

Socio-Spiritual Capital Strategy of Street Vendors (PKL) in East Jakarta for Achieving Household Economic Resilience

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ABSTRACT

This study aims to analyze how street vendors practice socio-spiritual capital in their daily lives to achieve economic resilience in their households. Representative respondents/informants were 3 person street vendors in East Jakarta. This research approach was qualitative using in-depth interviews, field observations, and participatory approach. The findings and results of the study indicate that in addition to the social capital practiced in the daily lives of street vendors, there is another aspect, namely spirituality, which colors their spirit of survival. Street vendors share and help each other selflessly with a spirit of doing good, with the belief that making things easier and helping others will later produce the same thing in the future because it is reciprocal. This belief is concluded as socio-spiritual capital is a novelty that integrates social and spiritual dimensions which has not been extensively studied in the context of urban informal sector workers. The study reveals that this socio-spiritual capital has a significant impact on the economic resilience of street vendors' households in East Jakarta. Practically, these findings imply that street vendor empowerment policies should not only focus on spatial planning and economic aspects, but also strengthen spiritual values and social solidarity as the foundation of household economic resilience.

Keywords: *Socio-Spiritual Capital; Street Vendors; Economic Resilience; East Jakarta*

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INTRODUCTION

Over time, many street vendors took advantage of locations as places to sell, inviting pedestrians to buy food, drinks and rest. The Dutch Colonial Government called them Five-Foot Traders (Pedagang Kaki Lima/PKL), derived from traders who sold on the side of pedestrian crossings or sidewalks that had a width of five feet (Sundalangi, 2009). Studies of the urban informal sector show that non-formal economic activities play an important role in sustaining the lives of people in cities, especially for low-income groups. Various previous studies have revealed that this sector is a haven for those who are not accommodated in the formal sector due to limited skills, capital, and employment opportunities (Todaro, 2000; Webb et al., 2020). In the context of Jakarta, the phenomenon of street vendors has become an integral part of city life since the colonial era until now. Blackburn et al. (2011) documented that since the 19th century, small merchants have been crowding the streets of Batavia, selling a variety of daily necessities from food to repair services.

The roles that have been carried out by the Provincial Government of the Special Capital Region (DKI) of Jakarta include: (1) Arrangement and relocation of street vendors; (2) Regulation and licensing; (3) Urban spatial planning / revitalization; (4) Socio-economic interventions; mentoring programs, entrepreneurship training, access to micro capital, arrangement of supporting facilities such as electricity, sanitation, and hygiene so that street vendors' businesses are more sustainable; and (5) A policy of balance between urban order and street vendor welfare; Policies that target only control without taking into account socio-economic aspects tend to cause conflicts. An inclusive and dialogical approach is more widely

recommended in studies. Even though it has undergone various control policies from time to time, street vendors still exist and even develop along with the growth of the city's population. This shows that the existence of street vendors is not a temporary anomaly, but a structural part of the urban economy that needs to be managed with a more humane and sustainable approach.

Existing literature on informal sector workers has extensively discussed social capital as a key factor in economic survival (Narayan & Woolcock, 2016; Bongomin et al., 2020). Social capital encompasses networks, trust, solidarity, collective action, information access, and empowerment that facilitate cooperation among individuals. However, the integration of social capital with spiritual capital in the context of urban informal sector, particularly street vendors, remains underexplored.

Social capital can be defined as the relationship between individuals and networks that exist in a community. Social capital is formed because of the elements of belief, values, and norms that apply to society. Narayan and Michael (2016) presented a method for measuring several indicators related to social capital, called the Integrated Social Capital Measurement Questionnaire (SCIQ) with 6 sub dimensions. The six variables of social capital can be explained in more detail as follows : (1) Group and Networks (GAN); this first sub dimension related to the participation of individuals with diverse social platforms, informal networks, and contributions between individuals in the group. (2) Trust and Solidarity (TAS) includes aspects of trust and solidarity between individuals towards the elements of the surrounding environment, both relatives, close friends, neighbors, and even outsiders who are considered part of their group; (3) Collective Action and Cooperation (CAAC); this is about individuals in one family who are able to help each other and take joint responsibility in finding solutions to solve problems in their daily lives; (4) Information and Communication (IAC); include access to information and facilitating communication between individuals in groups; (5) Social Cohesion And Inclusion (SCAI) which refers to how strong the emotional bond between individuals in an entity and (6) Empowerment And Political Action (EMP); empowerment can come from 2 (two) sources, namely empowerment from within the group through the self-development of individuals within it, and development from outside the group, assisted by third parties / related stakeholders.

