

# **THE RELEVANCE OF MALTHUS' THEORY IN PERCEPTION *THE MORE CHILDREN WE HAVE, THE MORE PROSPEROUS WE ARE.***

**(Study in Sosrodipuran Village, Special Region of Yogyakarta)**

Nur Afni Khafsoh<sup>1</sup>), Hendri Krisdiyanto<sup>2</sup>), Setiya Eka Puspitasari<sup>3</sup>), Noor Ahmad Afrizal Pertawi<sup>4</sup>), Indy Nur Sia<sup>5</sup>)

UIN Sunan Kalijaga Yogyakarta  
e-mail : nur.khafsoh@uin-suka.ac.id  
Abstract

*Thomas Robert Malthus argues that as the population grows, the energy and food sources will decrease, so it is necessary to limit the rate of population. However, in society, the perception of 'the more children we have, the more prosperous we are' still exists. This study wants to see the relevance of Malthus' theory in the perception of 'the more children we have, the more prosperous we are' by analyzing families with many children and few children.*

*The research was conducted in Sosromenduran Village, the Special Region of Yogyakarta. Sosrodipuran is an area that is close to the heterogeneity of society with its proximity to urban centers, but this area is located in Yogyakarta with a thick Javanese culture where the notion of 'the more children we have, the more prosperous we are' is still attached. Research techniques are field studies and data collection techniques with in-depth interviews. Informants were determined by purposive method to people who have many children and people who choose not to have many children.*

*The results of this study see that the view of 'the more children we have, the more prosperous we are' is still inherent in society, especially in families with many children. However, for families with few children, they see that having children needs to consider the quality of life such as economic fulfillment, education, health, and affection so they decide not to have many children. It shows the relevance of Malthus' theory which emphasizes the quality of family life rather than the number of family members.*

*Keywords: The more children we have, the more prosperous we are, Malthus's Theory*

## **Introduction**

The phenomenon of population explosion will potentially cause many kinds of problems such as housing problems, environmental pollution, forest damage, and land functions <sup>1</sup>. In Indonesia, population growth tends to increase. Based on the 2020 population survey by the Central Statistics Agency shows that Indonesia's population is 270.20 million people, or an increase of 32.56 million people compared to the 2010 population survey <sup>2</sup>. With the rise in population, the need for energy, food, and jobs is also needed more and more.

He argued that population growth is a result of the development process. However, according to Malthus, population growth cannot occur without increasing welfare. According to Malthus, humans can increase their food ingredients according to arithmetic, while on the other hand, population growth is through geometric progression (Subair, 2015). It means that population growth will increase with increasing living needs, while the natural resources used to meet human needs are limited <sup>3</sup>.

In addition, there is a belief that *the more prosperous we are' is still inherent in society* <sup>4</sup>. It contrasts with Malthus's understanding of the dangers of unrestricted massive population

---

<sup>1</sup> Hidayati et al., "Dampak Dinamika Kependudukan Terhadap Lingkungan."

<sup>2</sup> BPS, "Berita Resmi Statistik Hasil Sensus Penduduk 2020."

<sup>3</sup> (MacRae, 2020)

<sup>4</sup> Denok Maya Dewi, "View of 'Banyak Anak Banyak Rejeki' vs 'Dua Anak Cukup' Via Program KB Di Kota Batam."

growth. This discrepancy between the government's wishes regarding the family planning program is not in line with the public's understanding of having many children. The reason is, in addition to this belief that has been attached. Generally, families want to have many children and not be lonely in old age, as well as an investment in old age <sup>5</sup>.

Therefore, the researchers tried to innovate to overcome the energy and food crisis that Malthus had predicted. Innovations in social science are carried out by providing an understanding of family planning to limit the number of births <sup>6</sup>. It is also a means for the community to understand the reasons behind Malthus' theory which is implemented in the family planning program, and at the same time interpret the term 'many children, many fortunes.'

Thus, this research aims to see the informants' views regarding 'many children are many fortunes' and the relevance of Malthus' theory to the conception that many children are many fortunes. The research location is in Sosrodipuran Village, Sosromenduran District, Yogyakarta. This area is quite heterogeneous, with many immigrants living and a mix of traditional and modern cultures. So this research is quite interesting how the concept of 'many children are many fortunes' from two parties who choose to have many children and vice versa.

