

FIGHT AGAINST POVERTY: A QURANIC PERSPECTIVE
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Abstract

The problem of poverty is one of the most important problems faced by humans. The Qur'an and Sunnah have referred to it in many places. The legacy of jurisprudence is also filled with many problems regarding the problem of poverty and what is related to it, such as defining poverty, how to measure it, its most important indicators, and how to deal with it. Unfortunately, there are still many Muslims who live below the poverty line, even though they live in areas rich in natural resources. Based on this fact, it is very important to know how the perspective of the Quran in fighting poverty with a thematic interpretation approach. This paper aims to answer the following questions: 1) what is the view of the Quran on poverty?, 2) how is the impact of poverty on life according to the Quranic perspective?, 3) What are the Quranic teachings to fight poverty? This research is a literature review that uses the thematic interpretation method. Among the conclusions of this study; 1) The Quran teaches every Muslim to hate poverty, and strive to get out of poverty. 2) Poverty gives birth to many negative impacts on life, ranging from the problem of kufr, crime, to inequality. 3) Al-Quran teaches that in general poverty can be fought from two aspects; first: aspects of improving aqidah and belief, and second: aspects of seeking the causes of eliminating poverty and its indications, ranging from encouragement to work, utilizing resources as well as possible, developing wealth, distribution of wealth, to calls for more optimal empowerment of zakat and waqf

Keywords

Poverty, Fight against poverty, Quranic perspective, Thematic Interpretation method, Sustainable Development Goals (SDGs)

Abstrak

Masalah kemiskinan merupakan salah satu masalah terpenting yang dihadapi oleh manusia. Al-Quran dan Sunnah telah merujuknya di banyak tempat. Warisan fiqh juga dipenuhi dengan banyak masalah berkenaan masalah kemiskinan dan apa yang berkaitan dengannya, seperti mentakrifkan kemiskinan, cara mengukurnya, petunjuk terpentingnya, dan cara menanganinya. Malangnya, masih ramai umat Islam yang hidup di bawah paras kemiskinan, walaupun mereka tinggal di kawasan yang kaya dengan sumber alam. Bertolak dari hakikat ini, adalah sangat penting untuk mengetahui bagaimana perspektif al-Quran dalam memerangi kemiskinan dengan pendekatan tafsiran bertema. Kertas kerja ini bertujuan untuk menjawab persoalan-persoalan berikut: 1) apakah pandangan al-Quran tentang kemiskinan?, 2) bagaimana kesan kemiskinan terhadap kehidupan menurut perspektif al-Quran?, 3) Apakah ajaran al-Quran untuk memerangi kemiskinan? Penyelidikan ini merupakan tinjauan

literatur yang menggunakan kaedah tafsiran tematik. Antara rumusan kajian ini; 1) Al-Quran mengajar setiap Muslim untuk membenci kemiskinan, dan berusaha untuk keluar dari kemiskinan. 2) Kemiskinan melahirkan banyak impak negatif kepada kehidupan, bermula dari masalah kufur, jenayah, hingga ketaksamaan. 3) Al-Quran mengajar bahawa secara umumnya kemiskinan boleh diperangi dari dua aspek; pertama: aspek peningkatan aqidah dan akidah, dan kedua: aspek mencari punca penghapusan kemiskinan dan petunjuknya, bermula dari dorongan untuk bekerja, memanfaatkan sumber dengan sebaik mungkin, mengembangkan kekayaan, pengagihan kekayaan, hingga menyeru pemerksaan yang lebih optimum terhadap zakat dan wakaf.

Kata kunci: Kemiskinan, Melawan kemiskinan, Perspektif Al-Quran, Kaedah Tafsiran Tematik, Matlamat Pembangunan Mampan (SDG)

1. Introduction

Poverty is one of the main problems faced not only by developing countries but also by many developed countries. The facts show that the poverty rate of the population in developing countries is higher than in developed countries. At the World Summit for Social Development in March 1995, a clear and clear definition of poverty was formulated along with the criteria contained in it. "Poverty has many forms, including low levels of income and productive resources that ensure a sustainable life; hunger and malnutrition; low level of health; limitations and lack of access to education and other basic services; unnatural conditions and death due to disease that continues to increase; homeless life and inadequate housing; unsafe environment; and discrimination and social alienation. Poverty is also characterized by low levels of participation in decision-making processes and civic life (United Nations 1995)

In addition, poverty is also a social problem that has a systemic impact on people's lives. Poverty automatically affects other, more complex problems concerning security, health, education, and so on. A survey result published by Sam Mountford (Director of Research Globe Scan) through the BBC on January 17, 2010, puts poverty as the most serious problem facing the world community compared to climate change, terrorism, and war. The survey percentages are as follows: extreme poverty 71%, environment 64%, rising food and energy prices 63%, terrorism, and human rights and the spread of disease 59%, world economic problems 58%, and war 57%. This research was conducted on more than 25,000 people in 23 countries.(BBC 2010)

In Indonesia, until now poverty is a problem that never ends. Based on the results of the latest survey conducted by the Central Statistics Agency (BPS) it was found that the poor population in Indonesia until the first quarter of 2021 amounted to 27.5 million people (10.14 percent) (BPS 2021).

The figures above are not small numbers, poverty and hunger are suffered by millions of people in Indonesia, even billions of people in the world demand an immediate solution to these problems. Therefore, poverty reduction should be the keyword for all parties, not only at the national level but at the international level.

Poverty has a bad impact on the morality of the nation, the occurrence of high crime, low health levels, and the weak level of education of the nation's generation is a reflection of the effects of poverty. So it is undeniable that poverty is a fundamental problem that needs to find a solution to build a better civilization of society.

Talking about poverty is talking about the fate of mankind throughout the ages. The age of poverty is as old as humans on earth. This not only has an impact on the decline of the social life of the community, but more than that, poverty also has a systemic impact on the weakening of human faith. This is in line with what was expressed by Shabri A. Majid which defines poverty as something inseparable between morals and material things, so that what is called poor in Islam is not only poor in the sense of material deficiency, but also moral decadence (Majid 2013).

At the international level, state leaders gathered at the 2000 Millennium Summit held in New York. At the conference, they set out efforts to reduce poverty by half that occurred in the world as a goal of the Millennium Development Goals (MDGs) to be achieved in 2015. Although some of the MDGs targets have been achieved, many other goals and targets have not been achieved, so they were formulated Sustainable Development Goals (SDGs) in 2015. The SDGs explicitly aim to eradicate poverty and hunger, reduce inequality within and between countries, improve water and energy management, and take urgent steps to tackle climate change. In contrast to the MDGs, the SDGs emphasize the importance of efforts to end poverty to be carried out together with strategic efforts to increase economic growth, implement social policy measures to meet various social needs (such as education, health, social protection, job opportunities), and policy measures to address climate change and environmental protection (ICPH 2021).

Meanwhile, at the national level, Indonesia has long given special attention to tackling the problem of poverty. This can be seen from several articles in the 1945 Constitution.

The problem of poverty is one of the most important problems faced by humans. The Qur'an has referred to it in many places. Allah Almighty says in Surah Quraish: "At least for the favor of making Quraysh habitually secure. Secure in their trading caravan to Yemen in the winter and Syria in the summer, let them worship the Lord of this Sacred House." And Rasulullah said: "*Whoever among you is safe in his saddle, healthy in body, and has food for his day, it is as if they have obtained everything of value in the world.*" (Narrated by al-Bukhari) The jurisprudential heritage is fulfilled with a lot of problems about the problem of poverty and what is related to it, such as defining poverty, how to measure it, its most important indicators, and how to deal with it.