Recent studies have begun to recognize the importance of spiritual dimensions in economic resilience. Fry (2024) demonstrated that religiosity and spiritual capital enable subjective wellbeing in areas of socio-economic deprivation through strengthening social networks and providing meaning in life. Yakubu and Spocter (2020) found that socio-spiritual beliefs significantly influence residential mobility decisions among the urban poor in Ghana. Gabriel et al. (2025) proved that socio-spiritual interventions effectively enhance social support and quality of life among vulnerable populations. Nnorom (2023) proposed "Justpeace" as a socio-spiritual capital framework for building flourishing African cities, integrating justice and peace values rooted in faith-based communities.

Despite these advances, no study has specifically examined how street vendors in Jakarta practice socio-spiritual capital and how this capital contributes to their household economic resilience. Most research on spiritual capital has focused on formal organizations, religious institutions, or specific demographic groups (elderly, cancer patients), rather than urban informal sector workers who face daily economic uncertainties. Therefore, this study fills the gap by exploring: "How do street vendors practice socio-spiritual capital in their daily lives to

achieve economic resilience in their households?" This research contributes to the literature by: (1) introducing the concept of socio-spiritual capital in the context of urban informal sector in Indonesia; (2) demonstrating how social and spiritual dimensions work synergistically to build economic resilience; and (3) providing insights for more holistic and humane policies toward street vendor empowerment. In my opinion, there are other variables that improve the practice of social capital in daily life (Narayan and Michael, 2016), and affect the economic resilience of street vendors (PKL), namely spiritual capital. Based on literature studies, spiritual capital is not new, it has been written a lot since the 2000s, but until now there has been no research that discusses spiritual capital combined with social capital, to be subsequently associated with the economic resilience of informal sector street vendor workers. Throughout the literature studies that I encountered, spiritual capital was widely discussed in practice in formal organizations, institutions and official agencies to religious organizations such as churches, and mosques/recitations. As a novelty / novelty of my research, the practice of socio-spiritual capital was found in the daily life of the street vendor community. Based on this phenomenon and the identified research gap, this qualitative research seeks to understand the role of socio-spiritual capital in achieving household economic resilience among street vendors in East Jakarta.

METHOD

This study employed a qualitative approach grounded in the postfoundational practical theological paradigm developed by Julian Müller (Nnorom, 2023), which emphasizes contextualized understanding of lived experiences. The research design incorporated in-depth interviews, participatory observation, and field documentation to capture the socio-spiritual practices of street vendors in their natural settings.

The study was conducted in East Jakarta, Indonesia, focusing on street vendors operating in residential areas and public spaces. Three key informants were purposively selected based on the following criteria: (1) Informant have been operating as street vendors for more than 5 years; (2) Informant willing to share their experiences openly; (3) Informant actively engaged in social networks among fellow street vendors; and (4) Demonstrate observable socio-spiritual practices in their daily business activities. The three informants comprised: (1) Mrs. Yati, owner of a Tegal food stall (warteg); (2) Mrs. Rahayu, a chicken porridge seller; and (3) Mr. Didin, a young coconut mixed ice trader. Pseudonyms were used to protect their identities.

RESULTS AND DISCUSSION

Migrant And Street Vendors

Migrants are people or groups who move from their home areas (smaller villages or cities) to large cities or urban areas in search of better life opportunities, especially in the economic sector. Many of them did not immediately get formal jobs, so they entered the informal sector, including street vendors.