## Literature review

Research on the term "many children, lots of sustenance" has been done a lot. It shows that the conception of 'many children, many fortunes' is a concern for thinkers and researchers. As the assumption that having children is an investment in old age, the Chinese understand <sup>7</sup>. This belief is also correlated with the Karo tribe in North Sumatra, although today, there is a shift in line with the times <sup>8</sup>. The understanding of many children who are considered insurance for old age generally occurs in middle-class families and low-income families who expect the fate of their children to improve when they are adults <sup>9</sup>.

However, the meaning of 'many children, many fortunes' has also undergone a societal shift. In the past, people thought that many children would increase income in their family, then that assumption began to recede—Wardani's research on the value of children in farming communities. Wardani argues that in farming communities, children's value changes are no longer affiliated as successors to cultivating rice fields. However, there is a development of expectations for children as they become acquainted with the family planning concept <sup>10</sup>. It is due to the development of more advanced education. The number of children is seen from the existing social structure and individual decisions due to differences in background, experience, and even attitude preferences. The decision to determine the number of children can be explained by how a person internalizes, objectifies, and externalizes his consciousness. It is explained that many social factors influence, and then they are weighed according to the conditions to produce an outcome in the form of an act of deciding on many children or vice

---

<sup>5</sup> Wulandari, "HUBUNGAN FAKTOR SOSIAL BUDAYA DENGAN KEIKUTSERTAAN KB IUD DI PUSKESMAS MERGANGSAN KOTA YOGYAKARTA TAHUN 2013."

<sup>6</sup> Effendi, "KEBIJAKSANAAN KEPENDUDUKAN: TEORI, KONSEP, DAN PENERAPANNYA DI INDONESIA."

<sup>7</sup> Hendri and Qiaoyi, "Analisa Pemahaman Masyarakat Tionghoa Jakarta Terhadap Konsep 'Banyak Anak Banyak Rejeki.'"

<sup>8</sup> Ginting and Karolina, "Perubahan Pola Pikir Enterem Anak Melala Rejeki Menjadi Sada Pe Manuk Gelah Teluak Pada Etnik Karo Di Desa Sukamaju Kecamatan Tigapanah Kabupaten Karo."

<sup>9</sup> (Fathurrahman, 2020)

<sup>10</sup> Wardani, "Nilai Anak Pada Keluarga Petani Lahan Sempit (Analisis Terhadap Regenerasi Petani Di Desa Sumberasri Kecamatan Purwoharjo Kabupaten Banyuwangi.)"

versa <sup>11</sup>. Apart from the above process, a person's decision can also be seen from the rationalization of a person in carrying out his actions, such as Handayani's research which saw the rationality of a person having children was analyzed using rational choice theory. The factors that become the measurement are the number of children already owned, the perspective of the ideal number of children, socioeconomic, location of residence, and level of education <sup>12</sup>.

The literature above more or less explains the concept of 'many children, many fortunes,' which is seen from the perspective of children as an investment in old age, then shifts from conservative to modern understanding to critical awareness in determining the number of children. It is necessary to analyze the concept of 'many children, many fortunes' from a demographic perspective as one of the sides that reveals the shift in many children with lots of sustenance. So this study seeks to explain how the conception of 'many children, many fortunes' from its leading theory, namely the population growth theory of Thomas Robert Malthus, looks at the factors of changing the concept of view.

This research uses a theoretical analysis knife from Thomas Robert Malthus or who is often called Malthusian. Malthus was born on February 13, 1766, in the City of Surrey, England. He is a renowned expert on demography and political economy from England. His view tends to be pessimistic, but his studies critically influence population growth. In addition to population, he also introduces concerns with crises as described in his theory.

According to Malthus, population growth results from the development process <sup>13</sup>. Malthus also assumed that population growth could not just happen without equal welfare <sup>14</sup>. Malthus' theory also questions the carrying capacity and capacity of the environment. In his opinion, he put forward several opinions about population, one of which was that it occurred during the development process. In Malthus' theory, the development will indirectly affect social, economic, education, and health.

Malthus, the emergence of this thought or theory from Malthus originated from his criticism of Condorcet regarding human perfection and also Godwin's assumption which said that the causes of lameness in the world were the institutions of each human being <sup>15</sup>. Malthus himself has an idea that is considered by some to be quite controversial; namely, when he offers a preventive solution or a preventive rule, the idea is an urge for the community to restrain the rate of population growth with restrictions and suspensions <sup>16</sup>. Malthus's thoughts or ideas were ultimately very influential on European thinkers. It can be seen from the recommendations given by Malthus to European figures in dealing with the food crisis that haunted Europe.

