

## Poverty Alleviation in the Quran: A Study of Al Adaby Al Ijtima'i

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### Abstract

Poverty that has existed since man was created is one of the major problems for humans, not only has an impact on social and economic problems but more especially can have an impact on religious beliefs, even to the point of mortgaging faith with a world treasure. Although poverty can be said to be the destiny of the creator, but as an intelligent creature, especially as a Muslim, of course, in addition to having to be able to accept that fate, it must also be accompanied by maximum efforts to get out of the poverty zone. The topic of poverty here is poor in property and of course this problem has a solution. This research is described in the style of adaby ijtima'i, which is to elaborate the verses of the Quran in accordance with the problem that is currently plaguing society, namely poverty\*. This study will explain ways of poverty alleviation based on factors and in accordance with the content of the holy verses of the Quran which are expected to be a foothold out of the poverty zone.

Keywords : Poverty, Alleviation, Quran

### Introduction

Poverty comes from the word poor. Poverty comes from the word poor which according to the big dictionary Indonesian has the meaning of no wealth, and all lack. Poverty is a state of deprivation, having income but not being able to back up the basic comprehensive needs to survive properly. Poverty is a condition where a person is at the bottom of the poverty standard (Povertyline) or poverty limit (povertytreshold).<sup>†</sup> It is inevitable that poverty is a classic social problem inherent in people's lives in navigating the wheel of life can be found from the time when humans were first created until now. With the passage of time and with the development of the technological age, poverty which is a classic problem has received more attention from all circles, from academics to practitioners<sup>‡</sup>.

Poverty can be called a serious problem that is always inherent in individuals and communities in Indonesia. The impact of poverty that is left alone without an accurate solution can complicate life between communities, nations and states which causes the outbreak of conflicts and in the midst of society and not only that, it may even have a negative impact on the creeds, morals, and thoughts of each individual community<sup>§</sup>. Based on data released by BPJS, it is explained that the number of poor people in September 2021 was 26.50 million people, a decrease of 1.04 million people from March 2021 and a decrease of 1.05 million people from September 2020. However, the poverty rate that has increased at this time can be influenced by several factors, including socioeconomic factors, pandemics, and even government decrees that may not be optimal in their application in the community<sup>\*\*</sup>.

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\* Abdurrahman Rusli Tanjung, "Analysis of the Style of Tafsir Al adaby Al ijtima'I", Journal of Analitica Islamica, vol 3 No. 1 (2014), 162.

† Joni Yusuf, Thesis: *Muhammad Yunus' Thoughts on Poverty Alleviation in the Perspective of Islamic Law*, (Surakarta: UMS, 2008), p. 10

‡ Syaiful Ilmi, "Konsep Pengentasan Kemiskinan Perspektif Islam", Jurnal al masalah, vol 13 No.1 (2017), 69.

§ Jumaedi Nagga, "Solutions to Poverty Alleviation from a Quranic Perspective", Rausyan Fikr Journal", Vol. 19 No 2 ( December, 2023), 201

\*\* Ibid, pp. 202-203

The Qur'an, which has other names as *ash-shifa and al huda*, is certainly able to provide some solutions and instructions for humans to get out of this ingrained classic problem. This study aims to remind what are the greatness of the Qur'anic verses by describing the solutions presented in the Quran related to poverty alleviation<sup>††</sup>. Poverty is not only an individual problem that must be solved independently by the parties concerned but can be helped by other people or local governments, because *kamiskinan* is a destiny but can still be worked on regardless of it. About how steps can be taken as poverty alleviation in the Quran will be described below in detail in easy-to-understand language<sup>‡‡</sup>.