Islamic jurists have been discussing this problem of poverty centuries ago. The majority of scholars from the Maliki, Shafi'i, and Hanbali schools say that the meaning of poverty is related to the level of sufficiency, and the extent to which basic human needs are met, namely the standard of living in meeting needs.

Several verses of the Qur'an hint at the problem of poverty. Among them, Allah said: *"Do not kill your children for fear of poverty. We provide for you and them.."* (Qs. al-An'am: 151), This verse shows that poverty is happening at this time. The problem of poverty that is being experienced is what then encourages some parents to have the heart to kill their children. Allah also said: *"Do not kill your children for fear of poverty. We provide for them and you. Surely killing them is a heinous sin."* (Qs. al-Isra: 31). This second verse shows that Poverty does not exist at present and it is feared that it will occur in the future.

2. Problem Statement

Until now, Islam got a negative image of poverty. Islam is often attached to the poverty conditions of its people and is often accused of being the cause of poverty. Nabil Subhi Ath-Thawil tried to explain the problems of poverty and underdevelopment experienced by Muslim countries. In the study, he stated that 30 of the 36 poorest countries in Asia and Africa are predominantly Muslim (at-Thawil 1990). This is the challenge for Muslims today, how Islam can improve its image in the eyes of the world and return to lead world civilization. At this time Muslims must return to the source of their teachings contained in the Qur'an and al-Hadith. Both sources contain value systems and solutions to all the problems of the people, including the problem of poverty. Only now how are Muslims able to collect Divine instructions scattered in the Qur'an and al-Hadith, then recompile them into the form of technical and concrete steps according to the context and dynamics of today's society.

3. Methodology

Starting from the belief that the Qur'an is a holy book and a guide to the life of Muslims, it certainly has a solution for all the problems of the people that occur. This is where the author is interested in exploring the verses in the Qur'an that contain divine instructions in solving the problem of poverty. That's why the author took this research with the thematic interpretation method, how does the Qur'an offer a solution to fight poverty?.

The thematical interpretation method is a method of interpretation that seeks to find answers to the Quran by collecting verses of the Quran that have one goal, which together discusses certain topics/titles and put them in order according to the time of their revelation and by the causes of their revelation, then pay attention to these verses with explanations, and their relationships with other verses, then refer to the laws. (Baidan 2001)

In other words, in this method a commentator explains several verses of the Qur'an regarding a certain title/theme, taking into account the orderly sequence of the revelation of each verse, according to the reasons for its revelation which are explained with various kinds of information from all aspects and it is compared with the correct descriptions of various sciences that discuss the same topic/theme, making it easier and clearer for problems, because the Qur'an contains many kinds

of discussion themes that need to be discussed in a thematical manner so that the discussion is more complete and more perfect. (Ichwan 2004)

From the definition of the thematical Interpretation method above, there are at least two main steps in the thematic interpretation process: (a) Collecting verses related to one theme certain by taking into account the time and cause of its descent, (b) Study these verses carefully by paying attention to their correlation with one another in their role in pointing to the problem being discussed. Finally, inductively a conclusion can be advanced which is supported by the meaning contained in the verses (Syafe'i 2006)

The Qur'an with its short, concise, and accurate language can provide the right answer to various problems that arise during society. However, not all the instructions contained in the Qur'an can be applied directly, because many of the verses of the Qur'an do not provide detailed information. After all, it is also due to human limitations. The absence of detailed information in the verses of the Qur'an provides high motivation for humans to learn and find out to provide solutions to existing problems. Therefore, an accurate and comprehensive interpretation is needed according to the needs of the times.

This paper attempts to answer the following three main questions:

- 1) What is the view of the Quran on poverty?
- 2) How is the impact of poverty on life according to the Quranic perspective?
- 3) What are the Quranic teachings to fight poverty?

4. Result

As a result of this article, the Quran gives great attention to poverty alleviation. Not only does it provide a repressive approach in fighting poverty, the Qur'an actually emphasizes the importance of a preventive approach by offering comprehensive solutions, starting from instilling the right *aqidah* about sustenance and the causes of poverty, then instilling individual and community awareness of the importance of collaboration and fighting poverty, and Of course, it emphasizes the government's responsibility towards its people so that they are free from systemic poverty.

5. Discussion

5.1. The View of The Quran on Poverty

5.1.1. The Word “*miskîn*” and other vocabularies that talks about poverty in The Quran

The word “*miskîn*” comes from a root word composed of the letters *sin-kaf* and *nun*. The root of the word is then patterned into the word “*miskîn*”, which means poor. According to Mahmud ibn Abdal-Rahim Safy, the term poor is a *sifah mushabbahah* from the word *سكن*. The letter *mim* includes *ziadah* (additional). The term “*miskîn*” includes *wazn mif'il*. The form of masdar is *سكون* and masdar mim is *مسكنة*.

Sequentially, the forms of poor terms with their various derivations in the Qur'an are the masdar mim form (مسكنة), mufrad form (مسكين), and plural form (مساكين) (Safy w.y)

In the Qur'an, the word "miskîn" is mentioned more than 11 times in various forms. Of the many verses, 8 verses mention the word "miskîn" in the form of "miskîna, miskînin, and miskînun", and there are 3 verses that mention the word "Miskin" in the form of "miskînan". All these word forms mean "poor". As contained in the surah al-Isra verse 26: "Give to close relatives their due, as well as the poor and 'needy' travelers. And do not spend wastefully."

In addition to the term "miskîn", the Quran also mentions the term "faqîr". The term faqîr has a meaning similar to "miskîn". The scholars also differ on this matter regarding the meaning to a certain degree of need. Some say that the faqir is people who are more in need than poor conditions, but some think otherwise. If you look at the many verses in the Qur'an, faqr is defined as a 'need' as mentioned in Al Qashash: 24. Thus, if a poor condition is called a stagnant state, then faqr is the result of stagnant.

Imam Shafi'i provides a clearer understanding in distinguishing the "miskîn" and the "faqîr". The "miskîn" is a person who does not have sufficient wealth for his life and does not have a livelihood. While the "faqîr" are people who have assets and livelihoods but are not sufficient (Hamdan and Hasyim 2009).

Judging from the point of view of fiqh, the two criteria for the population who are classified as poor in terms of income per day are:

- 1) If someone has basic needs of Rp. 50.000,- per day for example, while the income is less than half (Rp. 25.000,-) then he is said to be "faqîr".
- 2) If someone has basic needs of Rp. 50.000,- per day, while the income is insufficient, but more than half covered, then he is called "miskîn"

When referring to the Quran, there is some vocabulary that talks about poverty besides the word "miskîn" and "faqîr". Among them are poverty (*al-maskana*), poverty (*al-faqr*), experiencing shortages (*al-'ailat*), life difficulties (*al-ba'sa*), lack of wealth (*al-implâq*), beggars (*al-sâ'il*), helpless (*al-mahrûm*), in need of help (*al-mu'tar*), and weak (*ḍa'if*). The use of each of these words reflects a certain aspect of poverty or people living with poverty. All these terms boil down to the meaning of poverty and its prevention.

The term *implâq* also has a similar term to "miskîn", specifically has a difference. The meaning of *implâq* in simple terms is fear of poverty. While more specifically is spending a lot of wealth and waste on the property, resulting in the arrival of a need. If it is related to the term poor, then the *implâq* is a condition that causes a person to fall into poverty. This can be seen in income to meet the needs of life.