The migrant group in urban street vendors are migrants from villages who move to the city and work in the informal sector, such as selling on the sidewalk because they do not have permanent buildings. They often start with little capital and low daily income, but can survive

and even send money to their home village. This sector is an economic support for most newcomers who need a quick job.

The majority of street vendors are migrants/migrants, come from rural areas and move to cities in search of a better livelihood. The migrant group works as street vendors or hawkers, which are part of the informal sector. These street vendors started their business with limited capital, have a relatively low daily income, and occupy public land. Factors that cause migrants to choose to become street vendors:

1. Limited formal employment opportunities. Jobs in the formal sector in cities are often saturated or require certain qualifications. Migrants who do not have access to higher education or specialized skills find it more difficult to compete. Street vendors are an alternative to get a quick income.
2. Ease of entry into informal businesses. Low costs, licensing requirements that are often loose or deflected, flexibility of time and place of sale. There is no need for a permanent business location.
3. Social networking and family migration. Migration is often assisted by networks (family, friends) who are already in the city. They help with living facilities, business location information, buyers, or even take part in the business.
4. Urbanization and urban growth. The increase in urban population, the increasing demand for goods and services is fast, high mobility, and dense public spaces, so that the informal market grows. Cities with high economic activity attract immigrants.

This street vendor is one of the safety valves for job providers in urban areas, because it opens opportunities for those who have difficulty getting jobs in the formal sector. The street vendor profession provides a source of livelihood for marginalized and helpless groups, as well as those who are unable to enter the formal sector in urban areas. Even though they started on a small scale, many eventually managed to develop their businesses to approach the formal sector. The government seeks to organize street vendors to create an orderly and safe business environment, as well as maintain urban order, through policies contained in Regional Regulations, as well as Governor's Regulations.

The Street Vendors Daily Life

1) Mrs. Yati, Owner of Tegal Food Stalls (Warteg)

The location of Mrs. Yati's warteg (not her real name) is parallel to Mrs. Rahayu, a chicken porridge seller who is in the middle of a permanent housing house. Residents of housing complexes, most of whom have (good) high-level houses, have never been bothered by the presence of street vendors, both those who live in rented houses and sell around the house. Mrs. Yati sells various kinds of food and side dishes as well as carp pepes entrusted by a neighbor and cooking assistant, namely Mrs. Dewi (not her real name). The best-selling dishes are sautéed mushrooms and eggplant balado. The security cost while staying in that place is quite affordable, which is IDR 15,000 per month, including cleaning fees.



Figure 1. Location of Mrs. Yati's Warteg in a Residential Complex
(Source: Author's survey, 2022)

"Yes, alhamdulillah, ma'am, during the sale here there are no residents who understand each other, and just help each other. I and other tenants also know ourselves, keep cleanliness, never make a fuss, take care of the residents' houses in front of the house and around them if they come out of town and when we are here we don't go back to their hometowns, even the residents also often order food to me, if there is a social gathering or special event using a rice box or rice wrapper, want to take it yourself or take it to their house, We're ready."



Figure 2. Preparation of Warteg Menu Assisted by Mrs. Yati's Assistant
(Source: Author's survey, 2022)

During the fasting month, Mrs. Yati fell ill so that for a month her stall was closed, not open to sell at all. Mrs. Dewi, who used to help Mrs. Yati cook back home, was forced to close the stall. The closure of this warteg is very unfortunate because precisely in the fasting month turnover increases sharply, orders for side dishes and cooked vegetables from customers, not to mention those ordered with ojeg subscriptions. We were forced to look

for another warteg when we didn't have time to cook to prepare the side dishes for iftar and suhoor. So, the existence of Mrs. Yati's warteg is needed by the community, especially by the residents of the complex.