## Research Methods

Qualitative research and *library research* is a research method that the author uses by utilizing research data sourced from writings that match the theme of the problem to be overcome. This research refers more to the use of articles and studying verses of the Quran that are in accordance with the research topic, namely poverty alleviation in the Quran using the *adaby ijtima'i* style. The research method this time is an analytical method, namely by describing the explanation of Quranic verses related to the topic of discussion sourced from the Quran. The pattern of interpretation of *adaby ijtima'i*, there are at least 3 characteristics that must be included in the work of cultural and societal literature-patterned interpretations. The first is to elaborate verses of the Quran that are in accordance with the problems in society that are being faced and explain that the Quran is an eternal holy book throughout the ages which contains various solutions to the problems of human life. Second, it is to explain the solution to problems that are currently plaguing people's lives. Third, interpretation is presented in easy-to-understand language<sup>§§</sup>.

## Results and Discussion

### *Understanding Poverty*

There are two types of poverty, namely from an Islamic and conventional perspective, conventional poverty can be measured from the material side only, while poverty from an Islamic perspective can be viewed from material and spiritual. Poverty in an Islamic perspective certainly overlaps with conventional perspectives. Islam itself categorizes poverty, the Islamic perspective into two parts, namely the poor and the poor<sup>\*\*\*</sup>. *Fakir* is a condition where a person has no job and no income at all which causes him to be unable to meet all the needs of his life, While *poor* is a condition where a person already has a job and love, but the income obtained cannot backup his overall life needs.

The meaning of poverty conveyed by Al Ghazali is the inability of a person to meet material and spiritual needs. This opinion is also reinforced by Ahmed, namely that poverty is not only the lack of goods and services, but more than that also the lack of fulfillment of spiritual needs. Islam considers that poverty is a big thing that can have a negative impact on religion, morals, logical thinking, finances and also social society. Allah Almighty has given a warning through the Qur'an to human beings who neglect poverty, as stated in surah al maun verse 7:

"1. Do you know (people) who deny religion? 2. Then he who rebukes orphans, 3. And do not encourage feeding the poor. 4. Woe to him who prays, 5. (i.e.) those who neglect their prayers, 6. who does *riya'*, 7. And reluctant (to give) help"<sup>†††</sup>.

From the seven verses contained in surah Al Maun above, it can be understood that poverty has existed since ancient times when man was created. Surah Al Maun also informs about how many of the people who claim to be Muslims but whose behavior does not reflect as Muslims, they are negligent in their prayers and are still reluctant to help their poor brothers even though in Islam itself strongly encourages the name *ta'awun*, helping each other in kindness. Implicitly the explanation of surah Al Maun above informs that Allah Almighty with all his power creates poverty and inpoverty so that humans always do help and complement<sup>‡‡‡</sup>.

In the theory of double movement, the moral message of surah Al Maun teaches mankind so that after believing and acknowledging the oneness of Allah SWT with all his power, humans become obedient, moral, moral servants. Be aware of morals as Muslims and implement them in other beings, one of which is by doing good to orphans and the poor<sup>§§§</sup>. Allah

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<sup>††</sup> Ibid, hlm. 201

<sup>‡‡</sup> Ilmi, Op. Cit. hlm. 68

<sup>§§</sup> Huda, Nurul, et.al, *Islamic Development Economics*, Jakarta: Prenadamedia Group, 2015.

<sup>\*\*\*</sup> Renny Fildzah Sari Zullini, Skripsi: *Kebijakan Fiskal Indonesia Guna Mengentaskan Kemiskinan Melalui Dana Desa Dalam Perspektif Ekonomi Islam* ( Lampung: UIN Raden Intan Lampung, 2019), hal. 36

<sup>†††</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahannya...*, h. 483

<sup>‡‡‡</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahannya...*, h. 483

<sup>§§§</sup> Muhammad Ali Asrifaen, Skripsi: *Eksplorasi Pesan- pesan Moral Surat Al Ma'un Dalam Teori Double Movement* ( Surabaya: Universitas Islam Negeri Sunan Ampel Surabaya, 2018) hal. 50

has commanded Muslims in surah Al Maun to pay more attention to economic inequality. Allah teaches his servants to always be optimistic and *husnuzon* in every situation experienced, one of which is when seeking sustenance, productivity and effort in alleviating themselves from all their shortcomings with strong faith in Allah SWT\*\*\*\*.