The terms *al-sâ'il* and *al-mahrûm* describe two types of poor people in living their lives. *Al-sâ'il* is a poor person who begs, while *al-mahrûm* is a poor person who

keeps himself and his honor by not begging. If poor describes the general condition, *al-sâil* and *al-mahrûm* describe an attitude in living poverty.

The term '*ail*' describes the condition of someone poor in wealth and poor in grace. In a verse, it is mentioned that the Prophet Muhammad. As someone poor. Then Allah suffices it. As someone who is filled with wealth, grace, and wealth, a soul full of patience and *qanâ'ah*, while the terms *qâni'* and *al mu'tar* describe the types of poor people where *qâni'* describes a poor person who fulfills the sustenance he receives, while *mu'tar* is a poor person who receives a share of sustenance, but wants another part to be more fulfilled. This term can be interpreted as a synonym for the two previous terms, namely *al-sâil* and *al-mahrûm*.

The basic meaning of poverty in Arabic (مسكين) which means not moving or staying still, gives the impression that the main cause of poverty is silence and a reluctance to move to try to meet the needs of life. This reluctance to try is sometimes influenced by internal factors such as physical limitations (disabled or old age), or laziness to do business. Sometimes the reluctance to try can also be caused by external factors such as persecution from others.

5.1.2. Allah guarantees the sustenance of every creatures

Allah in the holy Qur'an guarantees the sustenance of every creature that lives on this earth, even *dâbbah* (reptiles) even though Allah has guaranteed his sustenance as reflected in the Qur'an Surah Hûd verse 6: "There is no moving creature on earth whose provision is not guaranteed by Allah. And He knows where it lives and where it is laid to rest. All is 'written' in a perfect Record."

In the verse above, Allah guarantees that the sustenance of every creature has been arranged by Allah, it's just that the lack of effort made by the individual causes him to experience poverty because of his reluctance to make a living, as Allah emphasizes in the Qur'an Surah Ibrahim verse 34: "And He has granted you all that you asked Him for. If you tried to count Allah's blessings, you would never be able to number them. Indeed humankind is truly unfair, 'totally' ungrateful."

In his book "Wawasan al-Qur'an", Quraish Shihab mentions "The natural resources that Allah has prepared for mankind are infinite and unlimited. If something has been exhausted, then there is another alternative provided by God as long as humans try. Therefore, there is no reason to say that natural resources are limited, but human attitudes towards other parties and their attitudes towards themselves are what make some people not getting these natural resources... Poverty occurs due to an imbalance in the acquisition or use of resources. the nature, which is referred to by the verse above with an attitude of persecution, or because of the reluctance of humans to explore these natural resources to raise them to the surface, or to find alternative substitutes. And these last two things are termed by the above verse as *kufr*." (Shihab 2013)

5.1.3. The emergence of the problem of poverty

The explanation of the Qur'an in explaining the background of the causes of the emergence of the problem of poverty is certainly different from the analysis of social experts. If social experts divide the causes and forms of poverty into three, natural poverty, cultural poverty, and structural poverty, it is different from the Qur'an. In the Qur'an, Allah never explains that the poverty that afflicts mankind is caused by the absence of adequate resources (natural poverty). Regarding Natural Resources, the Qur'an has explained that Allah has provided all adequate facilities for needs human life, and made this earth easy for humans to use (Surah Al-Mulk: 15). So if with all the facilities and means that God has given, humans are still shackled in the problem of poverty, then the main causative factor is the human itself.

The following is a sign from the Qur'an that talks about the causes of poverty experienced by mankind;

5.1.3.1. Lazy attitude.

Laziness is very disgraceful behavior and harms a person's personality and mentality. This lazy attitude tends to depend on other people who are seen as having the ability to bear their needs. The Prophet Muhammad described lazy people as "inheriting a bad attitude". Rasulullah said: *"Satan binds the neck the head of one of you when he sleeps with a rope and Satan by tying it in such a way that every knot is put in its place and it says you will have a very long night so sleep well. If he wakes up and remembers Allah then one of the ropes is untied. If then he performs ablution, the other rope is released and when he establishes the prayer, all the ties are released, and in the morning he will feel the spirit and freshness that soothes the soul. But if he doesn't do that, then in the morning his soul doesn't feel fresh and he becomes lazy to do activities."* (Narrated by Bukhari)."

5.1.3.2. Low Education.

Education is a reflection of one's personality. People with high education tend to have better lives than people with low education. From the economic sector, for example, people with higher education find it easier to get a job because they have the skills that they acquired while in education. On the other hand, people with low education tend to find it difficult to get a decent job. The Qur'an emphasizes that an educated person has honor in the sight of Allah and His Messenger and in the world, he gets a noble degree in the sight of humans. Many verses of the Qur'an explain the virtues that Allah has given to knowledge seekers, one of which Allah will "elevate the degree of those who seek knowledge" as described in surah al Mujādalah verse 11: *"Allah will elevate those of you who are faithful and raise those gifted with knowledge in rank. And Allah is All-Aware of what you do."*

The content of this verse is by the hadith of the Prophet Muhammad regarding the virtues of those who have the knowledge and practice their knowledge, where the Prophet said: *"The parable of guidance and knowledge that Allah sent me with is like heavy rain that falls on the ground. Among the soil, some types can absorb water so that it can grow plants and grass that much. And among them, there is hard*

soil that holds water (stagnates) so that humans can drink, water for livestock, and for watering crops. And on the other there is a valley-shaped surface that cannot hold the water nor can it grow plants. The parable is that of a person who understands the religion of Allah and can take advantage of what I was sent with him, he learns it and teaches it and also the example of a person who does not elevate his rank and does not accept Allah's guidance with what I was sent with. Said Abu Abdullah, Ishaq said: "And among these types of land there is a valley that can hold water to the brim and in between, there is a flat Sahara field". (Narrated by al-Bukhari)."

The above hadith suggests that education is an important factor for a person to become better. In the context of poverty, a person who has a good education tends to find a job easier and will gain glory before other humans for the knowledge he has. Therefore, a good education will be able to keep someone from the valley of poverty.

5.1.3.3. Physical limitations.

In living this life and life, humans as caliphs on earth are equipped with various physiques, some have beautiful faces, strong and perfect physiques, and so on. But on the other hand, some are equipped with less than perfect physique. All of these conditions have been arranged by Allah in such a way that we can understand that in every physical limitation that Allah has given to humans, there are other advantages that Allah has provided for that person. It's just that sometimes it is the reluctance of humans to maximize the potential that exists within themselves and the attitude of lamenting the current situation that makes the human being a pessimistic person. This makes the person embarrassed to associate with others, does not have the spirit in life, and what is more concerning is making these physical limitations to do things that are not commendable such as begging and so on.

UNESCO held a meeting at the UN General Assembly on September 23, 2013, with the theme of the 68th session of the High-Level-Meeting on Disability and Development (HLMDD). The meeting stated that more than one billion people live with some type of disability, and 80% of them live in developing countries. "Disability is a cause and effect of poverty. The poor are more likely to be persons with disabilities and they are one of the poorest and most vulnerable groups of the global population." (UNESCO 2013)

In conclusion, poverty can occur due to several factors that exist in a person, both physical deficiencies and other deficiencies, although physical deficiencies are not the main factor that causes a person to fall into the valley of poverty. Physical deficiency is a provision of Allah that we must accept freely. Because, when Allah determines a person's physical shortcomings, then there are advantages on the other side that Allah gives to that person as long as he continues to try to do the best for himself.