On the other hand, the theory of Malthus Many reaps the pros and cons of some experts who find irregularities. Malthus' theory is not competent enough and does not follow the flow of times that have developed or progressed <sup>17</sup>. Some experts criticize Malthus' theory, namely. First, it does not consider the progress of transportation that connects from one area to another,

---

<sup>11</sup> (Imroatul Mufasirin, 2020)

<sup>12</sup> Handayani and Najib, "Keinginan Mmiliki Anak Berdasarkan Teori Pilihan Rasional (Analisis Data SKDI Tahun 2017)."

<sup>13</sup> Subair, "Relevansi Teori Malthus Dalam Diskursus."

<sup>14</sup> (Hasym, 2020)

<sup>15</sup> Subair, "Relevansi Teori Malthus Dalam Diskursus."

<sup>16</sup> Malthus, Huxley, and Osborn, *Ledakan Penduduk (Prinsip-Prinsip Kependudukan Da Pengendalian)*.

<sup>17</sup> Ruchmawati and Tuasela, "Analisis Pengaruh Pertumbuhan Penduduk."

meaning that the things that Malthus worries about food shortages are easy to implement. Second, that is not taking into account the rapid technological advances. In other words, in this case, humans have not only lived stagnant in the past. Third, Malthus did not consider birth control measures for married couples. Finally, with the improvement of the economy and the population's living standard, fertility will decrease. In this case, it is not considered in Malthus' theory itself<sup>18</sup>.

## **Method**

This type of research uses qualitative methods with field study research techniques. This technique is used because it can freely observe, understand, and interact directly with resource persons, especially those who have many children and do not have many children. So that the answers given by the resource persons can also be known by looking at their surroundings clearly<sup>19</sup>. With this method, it can be seen how the cultural concept of 'many children, many fortunes' and the government's recommendations in the 'family planning' program can influence the views and actions of the informants.

Sources of data in this study were obtained based on two sources (Primary and secondary data sources). Primary data sources were obtained by conducting interviews with in-depth interview techniques with informants. Informants were determined by the purposive sampling method for people who have many children and choose not to have many children. Determination of informants is done by first conducting a direct observation process by involving researchers in the daily activities of the research object. While secondary data, researchers get from information that supports research, such as information from parties close to the informants (family, neighbors) and sources in the form of documents and related research results to assist the primary data analysis process.

The data analysis technique was carried out in four steps: data reduction, data display, data understanding, and concluding. Data reduction was carried out to sort out which data was following the focus of the research study, namely looking at the understanding of 'many children, many Fortunes' from the informant's perspective. After sorting, the next thing to do is display the data or present the data. The data is presented following the writing mechanism and answers from the existing problem formulation. After that, an understanding of the data that has been presented is carried out to conclude the research.

## **Results and Discussion**

### **The View of 'Many Children, Many Fortune' on the Sosrodipuran Community, Yogyakarta**

The situation and condition of the urban community in a crowd certainly make an area more advanced in terms of information and technology. With the advancement of civilization, of course, the demands of life in the family will be higher. However, all people in the city cannot achieve the high demands of life. Kota Baru (Malioboro), which coincides with the Sosrodipuran area, is an urban area with a very diverse community in living social life, especially in the formation of a family, both in terms of economics, social education. Where these things also affect the welfare of a family.

---

<sup>18</sup> Ruchmawati and Tuasela.

<sup>19</sup> Bailey, *A Guide to Qualitative Field Research*.

Understanding Sustenance for the Sosrodipuran Society shows that Allah SWT has ordained sustenance. Allah SWT has predestined every sustenance on earth, and everyone has their way of sustenance, even a child. The conception of sustenance in a family with many children will affect the view and belief that many children will have much sustenance. In other words, many children in a family will bring much sustenance <sup>20</sup>.

When the sustenance given by God is more than enough, it will be able to take care of children well. Likewise, caring for and taking care of children will not be optimal without sufficient sustenance. The view on sustenance put forward by the Sosrodipuran community is that sustenance in the economic aspect is very influential on the welfare and future of the child.