Mrs. Yati was also kind as was Mrs. Rahayu to share her fortune, by sharing free sweet tea with customers, also allowing anyone to occupy the table and chairs of the warteg even if they did not buy the food and drinks. Mrs. Yati's attitude and sincerity became a blessing in itself, spread from word of mouth until the number of customers continued to increase and many visitors. It is not uncommon for people to order boxed rice, including me, for various events with a side dish menu according to the buyer's ability. The flexibility of the menu when ordering is also an added value for Mrs. Yati in maintaining the old market share and gaining new market share. Mrs. Yati often gives discounts to regular customers, as well as bonuses for crackers or fried foods. Her principle is not grandiose to make a profit, she can help others by hiring neighbors to help cook. In addition, a nobler principle is to make a little profit but a blessing, and fortune flows from the many customers who come to the warteg to eat and drink. The amount of her income and trading profits increased, as the number of customers increased. The owner of this warteg also did not forget to give a bonus price for packaged rice packages and cheap boxes to customers who intend to give food alms on Friday (Friday Blessings program). Thus, it can be concluded that the socio-spiritual capital strategy practiced by Mrs. Yati is very clear in helping to achieve economic resilience in her household.

During the pandemic, buyers were quiet and street vendors' income dropped dramatically. However, its main strength lies in social capital in the form of trust and good relationships with customers and other traders. He often gives leeway to customers who are unable to pay: "If someone can't pay, I can't bear it. Sometimes I say I'll pay it later if I get paid. I believe that the fortune will not go anywhere."

This attitude of empathy and mutual trust creates harmonious and sustainable social relationships. In her stall environment, Mrs. Yati is also part of a social gathering group and a small merchant association that functions as a forum for mutual help and business information. In addition to a strong social network, she has spiritual capital that is the source of her inner strength. He always starts his activities with prayer and considers his work as worship: "I always pray before opening a stall, asking for sustenance. I am sure that if we are honest and patient, God will love the way."

For Mrs Yati, the success of the business is not only the result of hard work, but also because of blessings and honesty. These spiritual principles shape a positive work ethic, influence the way he serves customers, and maintain his stall's reputation as a clean, honest, and friendly place.

2) Mrs. Rahayu, Chicken Porridge Seller

Mrs. Rahayu's residence (not her real name) is quite unique, in the middle of a dense and permanent residential complex, even many high-rise houses. The location of the residence occupies vacant land which is used as a lease with a semi-permanent building by the relatives of the owner of the vacant land. A row of rented houses lined up lengthwise on the right and left sides of her rented house. Nevertheless, her first child did not forget her dream of becoming a scholar. Therefore, the eldest child went to college while working. Mrs. Rahayu was greatly helped by her son who was already working, so her older brother

helped his mother by paying for his sister's school. When cooking, she occasionally uses a mask, but it is not uncommon to also take off the mask because the room for cooking is narrow and stuffy. However, during interviews and daily life, she uses masks and sanitizers or washes her hands with soap. In her daily life was assisted by her eldest son, never involved anyone outside her own family to trade. The monthly rent is Rp. 750,000, excluding electricity and water. The water used for washing and daily drinking comes from groundwater, as well as for selling. In terms of capital, Mrs. Rahayu borrowed from a mobile bank in light installments. The costs incurred for a month include electricity, food needs, and hygiene both at the residence and the place of sale. The porridge sold by her is placed in a boiler in a wheelbarrow.



Figure 3. In-depth Interview with Mrs. Rahayu, Chicken Porridge Seller

(Source: Author's survey, 2022)

When Mrs. Rahayu sells at night, she uses electricity installed using tokenized electricity with a shared contribution. "Markets, stalls, anything close to my house so there is no problem for raw materials, especially if there are vegetable vendors passing by and there are also mangkal next door, just one step away, ma'am. The most important thing is that we have the money to pay for it, and we can do it. The assistance received by her was not deducted from "smooth trade that buys a lot, we make a decent profit". Her kindness to share fortune with others made people interested in helping her, by buying chicken porridge complete with gizzard satay, chicken liver and quail eggs. It is not uncommon for customers to still order complete porridge or just a variety of satay for social gatherings, catering, and even weddings, as well as other large events.

Mrs. Rahayu also does not hesitate to give additional bonuses of porridge and satay to anyone who is her customer. The amount of her income and trading profits increased, as customers increased thanks to word-of-mouth promotions from customers to each other. Customers who are satisfied with the service and taste of her porridge, who is also not stingy in giving porridge and satay bonuses, will automatically promote it to family, neighbors and relatives. Thus, it can be concluded that the socio-spiritual capital strategy practiced by Mrs. Rahayu helped to achieve economic resilience in her household.