According to the World Bank, there are at least three main factors that cause poverty, namely:

- 1) Low income and assets to meet basic needs, such as food, shelter, clothing, health, and education.
- 2) Inability to speak up and lack of power in front of state institutions and society.
- 3) Vulnerable to economic shocks, related to the inability to cope with them.

The World Bank (World Bank) has poverty indicators consisting of: (a) Limited ownership of land and capital, (b) Limited facilities and infrastructure needed, (c) Biased development in the city, (d) Opportunity differences among community members, (e) Differences in human resources and economic sectors, (f) Low productivity, (g) Bad living culture, (h) Bad governance, and (i) Over-management of natural resources.

The Quran teaches that just as behind wealth there is extraordinary wisdom, so behind poverty there is also extraordinary wisdom that is not inferior to the wisdom of wealth. Allah has distributed His wealth among His servants on fair terms and according to their circumstances and glory. Allah says in Surah Saba verse 36: *"Say, O Prophet, 'Surely it is my Lord 'Who' gives abundant or limited provisions to whomever He wills. But most people do not know."*

People who have not awakened faith in their hearts will think that the sustenance they get is proof of their glory from Allah given to them. Vice versa, that the sustenance that is kept away from him is proof of his humiliation from God as explained in the word of Allah in Surah al-Fajr verses 15-16: *"Now, whenever a human being is tested by their Lord through 'His' generosity and blessings, they boast, 'My Lord has 'deservedly' honored me!'. 'But when He tests them by limiting their provision, they protest, 'My Lord has 'undeservedly' humiliated me!'"*

If Allah had made all His servants rich, surely they would have transgressed. Likewise, if He had made all His servants poor, they would have perished. Glory be to Allah who expands and constricts sustenance for all creatures based on his vast wisdom. (Al-Athrahyi, 2013) So, the best conditions of life are those that Allah has chosen for His servants. Indeed, the glory of poverty was also alluded to by the Prophet in several of his narrations, including the history which means; "The poor enter heaven five hundred years and a half days before the rich." (Narrated by At-Tirmizi)

Ar-Raghib al-Ishfahani says in his book, the form of poverty and the feeling of fear from it, both of which give birth to strong will, are two things that encourage people to work hard and try to bear the burdens of life to benefit others; either on their own volition or out of necessity. If everyone's needs are fulfilled, then this will destroy his life, then this will destroy the world, because at that time no one was doing a job for others and everyone could not do the benefits for himself, finally. all that makes them all poor. It is even emphasized that "the progress of the world is more due to the conditions of the poor than the rich." If there is no poverty and fear from it, then human life will not be in order, then who will sew, tan, and sweep? Is there anyone

who carries food and clothing from east to west, from south and north? (al-Isfahani 1985)

However, this does not mean that poverty is better than wealth because poverty also has many trials. Therefore, the Prophet always asked for protection from Allah from crimes that arise from poverty or wealth. The Prophet said; "*O Allah, I seek refuge in You from evil and the torment of the Hell-fire and from the evil that results from wealth and poverty.*" So, the best conditions of life are those that Allah has chosen for His servants. Among the wisdom of poverty determined by Allah for some of His servants is the realization of the dynamics of life, and the birth of a strong will as motivation to try and work and provide benefits for people others.

5.2. The Impact of Poverty on life from the Quranic Perspective

The impact of poverty in the Qur'an, there are verses from the Qur'an that indicate there will be a danger to the poor so that the Qur'an informs that this poor situation is avoided by referring to one of the verses of the Qur'an which is identical with the meaning of poor, namely *dhiâf* in QS. An Nisa': 09. To explain this verse, Buya Hamka narrates a story about a famous friend of the Prophet, namely Sa'ad bin Abu Waqqash, one day he was afflicted with illness, even though he had a lot of property. The verse above contains an anticipation of poverty because it often brings danger and is the cause of various other disturbances. (HAMKA 2015)

Another impact of poverty is fear. Human fear of poverty so that the emergence of criminal acts in the form of murder. QS. Al An'am: 151 and QS. Al-Isra': 31. The verse above emphasizes more as an effort to change the mentality of humans so that they always believe in God who will surely provide sustenance, at least the verse above also illustrates that poverty is one of the reasons for human fear so they commit crimes.

Yusuf Qardhawi (1996) mentions the impacts of poverty as follows:

5.2.1. Poverty is harmful to faith,

This is because poverty can be the main cause of one's doubts about the wisdom of Allah's rules. This is like the hadith of the Prophet which states that poverty almost causes disbelief. In his narration, he said: "*Poor is almost close to kufr, and almost envy overcomes destiny.*" (Narrated by al-Baihaqi)

From Abi Bakrah he said, I heard the Messenger of Allah say: *O Allah, I seek refuge in You from disbelief, poverty, and the torment of the grave.* (Narrated by al-Hakim)

From Abu Hurairah, he said: The Messenger of Allah always prayed: *O Allah, I seek refuge in You from poverty, from little wealth, and humiliation and I seek refuge in You from being unjust or being wronged.* (Narrated by Abu Dawud).

5.2.3. Poverty is a danger to morals and behavior

Poverty is a lot to encourage behavior or actions that are not commendable. That's why many people say, "*The sound of the stomach is more powerful than the sound of the heart.*"

The Prophet Muhammad, reminding how dangerous poverty is for a person and its effect on that person's behavior, he said: *Take the gift as long as it is a gift. So if it is a bribe that defeats religion, don't take it. But you are not strong people away from the bribe, what hinders you strong to stay away from it is need and poverty.* (Narrated by al-Albani)

Then he also reminded the effect of debt on the debtor, in his hadith: Verily the Messenger of Allah, pray in prayer, and say: "*O Allah, I seek refuge from sins and debts.*" Then someone asked, "Why do you ask so much?" take refuge from debt, O Messenger of Allah?", the Prophet replied; "*Indeed, when a person is in debt, he likes to tell lies and promises not to be kept.*" (Narrated by Al-Bukhari)

5.3.3. Poverty is harmful to the mind

Poverty is also harmful to one's mind, as narrated by Imam Abu Hanifah, said: "*Do not ask for decisions from people who do not think carefully at home.*" That is because the person concerned is confused, so his decision is not correct. This is because the temperament of emotions affects the straightness of thinking and opinion according to psychology.

Likewise the hadith of the Prophet states: "*Let not a judge decide the law between two litigants while he is in a state of anger.*" (Narrated by Al-Bukhari)

5.3.4. Poverty is dangerous for families

Poverty is also dangerous for families, among others; for its formation, its needs, and its serenity. Therefore, the Qur'an instructs these poor bachelors to maintain their chastity and be patient until they reach their economic capacity. Allah says in Surah an-Nûr verse 33: "*And let those who do not have the means to marry keep themselves chaste until Allah enriches them out of His bounty.*"

According to Yusuf Qardhawi (1996), poverty causes a lot of divorces, poverty also disturbs harmony a lot and even tears the strings of love. In this case, the Qur'an records a terrible history, that a group of fathers has killed their children sadistically afraid of poverty. Allah says in surah al-An'am verse 151: "*Do not kill your children for fear of poverty. We provide for you and them.*"

Allah also says in surah al-Isra verse 31: "*Do not kill your children for fear of poverty. We provide for them and you. Surely killing them is a heinous sin.*"

Thus, Islam justifies the many bad effects of poverty on human behavior.