Informant Y, as a Sosrodipuran community in the city community, believes that everyone has their own predestined sustenance. Even the sustenance of children has also been predestined. It raises the belief that sustenance can come from many children. Y said:

"Children bring their own sustenance, right, Ms. Oh, the child's sustenance is from here, the child's sustenance is from here" (Interview with Informant Y)

In another view, sustenance is not just financial, but it is also a deposit given by God to his creatures, namely a child. Children are also considered as sustenance that Allah SWT has entrusted. Entrusting sustenance in the form of a child is a gift that must be guarded and cared for. It aims to make prosperous in the future. It is in line with the discussion.

Economically, having one child is sustenance. Maybe if Allah gives you sustenance, one is more than enough. We can handle our children well. However, if our sustenance is not well, one child is also a gift. The important thing is to be (successful) do not be like your mother or father, the important thing is that you become a scholar and can do this and that, parents' ideals are usually like that.). (Interview with Informant T)

The two presentations show that families with many children tend to believe that sustenance comes from children because each child has their destiny. On the other hand, the view related to sustenance for families with one child raises awareness that limiting is necessary so that the necessities of life, including food, health, and education, can be met.

### **The conception of 'many children, many fortunes' for the Sosrodipuran community**

The conception of 'many children, many fortunes' for the Sosrodipuran community in general, people's views on 'many children, many Fortunes' is very diverse. This view states that having many children will bring much sustenance and prosper a family. This view can be interpreted as an effort in planning for a better life for both children and parents. Researchers see and know this view in society, showing that, on average, this view is believed by people who adhere to Islam.

By referring to the Qur'an and Hadith as a guide to life, Muslim communities can live their lives in their world according to the guidance contained in the Qur'an and Hadith. This life can be social in scope, especially in building welfare in the family.

In the Hadith of Imam Abu Dawud, Nasa'i, Ibnu Hibban and Hakim. Muhammad SAW said:

---

<sup>20</sup> Abdul Hakim, "Islam Mengajarkan Umatnya Untuk Mempunyai Banyak Anak | Almanhaj."

"Marry a woman who loves (that is, who loves her husband) and who can have many children, because indeed I will be proud of the cause (of) you in front of the (previous) people [Abu Dawud, Nasa'i, Ibn Hibban and Hakim from Ma'qil bin Yaser].

This Hadith can be one of many Hadiths interpreted in the view of the community related to the conception of 'many children, many fortunes.'

For the Sosrodipuran community in the Malioboro area, the concept of 'many children, lots of sustenance' is still believed to be a view by the Muslim community. The Sosrodipuran people believe that Allah SWT has ordained sustenance for every creature, including their children. Informant Y expressed her views on many children with lots of sustenance. She said:

"Believe it, but there is the sustenance that gives. There is already their sustenance".  
(Interview with informant Y)

Informant T, a member of the Sosrodipuran community, stated that She believed in 'many children, many sustenances'. However, according to her, the family must be able to care for and meet the child's needs. In a conversation with Informant T, She explained her views on the conception of many sustenances:

"Yes, because each child will bring their sustenance, yes, maybe there is a truth that many children have much sustenance, only if we are able, capable in the sense of taking care of, meeting their needs, that is, if we are not capable we are the same as being persecuted)." (Interview with Informant T)

The Sosrodipuran community believes that every child has sustenance, and their respective sustenance is destined. So the view that many children have much sustenance in the Sosrodipuran community is still believed to be an effort to improve conditions in a family.

### **Malthus' Theory and Its Relevance to the Conception 'Many Children, Many Fortunes'**

For some people, population growth is a dynamic balance between two forces in which it increases and decreases. In the context of population, population growth is influenced by the number of births (Fertility), but on the other hand, it is also caused by the death rate (Mortality). On the other hand, population growth is a positive thing for some people because this considerable growth can be used as a subject for development and economic development <sup>21</sup>. However, some circles see that the population is a burden for development.

This view is supported by the Malthusian theory, which emphasizes population growth according to a geometric series, while the growth of foodstuffs is arithmetical <sup>22</sup>. This is because it is related to needs fulfillment which is increasing in line with the development of the population. Based on this view, it is not welfare obtained but rather the poverty encountered if the population cannot be appropriately controlled. Therefore, it is necessary to have further discussion on population theory, such as the theory put forward by the demographer Robert Malthus.