The Quran divides the word poverty into 10 other names, namely

Al-Maskanate

al-faqr

al-‘ailat

al-ba‘sa

al-imlaq,

al-sail

Al-Mahrum

al-qani

almu'tarr

al-dha‘if.

Of the ten names above, it only refers to one meaning / meaning, namely poverty††††.

### *Factors Causing Poverty*

In describing the factors causing poverty, it can be judged from one question, namely: "Poverty that is present is caused by the treatment of the creature itself or has it been predestined by the creator?"

From the observation of the above question, it can be observed the verses of the Quran with thematic interpretation of sustenance. The word sustenance in the Quran is repeated 123 times. One of them can be found in verse 26 of Surah Ar Ra'du which reads: "Allah extends sustenance to whom He wills and limits (to whom He wills)..."

Allah Almighty has written down the qadha or statute line of each of his servants before creating it. Among them is that Allah wants his servants with spaciousness of sustenance and also wants others with economic tests. The distribution of sustenance that will be given to all his servants in this world, both humans, animals and plants is entirely in the grasp and power of Allah SWT. Allah as the khalik certainly knows better the portion needed by his creatures. The portion of sustenance given is of course based on the needs and ability of his servants in maintaining the trust of the property given as well as possible. In the verse mentioned above about sustenance, it can be judged that the cause of poverty is solely by the will of Allah SWT. However, in another version, there is a verse that states that the attitude of man himself as a determinant of poverty suffered or not, according to the verse that has been contained in the Qur'an that Allah promises to multiply sustenance for His servants who are willing to try and good at giving thanks and vice versa for His servants who deny His favor will be tortured.

Evidence that supports the acquisition of sustenance determined from human actions and attitudes can be seen in surah al-Tawbah verse 105 which is about work. Allah (swt) says which means: "And say, Work you, and Allah will see your works, as well as His apostles and believers, and you will be returned to (Allah) who knows the unseen and the real, and He preaches what you have done." Work can be regarded as a human effort to pick up his sustenance, even when he finds many obstacles to work in his own area, it is very permissible to move to a place that is more supportive in working. What is an important note in working is the process and way of working that is halal and good, as for the amount of results will be worth the effort expended. The blessing of a treasure can be felt based on a way of working that is halal and does not violate Islamic law. Vice versa, the wealth obtained will feel bland and run out quickly because there is no blessing on the property because it is caused by a way of working that is not in accordance with the guidance of the Quran and Al Sunnah. As well as work that contains elements of usury††††.

From the verse above, it can be understood that one of the triggers of poverty is the absence of effort from humans themselves, namely not wanting to work and the absence of efforts to move to a new place that is more supportive in finding sustenance.

In the perspective of conventional poverty globally, poverty arises from a combination of economic, social, and demographic components such as income differences, unbalanced rates of population growth, and poor quality human

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\*\*\*\* Zullini, Op.cit. hlm. 38

†††† Fauzi Arif Lubis, " Miskin Menurut Pandangan Al Quran ", Jurnal Tansiq, Vol. 1 No. 1(Januari, 2018), 68

†††† Shidqi Ahyani, "Zakat and Poverty Reduction Efforts in Quranic Perspective", Journal of Sharia Economic Law, Vol. 4 No. 2 (October, 2021), 224-224.

resources<sup>§§§§</sup>. According to Quraish Shihab who shared the same thoughts with the author, the main aspect of triggering poverty is stagnant temperament, lack of effort to move away from hardship. His retardation in trying is self-torture, while the inability to try can be triggered because of pressure from others. The inability to do business triggered by others by Quraish Shihab is called structural poverty<sup>\*\*\*\*\*</sup>.

The Qur'an as a guide to human life as a whole contradicts the statement that poverty can be triggered from the absence of natural resources, but the Qur'an mentions many verses that disprove this statement, among which can be seen in surah al-Mulk verse 15 which reads:

“It is He who made the earth for you easy to explore, so explore in all directions and eat some of His sustenance, and only to Him are you (Return after) resurrected.<sup>†††††</sup>”

It can be concluded from the verse, that the poverty experienced by humans today is caused by the treatment and will of man himself because it is clear that Allah SWT has created all the needs of his creatures on this earth, just how humans respond and act.