5.3.5. Poverty is dangerous for the peace and tranquility of society.

There is a narration from Abu Dharr, saying: "*I am amazed by people who do not have staple food at home, why doesn't he command the people while shooting his sword?*" According to Yusuf Qardhawi, a person can still be patient if poverty arises because goods are getting scarcer or the number of people is increasing, but if poverty is the result of an unfair distribution of wealth and the luxury of living a few people, this is what likes to arouse emotions, cause slander and tear them apart. tear the rope of love between them or have the heart to act vile (al-Qardhawi 1996).

Apart from that, poverty also poses other dangers to public health such as poor nutrition, inadequate housing, and others. Also on mental health because it likes to be accompanied by noise, anxiety, and hatred. In a situation like this, it is also dangerous for productivity, the economy, and others.

5.4. Quranic Teaching to Fight Poverty

In the context of fighting poverty, the Qur'an teaches that in general poverty can be fought from two aspects; first: aspects of improving *aqidah* and belief, and second: aspects of seeking the causes of eliminating poverty and its indications, ranging from encouragement to work, utilizing resources as well as possible, developing wealth, distribution of wealth, to calls for more optimal empowerment of zakat and waqf.

These points will be explained in more detail as follows:

5.4.3. Aspects of improving *Aqidah* and *belief*.

As the caliph of Allah, humans need solid *tauhid* in their lives. By knowing the true meaning of *tauhid*, humans will feel peace and know the purpose of their lives, what they want to achieve, and where all these things will lead to. With tauhid, humans will know their true identity in achieving the pleasure of Allah.

In Islam, tauhid is a belief in the oneness of God, so all thoughts and theories and their arguments that lead to the conclusion that God is one are called the Science of *Tauhid*. In Islamic teachings, the sentence of *tauhid* is divided into two parts that are closely related to one another, namely "*nafyu*" and "*isbat*". *Nafyu* means annihilation, the sentence is "*lā ilaha*" which means "there is no God", the meaning of the sentence is to eliminate all kinds of God, so that on this earth there is nothing worthy of worship, praise, faith, and obedience. While *Isbat* means to determine, the sentence is "*illallah*" which means "except Allah", the purpose of the sentence is to bring up an understanding of the existence of Allah SWT as the only God in our minds after we erase all kinds of God that are in it. (Thaib 2020)

This *tauhid* sentence contains the value of liberation for humans. Monotheistic man must free himself from worshiping fellow human beings to worshiping Allah. With monotheism to Allah, humans will not only be free and independent but will also

realize that their position is the same as other humans. No human is greater than another human. Every human being is a servant of Allah with the same status, the only difference is their level of piety to Allah, as Allah says in Surah al-Hujurât verse 13: *"O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may 'get to' know one another. Surely the noblest of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware."*

From the verse above, it is clear that the position of humans is the same, what distinguishes one human from another is only piety. Concerning poverty, *tauhîd* plays an important role in determining a practice that is carried out by humans, the practice is not only limited to faith in Allah as evidenced through worship in the morning and evening, such as prayer, fasting, and others. But his social attitude towards others is also proof of his faith in Allah because the people around us are people who need our attention and help, the help we give is a form of our faith in Allah.

The basic concept of *tauhîd* is to place Allah as the only God. Allah has created the universe and everything in it, this means that Allah is the creator, while we are created beings. So humans must submit to their creator. This concept is the most basic in *aqidah*, so if someone does not believe in this, then he cannot be considered a true Muslim. Furthermore, the main purpose of humans living on this earth is to worship Allah as He said in surah al-Zâriyât verse 56: *"I did not create jinn and humans except to worship Me."*

On the other hand, the concept of *tauhîd* at a broader level is not enough to just confirm that Allah is Almighty. However, *tauhîd* requires manifestation in empirical reality. In today's life, we cannot deny that many people believe in one God, claiming that Muhammad is their prophet, but they have never once worshiped Him, whether praying, fasting, or anything else. They are also insensitive to the life around them, they do not pay attention to the social inequalities that occur nearby. All of these things show that the monotheism that exists in them is only a display of the heart without any meaningful social implications.

According to M. Amin Abdullah, social monotheism (*tauhîd ijtimâ'î*) is the accentuation and application of faith in the realm of social practice, or faith in action. Faith in God becomes a source of strength to eradicate and free humans from various sufferings and social oppression. Issues such as labor, employment, gender equality, poverty alleviation, the environment, strengthening the base of civil society, and community empowerment are part of the social monotheism (*tauhîd ijtimâ'î*) agenda. A true Muslim who has firm faith in Allah will be seen from his attitude and behavior in real life, both from the side of him as an individual and as part of a community group. (Abdullah 1993)

Humans have two functions in life. First, humans are "Abdullah", namely humans act as servants of Allah who are obedient and obedient to Him. This is proven from the worship he does to Allah, such as prayer, fasting, and other *mahdah* worship.

Second, humans are "*khalifatullah*", namely humans act as managers of the life they live because no human being lives alone without the need for the help of other humans. In this second function, humans are required to have a good social role.

Concerning efforts to fight poverty, social monotheism (*tauhîd ijtimâ'i*) is very important, because with this everything we do is meaningful and has the value of worship if we help others only as a form of our concern without being accompanied by a form of belief and self-servitude to God, then all concern what we give is not worth worship. Therefore, if our concern for others is based on social monotheism, then this will lead us to obtain two true human roles. On the one hand, as a form of self-servitude to Allah, on the other hand as a form of manifestation of our concern for fellow creatures of Allah.

From the Quranic perspective, as the caliph of Allah, humans have a big role in determining the direction of their lives. If the individual can optimize his potential, he will become a better person. On the other hand, if the individual is not able to optimize his potential, what happens is the opposite; he will become a weak or poor person. The poor here are not only seen from a material point of view but what is more concerning is poor in knowledge and poor or weak in matters of *aqîdah* and faith.

5.4.4. Aspects of seeking the causes of eliminating poverty

In general, seeking the cause of poverty alleviation takes many forms. Some of them are individual obligations, some are community participation, and some are government responsibilities.

5.4.4.1. Individual Obligations.

In the context of fighting poverty, the Qur'an pays great attention to encouraging everybody to work. One of the main factors causing poverty is the attitude of being silent, reluctant, or unable to move and try. This reluctance to try is a form of self-harm. Allah calls on humans to stay away from laziness because it will be bad for humans themselves. On the other hand, Allah commands humans to always work hard and try to obtain sustenance and grace from Him. In the Qur'an Surah Al-Jumu'ah verse 10, Allah says: "*Once the prayer is over, disperse throughout the land and seek the bounty of Allah. And remember Allah often so you may be successful.*"

In the Qur'an, surah al-Insyirâh verse 7, it is stated that Allah does not give people the opportunity to be unemployed for the rest of their lives. The verse reads: "*So once you have fulfilled 'your duty', strive 'in devotion'*"

According to Quraish Shihab, the word *faragta* is taken from the word *faraga* which means empty after being full. This word is not used except to describe emptiness preceded by fullness, including leisure preceded by busyness. A person who has fulfilled his time with work and then he finishes the work, then the time between the completion of the first job and the start of the next job is called *faraga*. The verse

above says "If you are in free time while previously you have filled your time with work, then *fanṣab*". The word *fanṣab*, among other things, means "heavy" or "tired". In the beginning, it meant "to establish something until it is real and steady. (Shihab 2016)