---

<sup>21</sup> Rochaida, "Dampak Pertumbuhan Penduduk Terhadap Pertumbuhan Ekonomi Dan Keluarga Sejahtera Di Provinsi Kalimantan Timur."

<sup>22</sup> Subair, "Relevansi Teori Malthus Dalam Diskursus."

Furthermore, Based on the results of interviews, it was found that many children did not prosper in family development, seen from several aspects that were measured, namely economic factors, education, and health. As explained by source T below:

"Today, especially school and health, it is costly. If we only eat or what we can cover. Nevertheless, it is difficult for health, especially if we do not have BPJS (health insurance). It is a pity for our children; today is not enough just school. Schools are now online, while we cannot or cannot afford to guide children. The lessons are getting harder, right? We also have to call the tutor for tutoring; that is already another fee. Even though we pay for school every month, we will also pay for the lessons and the internet. If for now 'many children have lots of sustenance' needs to be reviewed, yes, if a maximum of two or three children can still be reached. However, if it is better for the children." (Interview, informant T)

In the view of Informant T, the necessities of life require someone to limit children so that the necessities of life are fulfilled, for example, food, health, and education. Even additional education is also taken so that children can compete with other children towards a decent life. Various things also influence family development, such as education, economy, and health, according to the data obtained from the informants that these factors become the process of developing family welfare.

"Children and property are gifts from God. If you are not blessed with children, you can still get a fortune in the form of wealth. We only do what Allah wills. My principle is like that. I can be lucky, I am grateful, I cannot get fortune maybe because it is not for me or my luck in other fields. The important thing is that we try". (Interview, Informant T)

Informant T, who has few children, stated a need to re-examine the concept of 'many children many fortunes'. Family development, especially for children's education factors, can be fulfilled well compared to families with many children. The view of education, according to T, explains the importance of education to provide access to proper education for children. The hope is that children get a good education for the future. It is in line with Malthus' view of industrial society. Where people try to make, ends meet with increasingly limited resources. So, it is essential to prepare a demanding generation that can compete with others. It is reinforced by the respondents' answers below:

"Yes, it was time to educate children according to their parents' standards. They want their children to be good. The children are educated in good places. My child is only one; if he is smart, I am grateful. At that time, I also had sustenance. I could not send my children to the usual place. I choose a good school and not just standard" (Interview, Informant T)

Meanwhile, according to informant T, family educational background is very influential. Education is essential, including providing access to proper education. The hope is that children get a good education for the future. In the view of informant T, who has few children, improving the quality of life is proven by being proud of having led his child to achieve a decent life.

"Bringing their children, there is already a satisfaction in itself, being able to take their children to graduate school, graduated Cumlaude from UGM FISIPOL majoring in IP

(Government Science) and is now a PNS (Civil Servant) too Alhamdulillah."  
(Interview, Informant T)

T and the family, having one child in the household has many positive values, such as education in preparing a good school plan. He feels capable because his son, in addition to getting a scholarship from Junior High School to Strata 1 college. So, his son now has a regular job. This privilege is obtained from educated parents.

When parents have a low level of education, their understanding perspective will tend to be different from those with education. Apart from educational factors, economic factors are also very influential in family development. The two sources found differences in economic conditions with few children and many children. According to the first informant's view, the economy is quite well established so that it has a good quality of life, at least with the fulfillment of inner needs, not only outwardly. Many children in the family will indirectly affect the economic condition.

Apart from economic factors, the household welfare of parents who have few children is also reflected in the joint activities carried out by the family, as shown in the following interview:

"Yes, now at least my son come here, or I go there to meet my son and grandchildren. However, here (Yogyakarta), we can travel together. Yesterday my son returned to Jogja, and we went to Nguyahan beach together. We chose the beach because there is a children's play area, but it is limited due to the pandemic. We also went to the Mall where there was a playground. We planned to go to Taman Pintar, but it was packed because tourist attractions are usually packed on weekends in Jogja. So the alternative to play is only at the Mall. When he went to Jakarta, he also went to the Playground in the Mall. a little lazy if you go all the way because of traffic jams." (Interview, Informant T)

According to T, who has one child, the economic condition is quite good due to her husband's work, who earns enough. In contrast to the economic condition of Y, who has many children. Y has six children; the first and second children are already working while the other children are still studying at school. For Y, having many children is not easy. With economic limitations, She has to pay for many children, so that household income must be divided into several children, such as fulfilling the economy, education, and paying attention to children in the form of inculcating social values channeling affection.

