomorphisms?" *Scandinavian Journal of the Old Testament* 29, no. 1 (2015): 135–51. <https://www.tandfonline.com/toc/sold20/29/1?nav=toCList>.
- GP Harianto. "Theological Functions for Human Life in the Perspective of Asian Theologies in the Era of Society 5.0." *Millah: Journal of Religious Studies* 21, no. 3 (2022): 973–1002. <https://doi.org/https://doi.org/10.20885/millah.vol21.iss3.art13>.
- GP Harianto, Benjamin Metekohy, Novita Sahertian, and Davidming Ming. "Honor Dei as a Learning of the Need to Appreciate God's Servants in the Church." *Pharos Journal*

- of Theology* 104, no. 1 (2023): 1–14. <https://doi.org/10.46222/pharosjot.10426>.
- Mestika Zed. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia, 2004.
- Metha Cendanawangi Kafiar, Maria Tiurma, Resa Resa, and Arif Wicaksono. “Healthy Family Relationships According to Colossians 3:18-21 and Their Implementation for Today’s Christian Families.” *Aletheia: Journal of Theology and Christian Education* 1, no. 2 (2020): 1–14. <https://doi.org/https://doi.org/10.55851/aletheia.v1i2.19>.
- Ministry of Health Improves Community Nutrition Status. “I Am God and Not Human (Hos 11,9): Can Divine Compassion Overcome Our Anthropomorphisms?” Ministry of Health of the Republic of Indonesia, 2019. <https://www.kemkes.go.id/article/view/19081600004/kemenkes-upgrade-status-gizi-society.html>.
- News. “BPS: The 2022 Poverty Line Is the Highest in the Last 9 Years.” CNBC Indonesia. Accessed March 2, 2023. <https://www.cnbcindonesia.com/news/20230117155630-4-406179/bps-2022-highest-pover>.
- Public Information Kemenkeu. “The Role of the APBN in Sustaining the Increase in the Poverty Rate.” Ministry of Finance of the Republic of Indonesia. Accessed March 2, 2023. <https://www.kemenkeu.go.id/public-information/publication/main-news/APBN-Successful>.
- Ruat Diana, Katarina, Yesi Tamara, and Kiki Priskila. “Principles of Christian Life in a Pluralistic Society.” *Veritas Lux Mea* 1, no. 2 (2019): 90–99. <https://doi.org/https://doi.org/10.59177/veritas.v1i2.50>.
- Ruth F. Selan. *Friend of the Shepherd*. Bandung: Kalam Hidup, 1995.
- Simon Mangatur Tampubolon. “In God’s Protection.” Binus, 2020. <https://binus.ac.id/character-building/2020/04/in-protection-allah>.
- Siswanto. *The Bible and Mental Health”; Hacking Yourself, Embracing Others, Sharing Life Anthology of Appreciation for Pdt. Aristarchus Sukarto*. Jakarta: PT. BPK Gunung Mulia, 2020.
- Soetomo. *Social Problems and Efforts to Solve Them*. Yogyakarta: Pustaka Pelajar, 2018.
- Solikatun et al. “Poverty in Development.” *Journal of Sociological Analysis* 3, no. 1 (2014): 70–90. <https://journal.feb.unmul.ac.id/index.php/INOVASI/article/viewFile/11748/2283>.
- Tony Whitehad. *Fears and Phobias*. London: Sheldon Press, 1980.
- W. J. S. Poerwadarminta. *Kamus Umum Bahasa Indonesia Edisi Ketiga*. Jakarta: Balai Pustaka, 2005.
- Y.H.P. Wind, T.A. Yeniretnowati, and Y.A. Arifianto. “The Role of the Christian Family to Survive and Grow in the Face of Challenges in the Era of Disruption and Covid-19 Pandemic.” *Rahmat Theological Journal* 6, no. 2 (2020): 128–141. <https://doi.org/https://doi.org/10.54170/harati.v1i1.30>.
- Yonatan Christ Santo, Joseph, and Alex Arifianto. “Theological Study 1 Peter 5:7 Concerning God’s Protection of Believers in the Midst of the Covid-19 Pandemic.” *Journal of Pentecostal Theology* 4, no. 1 (2021): 1–9. <https://brill.com/view/journals/pent/pent-overview.xml>.