The suggestion emphasized in this verse contains the message; one way to fight poverty is to work hard. No human being can make himself better just by being lazy, weak of will, and other negative mental attitudes. This attitude and behavior of working hard need to be pursued for those who are weak in will so that they will be enthusiastic to work to change their fate for the better in terms of their knowledge and the economic condition they get. The command to work hard to improve one's destiny and obtain a better life is mentioned in several verses of the Qur'an, such as in Surah al-Ra'd verse 11, which reads: "*For each one there are successive angels before and behind, protecting them by Allah's command. Indeed, Allah would never change a people's state of favour until they change their state of faith. And if it is Allah's Will to torment a people, it can never be averted, nor can they find a protector other than Him.*"

In the Qur'an surah al-Anfāl verse 53, Allah says: "*This is because Allah would never discontinue His favor to a people until they discontinue their faith. Surely Allah is All-Hearing, All-Knowing.*"

According to Quraish Shihab (2010), these two verses emphasize that changes made by Allah must be preceded by changes made by individuals or society itself. Without these changes, social change is impossible. Therefore, it is possible to change the ruler or even the system, but if they do not change themselves, the situation will remain as it was.

If so, it should be emphasized once again that because The most important part of the Qur'an for the success of social change is the change of each individual or group, because from that side it will be able to give birth to activity, both positive and negative, and the form, nature, and style of activity that characterizes the state of society, whether positive or negative.

Furthermore, another individual factor that needs to be pursued in poverty alleviation is to eliminate the culture of always depending on others better known as begging. The Messenger of Allah explained that Allah will protect those who refrain from begging. Hadith narrated by al-Bukhari: "There were some people from among the Ansar asking (giving sadaqah) to the Messenger of Allah, so he gave. Then they asked for it back, then he gave it. Then they asked for it back and he gave it again until he ran out of what he had. Then he said: "*Whatever I have of good (wealth) I will never hide it from all of you. But whoever holds back (keeps himself from begging), Allah will protect him and whoever asks for sufficiency Allah will suffice him and whoever is patient with himself Allah will give him patience. And there is no gift given to someone better and wider than (given) patience.*" (Narrated by Bukhari)

Begging, according to this hadith, is an act that is displeasing to Allah. This act will not bring any good to the beggar, will not make him rich with what he asked for, even the act of begging that is done continuously will eliminate the shame of the perpetrator and eliminate the spirit of working hard to improve his fate.

Therefore, working hard is the main pillar that must be done instilled in each individual to avoid and be released from the shackles of poverty and stay away from begging others because it will make him lazy to work and eliminate the shame of the act.

In strengthening individual performance in efforts to fight poverty, the Quran also commands to be frugal and not to be extravagant. In this regard, Allah explains in the Qur'an surah al-Isra verse 26: *"Give to close relatives their due, as well as the poor and 'needy' travelers. And do not spend wastefully."*

In this verse, the Qur'an forbids wasting wealth (doing *tabzîr*). Spending wealth here according to the interpretation of Ibn Mas'ud and Ibn Abbas, as quoted by Sayyid Qutb, is spending wealth for something that is not allowed. Imam Mujahid said, "If a person spends all his wealth for the truth, then he is not a wasteful person. But if he spends just one mud for unrighteousness, then he has committed a waste." (Qutb 2013)

From the verse above, we can understand that wasteful or extravagant is behavior that is not liked by Allah, because it is a form of someone's disbelief in the blessings that Allah has given, and Allah classifies people who act extravagantly as brothers of Satan. In surah al-Isra verse 27 Allah says: *"Surely the wasteful are like brothers to the devils. And the Devil is ever ungrateful to his Lord."*

Regarding the concept of fighting poverty, it can be concluded that wasteful behavior is a despicable act. This act is not only considered as a form of disbelief in the favors of Allah that has been given to him, it is also a form of self-harm. So it is only natural that people who act extravagantly will be able to fall into the valley of poverty because of their behavior.

On the other hand, the Qur'an teaches us to be frugal with what Allah has given. Thrifty people are people who are grateful because they use everything that Allah has given according to their needs. And Allah explains that He will increase His favors to those who want to be grateful, as Allah says in Surah Ibrahim verse 7: *"And remember when your Lord proclaimed, 'If you are grateful, I will certainly give you more. But if you are ungrateful, surely My punishment is severe.'"*

The verse above emphasizes to us to always be grateful for what Allah has given so that our lives are safe in this world and the hereafter. In the world, we get peace of life, because we live according to religious guidance, and in the hereafter, we get a good reward from Allah.

5.4.4.2. Community Participation

Individual circumstances in a group are different, both in terms of economic, social, and so on. From an economic point of view, the participation of community groups who are in a good standard of living is very much needed to help other groups whose standard of living is not as good as theirs. Among some of the efforts and good deeds that can be done by people with a good standard of living as a form of participation in improving poverty are:

5.4.4.2.1. Optimization of Zakat and Waqf management

Zakat is a term for everything that is issued by a person as an obligation to Allah to be submitted to *mustahiq* (people who are entitled to receive it) such as the needy, the poor and others. It is called zakat because it contains the hope of obtaining blessings, cleansing the soul, and developing wealth in all goodness.

Zakat is one of the five pillars of Islam and is mentioned in tandem with the word prayer in eighty-two verses in the Qur'an. According to Sayyid Sabiq, Allah requires zakat as explained in the Qur'an, the Sunnah of His Messenger, and the consensus (*ijma'*) of the scholars. (Sabiq 2011)

Community participation in efforts to fight poverty from the zakat sector is very important. This is because there is a mutually beneficial relationship, both to the giver (*muzakki*) and the recipient (*mustahiq*). To the giver, zakat can purify the soul from miserliness, educate in giving and giving, and is a manifestation of gratitude for God's blessings. As for the recipient, zakat can free him from need and eliminate the nature of envy and hatred (al-Qardhawi 1998).

Among the goals of zakat is to purify the souls of those who issue it, to elevate degrees and blessings in terms of morality and charity, so that they deserve happiness in this world and the hereafter. In addition, Allah emphasizes that the main characteristic of noble people is to like to do good. This good deed can be seen clearly in their worship at night and during the day. At night he spends his time praying for forgiveness and worshiping Allah. In addition, their good deeds can be seen in the giving of zakat to the poor because of the encouragement of compassion and love for others. Allah says in Surah al-Taubah verse 71: "*The believers, both men, and women, are guardians of one another. They encourage good and forbid evil, establish prayer and pay alms-tax, and obey Allah and His Messenger. It is they who will be shown Allah's mercy. Surely Allah is Almighty, All-Wise.*"

According to al-Qardhawi (1998), this verse explains that those who will receive blessings and shade from Allah's mercy are those who believe in Allah, guide one another with help and compassion, call upon the goodness and prevent evil, establish a relationship with Allah, pray and establish relationships between them by paying zakat.

From the explanation above, it can be understood that zakat basically will not reduce the wealth of the giver in the slightest. In the end, the property looks depleted, but,

from a religious point of view, the wealth increases. In addition, people who sincerely pay zakat will get happiness in this world and the hereafter. In this world, he will be exalted in rank by Allah and in the Hereafter, he will be included in His Paradise.