"Uncle used to work on repairing bicycles, and bicycles were old bicycles. However, since the shop is bankrupt, it continues to close. So He is not working anymore. Now his job is to find guests (tourists). However, if he is looking for guests (as a job), the money is for his own needs now. Whereas in the past, after receiving the money, the money was given to meet the family's needs." (Interview with Informant Y)

This description is explained in Malthus that the more people there are, the more resources are used. If the contested resources are few, they will be adapted by reducing resource income. As happens in families with many children, The more the number of family members, the more limited the resources, especially for families with low economic levels. So what happens is that the economic side is low, education is low, including parents' affection for children. So, what happens is the inability to contest widely in society.

For people whose economic access, education, health, and even affection are limited, it will be challenging to compete with people whose access to economics, education, health, and affection are sufficient. So that what happens is a vicious cycle of poverty, or it is said to be hereditary poverty. The program to limit the number of children in the family can be said as one of the steps to breaking the poverty chain.

In addition, social factors are also very influential on family development. The environment where Y lives influences his mental state. There is a social sentiment due to the economic condition of having many children. Y must accept any negative comments from his neighbors.

"Yesterday, I was asked by a neighbor to help cook. She said, "You are a poor person. You should pray five times in the mosque, and you must read Al Quran. Then I will give you a Mukena (praying clothes for the woman)," She said, "Y, you are poor" up to 5 times. Then I said, "O Allah, your condition was the same as mine. We are both poor people. However, your children are few while mine are many. I told my neighbors, if you want to give Mukena, you do not have to say I am poor. They often underestimate me." (Interview with Resource Person Y)

People with higher social stratification will prosecute people with low economic capacity. People's assumption that having many children makes someone poor becomes a material for others to discredit their economic position. As it happened, people with a higher stratification above wanted to help but mocked the condition of the resource person's family, which had minimal capital.

In addition, the two informants agreed that they are religious people, and both educate their children well. According to Y, as a person who has many children, he considers the child an investment when he is old, as, with many views, most people reject Malthus' theory. However, this is the opposite because taking care of elderly parents is exceptionally troublesome for a child. As the interview below:

"In the past, when I prayed in the mosque. My son said, "no need to go to the mosque, ma'am, you better stay at home." If there is something wrong with me, or if I get sick, my child will be bothered about me." (Interview Informant Y)

When parents are sick, concern gives the perception for children to give time and attention to taking care of their parents. Now there are many Panti Werdha (Homes for the elderly) that accommodate elderly parents because their families cannot take care of them. Moreover, there are several cases of seizure of property by children against their parents, not even a few who imprisoned their parents because of property problems<sup>23</sup>.

However, this conflicts with the social norm that children must take care of their parents the same way they were cared for when they were young. However, this is an emphasis that many people feel burdened if they have to take care of their parents when they are sick. It is common in families whose economic level is vulnerable<sup>24</sup>. Children with a steady income will hire a

---

<sup>23</sup> Indriyani and Nugraheni, "Kontradiksi Antara Kewajiban Anak Kepada Orangtua Dengan Anak Menggugat Orangtua."

<sup>24</sup> Arif and Rahmawati, "Faktor-Faktor Penyebab Terjadinya Penelantaran Terhadap Orang Tua Yang Dilakukan Oleh Anak Dalam Kajian PAsal 5 Undang-Undang Nomor 23 Tahun 2004 Tentang Penghapusan Kekerasan Dalam Rumah Tangga (Studi Kasus Penghuni Panti Sosial Trensia Werdha Budi Mlia 2."

nanny to care for their elderly parents. Children with low incomes will usually leave their elderly parents in Panti Werdha or throw them on the streets.

In addition, background knowledge also affects critical power so that it provides its view of the religious figures that are followed. Then, his economic and educational background influences his social circle.