3) Mr. Didin, Young Coconut Mixed Ice Trader

I know Mr. Didin (not his real name) as a seller of young coconut mixed ice because he sells on the route to work or out of the house if he is going to travel through the area inside the complex. Mr. Didin's young coconut mixed ice is quite famous because it has

been selling this fresh drink for a long time. During the pandemic, buyers were very quiet and only slowly began to crowd after being exempted from the conditions of Community Activity Restrictions (PPKM) and Large-Scale Social Restrictions (PSBB) in the last six months. He has two children, where the first child is a girl who has a family and works in Medan and has been blessed with one son.

His second child is 17 years old, a boy and is currently attending a boarding school in the Bumi Ayu area. His wife lived together in a rented house, but did not sell but helped prepare to sell ice mixed with young coconut. Especially for Mr. Didin, the researcher is only allowed to interview at the place of sale, not allowed to go to his rented house. "At the place of sale, Teh (call me, Tete), if you go to the house it is messy, messy, a lot of things and stuff," was Mr. Didin's answer when I asked for permission to interview him at his house.

He has a business capital loan to Bank Rakyat Indonesia (BRI), namely the People's Business Credit (KUR) which must be paid in installments for the next 20 months as business capital. To trade, Mr. Didin was assisted by his wife in terms of preparing the ingredients for sale in the cart, such as cooking and washing. If it is crowded like the fasting month, Mr. Didin's wife has just helped sell in the cart. He and his family have received the Covid vaccine complete with boosters/vaccine replicas. Mr. Didin is 50 years old now, and has been selling ice mixed with young coconut for more than 20 years with all his ups and downs. His cart is pushed half a kilometer from his rented house, selling for 6 days a week from Monday to Saturday, and one day off on Sundays. His cart was taken back to a rented house so that he did not incur deposit fees in the city forest.



Figure 4. Mr. Didin's Street Vending Location, Young Coconut Mixed Ice Seller
(Source: Author's survey, 2022)

Mr. Didin set the price of a bowl of mixed ice and young coconut quite affordable for all groups, even school children are often given bonuses to be able to buy according to their pocket money, even if it is below the normal price. "So poor, the children are in school, thinking, studying, thirsty, yes you have just your money, I give it in plastic of young coconut ice or mixed ice," said Mr. Didin. I have tasted his ice several times, and can even

make my own fruit mixture to taste for the same price. He often guards the street vendor cart next to him when he is praying, and vice versa. It is not uncommon for scavengers to pass by, especially scavengers with children in their arms to get free young coconut ice. These street vendors have an extraordinary sense of empathy for others, helping each other for those in need, although they are not excessive in material possession. The wealth they have and their infinite value is sincerity and sincerity. The practice of social capital of street vendors is complete with the principle of spirituality that is real in daily life, so it is called the socio-spiritual capital strategy. The belief in the "sow harvest" system is very inherent in the street vendor group, where Pak Didin holds the principle that "whoever plants goodness, eats will bear fruit and harvest goodness from any direction and from anyone." This principle is what makes Mr. Didin's fortune still flow, even though he was hit by the Covid-19 pandemic, fuel prices have risen, electricity prices have risen, and all other business obstacles in more than 20 years. Thanks to the application of socio-spiritual capital, he still lasting and selling well even in the rainy season, assisted by online ordering from word of mouth. Thus, it can be concluded that the socio-spiritual capital strategy practiced by him has a positive impact on achieving economic resilience.

The Socio-Spiritual Capital Practice Of Street Vendors

These street vendors realize that the blessings in this life are very valuable, especially healthy time and free time. If we do not do good for others, do not help each other, then we will be losers. So that this spiritual capital becomes a guideline for them to give what they can to fellow street vendors, in line with the practice of social capital in their daily lives.