On the other hand, for people who are reluctant to issue zakat, there are many threats that Allah gives them, one of which is as Allah says in surah Ali-'Imrān verse 180: *"And do not let those who 'greedily' withhold Allah's bounties think it is good for them it is bad for them! They will be leashed 'by their necks' on the Day of Judgment with whatever 'wealth' they used to withhold. And Allah is the 'sole' inheritor of the heavens and the earth. And Allah is All-Aware of what you do."*

Regarding efforts to fight poverty, there are at least two lessons from the zakat. First, the main principles of zakat are the embodiment of faith in Allah, being grateful for His blessings, cultivating noble character by having a high sense of caring, eliminating stingy and greedy nature, growing peace of life while developing and purifying one's possessions. Second, because zakat is the right of zakat recipients (*mustahiq*), then zakat functions to help, assist and foster them, especially the poor, towards a better and more prosperous life, so that they can fulfill their needs properly, can worship. to Allah, avoiding the danger of unbelief, as well as eliminating the jealousy and envy that may arise from among them when they see the rich group who is well off.

The right solution related to poverty alleviation efforts from the zakat sector is to utilize the zakat effectively, namely, the zakat is productive, educative, and economical, so that in the end it is hoped that zakat recipients will become zakat givers. Among the three methods mentioned above, productive utilization of zakat is a more strategic step in poverty alleviation efforts. In principle, productive zakat can be described as when a poor person whose energy can work, should be given the tools to work according to his expertise.

For example, if he is good at gardening, then he should be given tools to work so that with these tools he can try to produce something for himself and his family. If he is good at trading, he should be given capital to open a business, as well as other skills. All of this is expected so that they get used to working hard to produce what they hope for to improve their standard of living.

This will create a new climate for the poor, who were previously pessimistic about what they have and run, which will now open their horizons of thinking to work hard to produce something for a better future. For zakat givers, things like this will foster a new spirit in spending their wealth in the way of Allah through zakat. The zakat given is not only an effort to clean up their wealth, but the zakat can empower poor people who one day are expected to become zakat givers as well as themselves. Allah loves people who do good to others, to the extent that Allah mentions that he will multiply the goodness that is done by that person. As stated in the Qur'an surah al-An'am verse 160: *"Whoever comes with a good deed will be rewarded tenfold. But whoever comes with a bad deed will be punished for only one. None will be wronged."*

From the verse above, we can understand that if someone can help others become better, then Allah will multiply the goodness to that person. In the context of empowering productive zakat, the Zakat giver in addition to carrying out his obligations on the assets that Allah has given him, is also a form of education that he instills in the recipients of zakat so that they use the zakat for the better, one of which is that zakat is empowered to be able to produce something for themselves. and his family. not only used for consumptive needs alone.

In addition to zakat, fighting poverty can also be realized through good management of waqf. According to Mundzir Qahaf, waqf is giving productive assets or objects regardless of personal intervention, distributing the results and benefits specified by the purpose of waqf, whether for individual, community, religious or public interests (Qahf 1995)

In the Qur'an, several verses recommend waqf, some of which are Surah Ali 'Imran verse 92: *"You will never achieve righteousness until you donate some of what you cherish. And whatever you give is certainly well known to Allah."*

If we pay attention to the history of waqf, it can be seen that the waqf which was first carried out by the friend of Umar bin Khattab on the instructions of the Prophet, which was later taken to be the definition of waqf as discussed above, was waqf in the socio-economic field. Umar's companions donated a piece of land in Khaibar whose benefits he gave to people in need.

However, the current development of waqf is more for ritual worship in the form of mosques and prayer rooms. Meanwhile, waqf for community economic empowerment is less popular. There tends to be an assumption that waqf in the field of non-mosques and prayer rooms lacks good value. This can be seen from the data on the use of waqf land.

Based on research conducted by Suhadi (2002), out of 426 respondents, 287 (67.4%) answered that the managed waqf land was not used for a productive business. Meanwhile, land that is managed productively (32.6%), is used for plantations (61.7%), rice fields (9.4%), fish ponds (8.25%), fields (7.7%), and others (5.7%).

5.4.4.2.2. The principle of cooperation and social responsibility in society.

The Qur'an explains that cooperation in society is necessary, humans in fulfilling their lives always need other humans. The Qur'an also describes its teachings comprehensively by taking into account the interests of individuals and society. The individual is seen as a whole, physically, mentally, and emotionally. On the other hand, society is seen from the sector of the existence of weak and strong groups, but does not make them as conflicting classes like communism, but encourages them all to work together to achieve the benefit of the individual without sacrificing society or vice versa. (Shihab 2011)

In Surah al-Zukhruf verse 32, Allah says: *"Is it they who distribute your Lord's mercy? We alone have distributed their very livelihood among them in this worldly life and raised some of them in rank above others so that some may employ others in service. But your Lord's mercy is far better than whatever wealth they amass."*

Cooperation in building the civilization of the people is necessary, the rich are taught to help the poor so that harmony will be created in society. What is interesting from the discussion of cooperation and social responsibility of society towards the poor is that the Qur'an gives a signal in this regard for more concrete actions than just a theoretical level.

Broadly speaking, the Quran's recommendations regarding this matter include two aspects, the first is the ethical aspect, and the second is the aspect of facilities.

Concerning ethical aspects, the Qur'an teaches us not to rebuke the poor, as the word of Allah in Surah al-Ḍuḥā verse 10: *"nor repulse the beggar."*

On the other hand, Allah teaches us to always speak to them with kind words, as Allah says in Surah al-Nisa verse 8: *"If non-inheriting relatives, orphans, or the needy are present at the time of distribution, offer them a small provision from it and speak to them kindly."*

Allah commands us to always do good to the poor and not to be arrogant. Arrogant in the sense of not caring about them, inviting people not to care, and hiding the gifts that Allah gave, as Allah says in surah al-Nisa verse 36-37: *"Worship Allah alone and associate none with Him. And be kind to parents, relatives, orphans, the poor, near and distant neighbors, close friends, needy travelers, and those bonds people in your possession. Surely Allah does not like whoever is arrogant, boastful. Those who are stingy, promote stinginess among people and withhold Allah's bounties. We have prepared for the disbelievers a humiliating punishment."*

Furthermore, the Quran teaches to be a person who forgives and has mercy on the mistakes of the poor. Don't let that mistake prevent us from caring about them, as Allah says in Surah al-Nūr verse 22: *"Do not let the people of virtue and affluence among you swear to suspend donations to their relatives, the needy, and the emigrants in the cause of Allah. Let them pardon and forgive. Do you not love to be forgiven by Allah? And Allah is All-Forgiving, Most Merciful"*

The Qur'an also recommends fulfilling the biological rights of poor people by trying to marry them off to avoid behavior that is prohibited by religion, as the word of Allah in Surah al-Nūr verse 32: *"Marry off the free singles among you, as well as the righteous of your bondmen and bondwomen. If they are poor, Allah will enrich them out of His bounty. For Allah is All-Bountiful, All-Knowing."*

From the above description, it is clear that the Qur'an wants to protect the poor from discriminatory behavior. Sometimes the poor condition experienced by a person is

vulnerable to being a victim of discrimination and injustice. Therefore, the Qur'an teaches humans how to interact with the poor, both in the context of social life and in the context of overcoming their problems, whether it is done by individuals, groups, or the government. All of that leads to the formation of a good social life and can make the poor free from the shackles of poverty.