"Yes, in the past, we often studied religion at school. Before the corona pandemic in the village, there were religious studies twice a week. We sometimes get together with friends to do religious studies and social gatherings like socialites but lower middle class. We schedule Umrah regularly. Initially, I followed my mother, and now I regularly follow this study. The religious studies were carried out in various places, such as in APMD (name of university) or Kulonprogo (Name of District). I used to Umrah organized by Bina Umrah. However, due to the pandemic, religious studies were carried out through Facebook, WhatsApp Group with Ustadz (Religion Experts) G and F." (Interview Informant T)

From this, it appears that the awareness to continue learning and increasing knowledge affects the informants' views on seeing the reality in her lives. This includes the view on how to see the concept of 'many children, many fortunes' in life. The view of Islam itself assumes that children have much fortune is common terminology used by Muslims. So, the views of resource persons who are close to religious studies will generally see that if there are many children, God will give much fortune.

However, the reality does make parents who have many children realize that raising many children requires much capital. So they have to work more to provide access to the economy, education, health, and great love.

This sufficiency often occurs if the family's economy is moderated. However, for the lower middle class, the provision of access is often not achieved due to unstable economic resources.

## **Conclusion**

Malthus' theory assumes that the more people there are, the fewer energy resources such as the earth's energy, plants, and many more. Meanwhile, the perspective of 'Many Children, Many Fortunes' is entirely embedded in the community and is a driving factor for population growth, especially in Indonesia.

This study focuses on the relevance of Malthus' theory to people's lives. One of them is about the view of 'many children, many fortunes' in the Sosrodipuran community of Yogyakarta. Comparing the two families explains that families with many children consider that the term 'many children, many fortunes' should be believed because it assumes that each child brings their fortune. However, families with children think that having children must also think about the quality of their life, such as clothing, food, education, health, and good love. Thus, many children are feared that their right to a decent life will not be fulfilled.

Furthermore, regarding the relevance of Malthus' theory to the concept of 'many children, many fortunes,' it can be explained that resource persons with many children have a low level of education and low economic level. It is because the economic element of the family is not stable that it affects the level of education and health. However, it is still done well to cultivate values and norms, in contrast to families with not have many children. This family has a

relatively high education and health and stable financial ability. And the fulfillment of good effective rights.

From this, it can be explained that the notion of 'many children, many fortunes' is believed to be one of the supporters of increasing population growth. However, this is not in line with the reality in the Sosrodipuran area of Yogyakarta that families with many children tend to create family vulnerability so that they have the potential to inherit poverty. In contrast, families with few children can fulfill access to a good life to lead a decent life. This follows Malthus' theory that the more people there are, the more energy is needed; if the energy does not meet the needs, some things must be at stakes, such as education, health, and affection.

### Bibliography

- Abdul Hakim. "Islam Menganjurkan Umatnya Untuk Mempunyai Banyak Anak | Almanhaj." Almanhaj. Accessed December 7, 2020. <https://almanhaj.or.id/2258-islam-menganjurkan-umatnya-untuk-mempunyai-banyak-anak.html>.
- Arif, Alan David, and Mety Rahmawati. "Faktor-Faktor Penyebab Terjadinya Penelantaran Terhadap Orang Tua Yang Dilakukan Oleh Anak Dalam Kajian PASal 5 Undang-Undang Nomor 23 Tahun 2004 Tentang Penghapusan Kekerasan Dalam Rumah Tangga (Studi Kasus Penghuni Panti Sosial Trensa Werdha Budi Mlia 2." *Juranl Hukum Adigama*, 2019.
- Bailey, Carol A. *A Guide to Qualitative Field Research*. California: Pine Forge Press, 2007.
- BPS. "Berita Resmi Statistik Hasil Sensus Penduduk 2020." *Bps.Go.Id*, no. 27 (2020): 1–52.
- Denok Maya Dewi. "View of 'Banyak Anak Banyak Rejeki' vs 'Dua Anak Cukup' Via Program KB Di Kota Batam." *Journal of Law and Policy Transformation*, 2016. <https://journal.uib.ac.id/index.php/jlpt/article/view/41/17>.
- Effendi, Tadjuddin Noer. "Kebijaksanaan Kependudukan: Teori, Konsep, Dan Penerapannya Di Indonesia." *Populasi 2*, no. 2 (May 14, 2016). <https://doi.org/10.22146/JP.10782>.
- Fathurrahman, Rezki Amalia. "Teori Ekonomi David Ricardo, Robert Malthus Dan Jean Baptiste Say." Preprints. OSF Preprints, 2020. <https://doi.org/10.31219/OSF.IO/W9K86>.
- Ginting, BR, and Annita Karolina. "Perubahan Pola Pokir Enterem Anak Melala Rejeki Menjadi Sada Pe Manuk Gelah Teluak Pada Etnik Karo Di Desa Sukamaju Kecamatan Tigapanah Kabupaten Karo." *Repositori Universitas Negeri Medan*, 2019.
- Handayani, Arri, and Najib Najib. "Keinginan Mmeiliki Anak Berdasarkan Teori Pilihan Rasional (Analisis Data SKDI Tahun 2017)." *Empati-Jurnal Bimbingan Dan Konseling* 6, no. 2 (October 2, 2019): 31–40. <https://doi.org/10.26877/EMPATI.V6I2.4277>.
- Hasym, Muchamad. "Teori Pemikiran David Ricardo Thomas Malthus Dan Jean Bodi." OSFPreprints. OSF Preprints, 2020. <https://doi.org/10.31219/OSF.IO/NH5D9>.
- Hendri, and Xie Qiaoyi. "Analisa Pemahaman Masyarakat Tionghoa Jakarta Terhadap Konsep 'Banyak Anak Banyak Rejeki.'" *Jurnal Bahasa Dan Budaya China* 5, no. 2 (January 20, 2014): 114–33. <https://journal.ubm.ac.id/index.php/bahasa-budaya-china/article/view/2564>.
- Hidayati, Bazly, Andika Putra, Metra Dewita, and Novira Esa Framujiastri. "Dampak Dinamika Kependudukan Terhadap Lingkungan." *Jurnal Kependudukan Dan Pembangunan Lingkungan* 2 (2020): 33–42.

