

Ending Poverty: Islamic Solutions For The Welfare of The Ummah

Ickhsanto Wahyudi^{*1}, Mahroji², Julya Angelita³

^{1, 2, 3} Fakultas Ekonomi dan Bisnis, Universitas Esa Unggul Jakarta, Indonesia

E-mail : *ickhsanto.wahyudi@esaunggul.ac.id

Corresponding Author

revised: 28/12/2023 *published:* 05/01/2024

Abstract. Poverty is a social problem of global concern. In developing countries including Indonesia, tens of millions of people live below the poverty line. In Islam, poverty is seen as a form of social injustice that must be resolved. The Quran and Hadith explicitly indicate the duty of Muslims to help the poor. This paper aims to analyze the Islamic perspective on poverty and propose Islamic solutions to achieve the welfare of the Ummah, within the framework of achieving maqashid sharia. The method used is a literature study of Islamic sources and contextual analysis of the poverty situation in Muslim countries. The results show that poverty is caused by various factors, both internal and external. Islam offers comprehensive solutions such as the Islamic economic system, optimization of zakat and waqf, policy reform, and others. This is important in order to realize the purpose of sharia to protect the lives, property, and benefit of the people. However, its implementation needs to be studied further so that it is right on target in alleviating poverty in the contemporary Islamic world.

Keywords: Islam, maqashid sharia, poverty, solution, welfare

Introduction

Poverty is a global problem and a phenomenon that must be addressed in developing countries, including Muslim countries. Statistics show that in Indonesia, tens of millions of people live below the poverty line with very limited income, even insufficient basic daily needs (Hill, 2021). According to the Asian Development Bank, in Indonesia, 9.5% of the population lived below the national poverty line in 2022. This means that about 28 million people did not have enough income to meet their basic needs. The poverty line is the minimum amount of income needed for day to day necessities, such as food, clothing, shelter, health care, and education (Statista, 2023). The poverty rate in Indonesia has been decreasing over the years, from 98.7% in 1984 to 60.4% in 2022. However, there are still many challenges and inequalities that affect the lives of millions of Indonesians who struggle to escape poverty. Some of these challenges include low economic growth, high unemployment, poor infrastructure, environmental degradation, social exclusion, and corruption (Wilson, 2018). I hope this information helps you with your writing. If you need more assistance, please let me know.

This poverty rate reflects a serious challenge that must be overcome (Faharuddin & Endrawati, 2022). In the Islamic view, poverty is considered as misfortune that can be caused by internal factors such as lazy work or wastefulness, as well as external factors such as natural

disasters, disease outbreaks, wars, and injustice of the wealth distribution system (Zaman, 2018). In Islam, poverty is seen as a test or trial from Allah Almighty that every human being must face. Poverty is a complex and worrying social issue (Faharuddin & Endrawati, 2022). In the Quran, poverty is considered a form of social imbalance or injustice that must be overcome through the redistribution of wealth and assistance to those in need (Hidayati, 2015). The religion of Islam stresses the importance of taking poverty seriously. The Qur'an and Hadith provide clear guidelines on the obligation of Muslims to help and empower the poor (Allheedan, 2016). Leaders and rulers also have a responsibility to ensure the welfare of their people is met. Failure to address poverty can reflect the weakness of a country's leadership (Ginanjari & Kassim, 2020).

In an effort to address the root causes of poverty, Islam offers a variety of strategic and comprehensive solutions (Begum et al., 2019). Some of them include the implementation of a fair and equitable Islamic economic and financial system, productive zakat and waqf management, adequate infrastructure and public facilities development, and policy reform and governance that is clean from corruption and nepotism. By applying these noble teachings of Islam, it is hoped that poverty can be overcome and the welfare of the Ummah can increase significantly. Farooq (1986) suggested that Islamic economics could face the challenge of poverty through the use of instruments such as zakat, economic development, and poverty alleviation programs. By reviving the principles of Islamic economics and integrating them with practical actions, it is believed that significant steps can be taken in reducing poverty and creating a more just and prosperous society.