The findings of this study show significant alignment with international research on social and spiritual capital while also revealing unique contextual expressions among East Jakarta street vendors. Narayan and Woolcock's (2016) framework demonstrates that social capital operates through six integrated dimensions groups and networks, trust and solidarity, collective action, information access, social cohesion, and empowerment which collectively enable economic resilience among marginalized communities. The street vendors in this study exemplify all these dimensions through their daily practices: forming informal networks for mutual support, building trust with customers through honest transactions, engaging in collective problem-solving, sharing business information, maintaining social cohesion despite economic hardships, and empowering each other through mentorship and resource sharing. Furthermore, Fry's (2024) empirical work confirms that spiritual capital functions not merely as a coping mechanism but as an active enabler of subjective wellbeing, providing meaning, hope, and social connectedness that sustain individuals through socio-economic adversity a pattern clearly evident in how Jakarta's street vendors integrate faith-based values into their business ethics and community relations. Similar to Fahm's (2019) identification of *tawakkul* (trust in God), *shukr* (gratitude), and *sabr* (patience) as psycho-socio-spiritual responses that enhance resilience, the vendors in this study exhibit these same principles in facing uncertainty and hardship. Their faith-based outlooks function not only as coping mechanisms but as proactive strategies that shape ethics, work motivation, and customer relations, consistent with Fry's (2024) argument that spiritual capital serves as enabling resources for wellbeing despite economic deprivation.

Daehnhardt (2022) found that socio-spiritual networks strengthen resilience through collective care and belonging, a pattern mirrored in Jakarta where vendors guard each other's

stalls during prayers and share resources without expectation of return. This complements Yakubu and Spocster's (2020) findings on the influence of spirituality on economic behavior, although in Jakarta such beliefs are framed positively as work as worship and business as moral duty rather than driven by fear or superstition.

The meaning-making dimension of spirituality, as discussed by Wang (2011), also resonates strongly: vendors like Mr. Didin and Mrs. Rahayu sustain long-term endurance by interpreting hardship as divine tests and their labor as worship. Likewise, the justice and compassion embodied in their everyday practices echo Nnorom's (2023) concept of "Justpeace," where justice (fairness) and peace (harmony) coexist in faith-based urban life. The vendors' actions offering discounts to children, serving the needy, and creating inclusive spaces illustrate micro-scale justice and social harmony.

Finally, Gabriel et al. (2025) demonstrated that structured socio-spiritual interventions enhance wellbeing among vulnerable groups; this study shows similar effects occurring organically within informal economies through mutual prayer, encouragement, and shared hope. Collectively, these comparisons highlight that socio-spiritual capital is not only a theoretical construct but a lived, embodied strategy that enables marginalized urban workers to maintain economic resilience, dignity, and social cohesion in precarious conditions.

While the findings confirm patterns identified in previous studies, this research extends them by demonstrating that socio-spiritual capital also operates in *informal economic spaces*, not only within formal institutions or structured interventions. Among Jakarta's street vendors, spirituality is embedded in everyday business practices, producing what Bourdieu might describe as "practical sense" embodied moral dispositions that sustain livelihood, solidarity, and dignity in precarious conditions. This highlights that economic resilience in low-income urban settings is deeply relational and faith-driven, rather than solely material or individualistic.

These comparative insights reinforce the empirical findings above and provide a stronger foundation for discussing the integrated dimensions of socio-spiritual capital. Thus, it can be concluded that social capital and spiritual capital that are integrated into socio-spiritual capital are very important for street vendors in achieving economic resilience, according to the following explanation:

1. Gratitude for all the blessings that God gives regardless of value, so that we always feel sufficient.
2. Patience in undergoing difficulties and struggles in life, so that it is light in stepping accompanied by prayer and effort to obediently worship him.
3. Helping each other between street vendors and others in all forms of kindness, both material and non-material, so as to ease each other's burdens.
4. Having a positive belief that behind difficulties there must be ease, and behind tests there must be wisdom of goodness, so that you never give up and do not mourn your fate.
5. Have a sense of mutual cooperation, kinship and togetherness.
6. A sense of sharing between others by doing charity and almsgiving, so that fortune runs smoothly because blessings accompany their sincerity.
7. Surrender and sincere in accepting the destiny and path that God has outlined, so as to gain peace of life.