Factors characteristic of poverty are:

1. People don't have literacy with bail
2. The majority of his last education was at the elementary level and below
3. Some are from households with disabilities
4. Some communities lack access to clean water
5. Some households are headed by women

### *Dampak Kemiskinan Kepada Masyarakat*

The Quran strongly encourages people to stay away from poverty especially in this day and age, everything needs wealth but wealth is not everything. The Quran also preaches to maximize oneself so as not to become a weak or *di'af* servant, that is, to avoid poverty as mentioned in the Qur'an surah An Nisa verse 9 about the meaning of *di'af*.

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ

‘Warn him (the Qur'an) those who fear being gathered before their Lord (on the Day of Judgment). There is nothing for them to protect and intercede (help) but Allah, that they may be pious'. {Q.s Al An'am : 151}

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

Do not kill your children for fear of poverty. It is We who give sustenance to them and (also) to you. Indeed, killing them is a great sin. {Al Isra' : 31}

The two verses above mention that the impact or other effect of poverty is a fear and doubt of man to his God which ultimately leads to actions that violate the rules of the Shari'a. One example that occurs among people today is the case of murder of families, wives / children / parents due to the inability to bear the burden of poverty and also cases of disposal of newborns for reasons of weak economy. This verse tends to emphasize efforts and steps to improve the mental level in order to always believe in Allah Almighty giver of sustenance. In addition, it also illustrates that fear of the future is the impact of poverty, resulting in them committing crimes<sup>†††††</sup>.

Another major impact of greater poverty in Islam is the loss of a Muslim's identity, which can lead to conversion. The poor have always been easy targets for Christianization by the western pagans. The absence of power and power due to poverty that plagues them makes it easy for them to exchange anything for property, including religion. Easily led to do anything, even crimes, by being lured by large amounts of monetary rewards. Democracies are also polluted and contribute to the impact of poverty spread in society. Reflecting on the magnitude of the visible impact of poverty, the Holy Prophets advised us to always pray: 'O Allah, I take refuge in You from kufr and deprivation' (HR Abu Daud).<sup>§§§§§</sup>

§§§§ Fetriaman Telaumbanua, “ Strategi Pemerintah Daerah Dalam Penanggulangan Kemiskinan Pasca Pandemi Covid-19 Perspektif Ekologi Manajemen Di Kabupaten Nias ”, Jurnal Strategi Pemerintah, Vol.10 No. 2 ( Agustus, 2023), 1631.

\*\*\*\*\* Afandik Hidayat, Skripsi: *Fakir, Miskin dan Pengentasannya Perspektif M. Quraish Shihab dalam Tafssir Al Misbah dan Musthafa Al Maraghi dalam Tafsir Al Maraghi*, (Jember: IAIN Jember, 2017), Hal. 39

††††† Ilham Ali Hasan dkk, “ Alternatif Solusi Al Quran Dalam Mengatasi Kemiskinan”, Jurnal Mafatih, Vol. 2 No. 2 (November, 2022), 72

††††† Nur Yusron Kamil, Skripsi: *Strategi Pengentasan Kemiskinan Dalam Al Quran Menurut Tafsir Al Azhar Karya Buya Hamka*, (Surakarta: UMS, 2018), Hal. 8

§§§§§ Abdul Mu'is, " Poverty in the Quran (Efforts to Find Qur'anic Solutions)", Istiqro Journal, Vol. 7 No. 1 (January, 2021), 7

## Poverty Alleviation in the Quran

It is not only the responsibility of the government in overcoming community poverty, but also the responsibility of individuals as social beings to make several efforts to alleviate or minimize poverty as contained in the Quran,\*\*\*\*\*. Islam teaches to avoid poverty in two ways, namely developing human resources and natural resources for a successful future, and requires humans to obey all the rules of the creator of creatures and the universe, namely Allah Almighty as taught in the Quran and Al Hadith in order to achieve happiness in the world and the Hereafter†††††.