In this case, at least the Qur'an teaches three things. First, the poor must be treated well. This means that the community as a whole is responsible for treating them well and they are entitled to guarantees for good treatment from other communities. Second, the poor must gain solidarity by staying away from a lifestyle that contrasts with the conditions of poverty. The point is that the Qur'an forbids human beings to live extravagantly and arrogantly towards them. Third, the poor must receive proper and sufficient assistance. From the individual point of view, the provision of assistance to the poor may be limited to a reasonable amount, but if the provision is sourced from the government, then it is not sufficient only to be adequate, but must be sufficient. Because basically, the party most responsible for overcoming poverty is the government, in addition to the benefactors who are around it. The government with its regulations can encourage the creation of good and prosperous community life.

Furthermore, the Qur'anic recommendation regarding community responsibility is the aspect of facilities. In dealing with poverty, the Qur'an describes several means to overcome this, including through zakat, *kaffarat* (fines), *fidyah* (ransom), vows, and zakat fitrah. All these means are suggestions taught by the Quran to fight poverty.

5.4.4.3. Government Responsibilities

The Qur'an explains that one of the causes of the emergence of the problem of poverty in mankind is the injustice and injustice done by humans to other humans. In other words, the emergence of poverty is due to the system prevailing in a society that causes a person or group of people to be powerless in breaking away from the shackles of poverty. This can be seen in several verses in the Qur'an when describing the stories of the previous people, especially the resistance of the Prophets against the unjust rulers of each era.

The approach used by the Qur'an is to describe rulers, leaders, and anyone who opposes the teachings of the Prophet as arrogant and drunk on power, called *mustakbirin* (Engineer 1999). It is described in the Qur'an that the Prophets were the majority of the weak people, struggling to free them from the grip of the oppressors who usually came from the rulers. For example, the Prophet Moses had to deal with the tyrannical king of Pharaoh to free the oppressed Israelites (Qs. al-'Araf: 127), or the story of the Prophet Hûd dealing with infidels (Qs. al-'Araf: 66), and many more other stories. From this, it is known that basically, Islam provides a concept of a society that is free from oppression, domination, and injustice. And the Qur'an is clearly on the side of the weak in the face of the oppressors (Qs. al-Kahf: 79, Qs. al-Hajj: 45)

The Qur'an commands Muslims to obey the *Ulu al-Amr* (holders of power) among them. *Ulu al-Amr* is the holder of affairs and power. It is in their hands that all public policies and regulations are made. Included in the term *Ulu al-Amr* are the holders of power, scientists, and philosophers. Therefore, *Ulu al-Amr* consists of two groups: *ulama* and *umara*.

The government as the holder of government control is responsible for creating prosperity in society. Poverty is a social problem that the government must strive to eradicate because the government has the power to improve the condition of the poor for the better. All of this aims to create a better life.

Concerning efforts to fight poverty, there are several important sectors that the government must pursue, namely:

5.4.4.3.1. Providing Equitable and Quality Education

Education is very important for a nation. Because the development and progress of a nation can be measured through the level of quality of education and the level of quality of Human Resources. Education is one of the keys to fighting poverty in the medium and long term. However, until now there are still many poor people who have limited access to quality education, this is partly due to the high cost of education and the poor do not have the money for such education.

The government has a very important role to lead, regulate, guide, and indicating the direction of the educational process that must occur in society so that deviations and wrong learning will not occur. In this regard, there is an obligation of the government so that its people have quality, character, and morality through education, including:

- 1) Provide educational services.
- 2) Improve access to education.
- 3) Improving educational facilities and infrastructure.
- 4) Provide equal opportunities for all people to gain knowledge.

In Islam, the relationship between the government and the people is a relationship of management and responsibility. Leaders are fully responsible for maintaining the affairs of the people. Every citizen must be guaranteed the fulfillment of his basic needs by the state, including education. This is based on the words of the Prophet: *"Everyone is a leader and will be held accountable for his leadership. Ahead of state will be held accountable for the people he leads. A husband will be asked about the family he leads. A wife who takes care of her husband's household will be asked about her responsibilities and duties. Even a maid or domestic worker who is in charge of maintaining her employer's property will also be asked about the matters she leads. And all of you are leaders and will be questioned (asked to account) of the things they lead."* (Narrated by al-Bukhari)"

From the hadith above, we can understand that the government's role is very much needed to create a better community life. Uneven and unqualified education will only give birth to new problems in society. One of them is poverty. Poverty will occur when the government is unfair in treating its people.

Therefore, equal and quality education needs to be pursued by the government so that the people can be fully educated. Education must be the main concern of the government if it wants its people to be intelligent, moral, and dignified. Concerning poverty, the creation of an intelligent, moral, and dignified generation will keep them from the shackles of poverty.

5.4.4.3.2. Employment expansion.

The Central Statistics Agency reported that the number of unemployed in Indonesia was 9.1 million people as of August 2021, whereas the open unemployment rate in August 2021 was 6.49 percent. This is due to the weakening of the absorption of labor in several industrial sectors, especially during the Covid 19 pandemic, so that the unemployment rate increases. (BPS 2021)

The increase in unemployment harms the prosperity of a nation, especially in the economic sector. One of the consequences caused by unemployment is the increasing number of poverty in society. The government as the holder of power has a very important role in efforts to increase prosperity for the community, especially in efforts to alleviate poverty. One of these efforts is to open up job opportunities for the community so that unemployment can be reduced.

In Islam, one of the obligations of a leader is to be sensitive to all the needs of his people. The Prophet said that a leader who is reluctant to pay attention to the needs of his people, then Allah will close the door of heaven to all complaints submitted by him. In the hadith narrated by al-Tirmizi from 'Amru bin Murrah Rasulullah said: *"Every leader who closes his door to people who have desires, complaints, and poverty, then Allah will close the door of heaven to all complaints, desires, and poverty."* (Narrated by at-Tirmidzi).

A leader is not only required brain intelligence and muscle strength but also must be supported by a high sense of caring for the problems of the people. One of them relates to providing job opportunities for groups who do not have jobs so that whatever problems befall the people, leaders are sensitive and able to find solutions. This is where the main task of a leader is to hear the complaints of his people who do not have jobs, then try to find a way out.

From the description above, we can understand that Islam commands a leader to open the door to all the complaints of his people. Of course, what is meant here is not merely the door of the house or the door of the palace, but more than that what is emphasized is the door to the heart or conscience of a leader. Because even if a leader lives in a magnificent palace, fenced with iron and steel if the door of his heart

is open to the interests of the people, then Allah will also open the door of His heart to hear the complaints of the leader.

6. Conclusion

From the explanation above, we can conclude that the Quran clearly tells a lot about poverty using various terms, not only "*miskîn*" but also other terms such as "*faqîr*", "*al-maskanat*", "*al-faqr*", "*al-'ailat*", "*al-ba'sa*", "*al-implâq*", "*al-sâ' il*", "*al-mahrûm*", "*al-mu'tar*", and "*da'if*". The Qur'an describes poverty from various aspects, ranging from the causes of poverty to the wisdom behind poverty. In addition, The Quran teaches every Muslim to hate poverty, and strive to get out of poverty.

The Quran also explains there are many negative impacts caused by poverty, starting from the danger to faith, morals and behavior, the mind, families, and also for the peace and tranquility of society.

The Qur'an also teaches that in general poverty can be fought from two aspects; first: aspects of improving *aqidah* and belief, and second: aspects of seeking the causes of eliminating poverty and its indications. In general, these two aspects are individual obligations such as encouragement to work, utilizing resources as well as possible, developing wealth, distribution of wealth, some are community participation such as to calls for more optimal empowerment of zakat and *waqf*, and some are which is the responsibility of the government such as providing equal and quality education and expanding job opportunities for the community.

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