<http://jkpl.ppj.unp.ac.id/index.php/JKPL/article/view/14/9>.

- Imroatul Mufasirin. “Banyak Anak Banyak Rezeki Perspektif Perlindungan Anak Pada Masyarakat Pinggiran (Studi Masyarakat Dusun Mijil Desa Grogol Kecamatan Sawoo),” 2020. [http://etheses.iainponorogo.ac.id/15439/1/Imroatl Mufassirin.pdf](http://etheses.iainponorogo.ac.id/15439/1/Imroatl%20Mufassirin.pdf).
- Indriyani, Riska Andista, and Anjar Sri Ciptorukmi Nugraheni. “Kontradiksi Antara Kewajiban Anak Kepada Orangtua Dengan Anak Menggugat Orangtua.” *Jurnal Privat Law* 7, no. 2 (2019): 283. <https://doi.org/10.20961/privat.v7i2.39337>.
- MacRae, Donald Gunn. “Thomas Malthus | Biography, Theory, Overpopulation, Poverty, & Facts | Britannica.” Britannica, 2020. <https://www.britannica.com/biography/Thomas-Malthus>.
- Malthus, Thomas, Julian Huxley, and Frederick Osborn. *Ledakan Penduduk (Prinsip-Prinsip Kependudukan Da Pengendalian)*. Bandung: Nuansa Cendikia, 2004.
- Rochaida, E. (Eny). “Dampak Pertumbuhan Penduduk Terhadap Pertumbuhan Ekonomi Dan Keluarga Sejahtera Di Provinsi Kalimantan Timur.” *Forum Ekonomi: Jurnal Ekonomi, Manajemen Dan Akuntansi* 18, no. 1 (2016): 55282. <https://doi.org/10.29264/JFOR.V18I1.42>.
- Ruchmawati, Siti, and Antje Tuasela. “Analisis Pengaruh Pertumbuhan Penduduk.” *Jurnal Kritis* I, no. April (2017): 1–15.
- Subair. “Relevansi Teori Malthus Dalam Diskursus.” *Jurnal DIALEKTIKA* 9, no. 2 (2015): 96–110.
- Wardani, Sulistyowati. “Nilai Anak Pada Keluarga Petani Lahan Sempit (Analisis Terhadap Regenerasi Petani Di Desa Sumberasri Kecamatan Purwoharjo Kabupaten Banyuwangi,” April 8, 2019. <http://repository.unej.ac.id/handle/123456789/90090>.
- Wulandari, Sri. “Hubungan Faktor Sosial Budaya Dengan Keikutsertaan Kb Iud Di Puskesmas Mergangsan Kota Yogyakarta Tahun 2013.” *Medika Respati : Jurnal Ilmiah Kesehatan* 10, no. 1 (January 10, 2015). <https://doi.org/10.35842/MR.V10I1.35>.