Poverty alleviation can also be overcome by Islam's great attention to poverty, Islam is very concerned about the weak and poor who need help through other human helping hands as stated in Q.S Az Zariyat: 19

“And on their property there is a right to the poor who ask, and the poor who do not ask.”

This verse explains and reminds of the right of the poor in every property owned, including the pious who wants to take some of his property to give to those who have that right.†††††.

In An-Nisa's letter verse 9 that reads:

“And fear those who if they leave a weak offspring behind them for whom they fear for their well-being. Therefore, let them fear Allah, and let them speak the truth.” (Q.S. AnNisa : 9).

Ulama also took part in finding solutions to this problem, as stated by Quraish Shihab in his tafsir entitled Al Misbah, he wrote two ways that can be taken in the Qur'an to free people from poverty, namely the necessity to work and the obligation of the rich to the weak to have sensitivity, care and favor with the poor§§§§§.

Meanwhile, in the tafsir of Al Azhar written by Buya Hamka, the steps to gradually reduce poverty presented by reviewing the orderly sequence of nuzul are as follows::

1. Awareness for poverty alleviation  
QS. Al Qalam: 24th ranks first in terms of poverty. This verse describes the bad nature and influence of the unbelievers that has been ingrained in their souls, namely miserliness. Having no empathy for the poor faki around him who desperately need help from him. The discussion of this verse is still closely related between verse 17 to verse 33\*\*\*\*\*.
2. Caring for the poor  
As a form of poverty alleviation, namely by caring for the poor. To use this movement, it can be carried out simultaneously to get a lot of support from various parties. This movement can be said to be the implementation of an awareness of the first step to alleviate poverty, namely by caring for the poor in QS. Al Balad: 16†††††.
3. Upholding the rights of the poor  
In accordance with what has been mentioned in QS. Al-Isra': 26 explains the efforts of poverty alleviation by giving the poor the right of their property†††††.
4. Protecting the economic activity of the poor  
Providing support and support for the efforts made by the poor to get out of the poverty zone after obtaining their rights from the obligated person, the Quran pays attention to the poor who are willing to try, QS. Al-Kahf: 69-82§§§§§.
5. Taawun attitude globally  
It can be seen from QS. Al Baqarah: 83 on the advice to help the poor globally supported by QS. An Nur: 22 is the next step in the effort to free from poverty by helping each other in terms of virtue\*\*\*\*\*.
6. Paying fidyah puasa  
Poverty alleviation efforts can be overcome by the existence of fasting fidyah funds distributed to the poor. As stipulated, it is an obligation to pay fasting fidyah for anyone who violates the rules of sharia contained in QS. Al Baqarah: 184†††††.
7. Infaq

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\*\*\*\*\* Syamsu Syaqqani, *Konsep Al Quran dalam Pengentasan Kemiskinan*, edisi 14,( Mataram, El Tsaqafah, 2023), hal. 198.

††††† Angga Maulana dkk, “ Pengaruh Tingkat Kemiskinan Terhadap Pertumbuhan Ekonomi Dalam Perspektif Islam”, *Jurnal Bina Bangsa Ekonomika*, vol. 15 No 01 ( Februari, 2022), 222-223