8. Optimism to always not despair of looking for a halal and thoyib livelihood to meet his family, so that he is able to go through the storms of life including tests during the Covid-19 pandemic without despair and complaint.
9. Convinced that life and life already exist that regulates including the fortune that will be obtained, so street vendors continue to carry out their daily activities of trading by innovating. This is done to overcome customers who are much reduced/quiet, turnover and revenue have decreased drastically during the Covid-19 pandemic.

Limitations

The author realizes that this research on socio-spiritual capital is one of the author's novelty still has many limitations. In addition, research on the practice of socio-spiritual capital associated with the economic resilience of Kali Lima Traders (PKL) is still not widely researched, so the number of references, both international and national journals, is still small.

The findings of socio-spiritual capital in the informal sector, namely street vendors, are a combination of social capital practices and spiritual capital that color daily life when street vendors trade in East Jakarta. The author conducted a research 3 years ago, after the community had just risen and recovered from the impact of the economic crisis due to the Covid-19 pandemic. The author takes a qualitative approach by conducting observations, in-depth interviews, participatory approaches so that novelty can be produced in the form of socio-spiritual capital practices in the street vendor community in East Jakarta.

The author realizes that there are still many limitations of the findings, it is not impossible, there is a possibility that other findings are produced and have not been included in this book. If a field survey is carried out again at this time, after people have completely recovered from the Covid-19 pandemic, the results could be different. The author is compiling research in this period, for the practice of socio-spiritual capital in street vendors, and also in non-street vendor communities as a comparison to continue to deepen and enrich the discourse related to socio-spiritual capital practices in the urban informal sector, especially in street vendor communities.

The author really hopes that there are readers of this book who are interested in researching the same theme, with different communities, and the results of their research will be published in national and international journals, related to the practice of socio-spiritual capital in the urban informal sector in order to achieve their household economic resilience.

CONCLUSION

Urban migrants who become street vendors (PKL) have an important role in the informal economy of the city: providing jobs, responding to local needs, and being dynamic in adaptation. However, there are many structural challenges: legality, business sustainability, relocation, uncertainty, and impact on public space. Through a qualitative approach, this study seeks to understand more deeply how social capital, spiritual capital, and the combination of the two, called socio-spiritual capital, can shape and strengthen the economic resilience of street vendor households in East Jakarta. In addition, this study also pays attention to the micro-spatial dimension, namely the relationship between living space, workspace, and survival strategies in a dense and dynamic urban context. this study confirms that the success of street vendors in maintaining the economic resilience of their households is not only the result of hard work and perseverance, but also a reflection of the strength of social and spiritual values

that live in them. Socio-spiritual capital is an invisible resource that provides extraordinary resilience to maintain the dignity, enthusiasm, and sustainability of small communities in the midst of increasingly challenging urban modernization. This study contributes to socio-spiritual capital theory by illustrating how spirituality is not only a coping resource but also an active economic ethic embedded within informal urban livelihoods.

To address this problem, policies that are more sensitive to the conditions of migrants are needed: participatory, considering socio-economic impacts, representative business spaces, and infrastructure support such as :

1. Prepare a sales location that does not disturb users of public facilities which is passed by many people, approaching terminals, stations and online motorbike taxi stops;
2. Providing outreach regarding applicable regulations regarding public order, including sanctions against traders and buyers who sell and transact in locations not designated for street vendors.
3. Law enforcement is needed to implement the applicable public order regulations, so that order, security and cleanliness of public facilities can be enjoyed together comfortably by all levels of society.
4. There is a need for a supervisory and law enforcement team that is capable of implementing regulations related to the management of street vendors on a daily basis.
5. There is a need for training and mentoring so that street vendors are able to escalate into Micro, Small and Medium Enterprises, in order to improve their welfare.
6. Street vendors who have successfully transformed into SMEs are no longer permitted to sell in designated street vendor locations. These SMEs can now afford to rent more comfortable and suitable stalls.

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