††††† ibid

§§§§§ Hidayat, op.cit. Hal. 23

\*\*\*\*\* Kamil, op. cit. hal. 9

††††† Kamil, op. cit. hal 9

††††† Kamil, op. cit. hal. 10

§§§§§ Kamil, op. cit. hal. 10

\*\*\*\*\* Kamil, op. cit. hal. 10

††††† Kamil, op. cit. hal. 10

- The number of infaq and alms institutions that spread throughout Indonesia is a form of effort in alleviating mission and the target is the poor as mentioned in QS. Al Baqarah: 215<sup>\*\*\*\*\*</sup>.
8. Ghanimah  
The spoils of war that Allah has authorized for the mujahids will certainly be one of the efforts in alleviating poverty.
  9. Family inheritance  
It is undeniable that wealth can be obtained easily, one of which is by becoming an heir. This right must also be fought for by the poor who become heirs in order to free themselves from the poverty zone as stated in QS. An Nisa': 08<sup>\*\*\*\*\*</sup>.
  10. Kaffarah  
There are various kaffarah that can be used as an effort in poverty alleviation, namely first QS. Al Mujadalah: 04 relating to the issue of kaffarah zihar, both QS. Al Maidah: 89 which deals with the kaffarah oath, the third QS. Al Maidah: 95 which discusses the kaffarah of Hajj (ihram).<sup>\*\*\*\*\*</sup>
  11. Zakat  
The last effort to alleviate poverty according to the Quran based on the chronology of nuzul is with zakat which has become a pillar for Muslims. The distributed zakat can later become a social bridge in social economic problems and is useful as an even distribution of income issued by QS. At Taubah: 60<sup>\*\*\*\*\*</sup>.

In addition to being an obligation for Muslims, through zakat is also one of the responsibilities of Muslims as a movement of taawun and mutual care for each other as mentioned in the Quran. In the obligation of zakat certainly contains the following moral, educational, social and economic values:

- 1) The moral value derived from paying zakat is a form of sanctification of the soul and property of the orang that fulfills it, discards the kikir, and erodes greed towards the world.
- 2) In zakat also found elements of educating the nature of generosity, love to infak and hand over some of the property owned to the needy as evidence of affection and concern for others.
- 3) The social moral value that can be obtained from zakat is able to strengthen zakat recipients so as not to feel as the weakest and most wasted creatures in the world. Have a contribution for people who issue zakat in carrying out the commands of Allah SWT as the entitled recipient of zakat.
- 4) From an economic point of view, zakat issued can minimize the accumulation of wealth on several parties only, then zakat can be distributed to the poor and poor to flatten their assets and from here zakat can be allocated as business capital for the poor to support an increased life in the future.<sup>\*\*\*\*\*</sup>

Overcoming poverty can be alleviated in various ways and strategies. Among them through the movement of help, cooperation between various parties, starting from the government, humanitarian programs from philanthropic institutions, scholars, Islamic organizations, and social communities from the community. This method is in accordance with the word of Allah SWT in Q.S Al Maidah:2 which reads:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ يَوْمَئِذٍ اللَّهُ إِتَّعَبُ اللهُ شَدِيدُ الْعِقَابِ

(And help you in virtue and piety, and do not help in sinning and transgression. And fear Allah Almighty, verily Allah is very heavy in His torment)<sup>\*\*\*\*\*</sup>.

## Conclusion

More or less the property possessed by humans is the authority of Allah SWT. It is God who wants his servants to have sufficient wealth or lack of possessions. But besides that, those who lack wealth should not remain silent, humans are required to still try to get wealth by working. In addition to fate, poverty can be avoided by working hard and vibrant people

<sup>\*\*\*\*\*</sup> Kamil, op. cit. hal. 10

<sup>\*\*\*\*\*</sup> Kamil, op. cit. hal. 10

<sup>\*\*\*\*\*</sup> Kamil, op. cit. Cit. hall. 10

<sup>\*\*\*\*\*</sup> Kamil on. Cit. hlm. 11

<sup>\*\*\*\*\*</sup> Ahmad Atabik, "Peranan Zakat Dalam Pengentasan Kemiskinan", Jurnal Zakat Dan Wakaf, Vol 2 No. 2 (Desember, 2015), 345

<sup>\*\*\*\*\*</sup> Srianti Permata dkk, "Strategi Penanganan Kemiskinan Dalam Perspektif Al Quran", Jurnal Asy Syarikah, Vol. 5 No. 2 (September, 2023),175

in the help-help movement. Those who kiss even excess property are strongly encouraged to help and care for their relatives, relatives, neighbors who are being hit by poverty, one of which is by issuing zakat.

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