This is in line with the opinion of Hudaifah & Ajija (2016) which compares poverty alleviation efforts between Muslim-majority countries in Asia and non-Muslim-majority countries in Latin America. The conclusion is that poverty alleviation efforts in both groups of countries have produced better results, but there are differences in policies and strategic programs implemented between the two groups. In Muslim-majority countries, Islamic economic concepts such as zakat, infak, and alms play an important role, while non-Muslim-majority countries tend to create more radical and creative strategies such as agrarian reform and the development of the tourism industry. However, not all Islamic concepts and practices can be applied directly or effectively in all social, cultural, political and economic contexts. There are several challenges or obstacles that Islamic economic actors must face in implementing their solutions. For example, there are several problems such as low financial literacy among Muslim communities Rezaul et al. (2020), lack of regulations or standards in accordance with Islamic principles Sadeq (1997b), conflict between Islamic values and modern or global values Anis et al. (2022), as well as discrimination or stigma against products. Islamic finance by other parties (Korayem & Mashhour, 2014). Therefore, I think there is a need for dialogue across scientific disciplines, across the public sector, across social backgrounds, and across theoretical perspectives to find comprehensive and inclusive solutions for eradicating poverty. The Islamic perspective on poverty offers a holistic

approach, emphasizing the importance of social justice, individual responsibility, and the active role of society in eradicating poverty (Maikabara, 2020). By jointly committing to face this problem, it is hoped that we can create a more just and prosperous society for all levels of society. However, efforts to alleviate poverty need to be placed within the framework of maqashid sharia, namely to meet the basic needs of the Ummah in order to realize benefits (Mustafida et al., 2020).

The purpose of this paper is to analyze the problem of poverty in relation to the concept of maqashid sharia or the goals of sharia in Islam. Poverty is a social problem that is very concerning and violates the achievement of the two main objectives of sharia, namely the protection of the lives and property of the people. When most Muslims live in poverty and backwardness, it shows that the purpose of sharia to safeguard souls and property has not been fulfilled. In fact, both are basic human needs in order to live a decent and dignified life. Therefore, efforts to alleviate poverty are a necessity in order to realize benefit and justice within the framework of sharia maqashid

Poverty is a global problem and the phenomenon is alarming in the third world including the Muslim Countries (MCs) (Sadeq, 1997b). The centrality of poverty and its alleviation in the earliest Islamic sources no doubt reflects the importance of this issue in the seventh-century Arabian society in which Islam emerged. Yet the problem of poverty in Islam has never been more acute than at present, with Muslims constituting large numbers of the world's poorest (Hashmi, 2010b). Poverty in Islam is the condition of a person or group of people who do not have enough resources to meet the basic needs of life, such as food, clothing, shelter, education, and health (Astuti, 2022). Poverty can be caused by a variety of factors, such as natural disasters, conflict, disease, and economic inequality. In Islamic teachings, poverty is considered a social problem to be solved. The Qur'an and Hadith teach a lot about the importance of helping the poor and needy. Allah Almighty in the Qur'an speaks of poverty by using various terms such as *al-maskanah*, *du'afa*, and *gharimin* (Hashmi, 2010a).

Linguistically, poverty means the absence of property, lack and inability to meet the necessities of life. However, in the Islamic perspective, poverty is not only related to economic conditions, but also includes mental and spiritual aspects of a person. An individual may possess material wealth, but remain poor in faith and morals. the other hand, people who have limited possessions can be rich in faith and piety (Azadbakhti & Parvini, 2020). According to Sadeq (1997), in Islamic sources there are two implied levels of poverty. First, there is chronic poverty which is often referred to as '*hardcore poverty*', which is reflected in the concepts of '*faqir*' and '*poor*' in Islamic terminology. Secondly, there is low poverty which can be termed as '*general poverty*', which is reflected in the nisab zakat. Although there are different opinions about the concepts of '*faqir*' and '*poor*', both still refer to conditions of poverty. '*Faqir*' refers to a person who does not have a house or sufficient income to meet basic needs such as food, clothing, shelter, and

other needs, both for himself and his dependents. While 'poor' refers to similar conditions, but may be in slightly better condition than *'faqir'*. Both concepts describe the level of poverty that exists in an Islamic perspective and become the basis for determining poverty alleviation efforts through the principles of zakat and other social measures.

The main difference between 'faqir' and 'poor' is that 'faqir' implies a more severe and chronic form of poverty that requires more assistance and support from the society. A person who is considered a 'faqir' may be homeless, unemployed, disabled, or suffering from various illnesses or disabilities that prevent him from earning a living or fulfilling his basic needs. A person who is considered a 'poor' may have a house but still face some difficulties in meeting his needs or maintaining his dignity. A person who is considered a 'poor' may also have some assets or resources that he can use to improve his situation or contribute to the society (Lohmann, 2015).

The implication of these concepts is that they have different implications for the rights and obligations of the individuals and the society. A person who is considered a 'faqir' has more rights than a person who is considered a 'poor', because he has more needs than a person who is considered a 'poor'. Therefore, he deserves more respect, compassion, generosity, and protection from the society. He also has more obligations towards Allah, because he has more sins than a person who is considered a 'poor'. Therefore, he should repent sincerely, perform good deeds, seek forgiveness from Allah, and follow His commands (Sarin, 2021). A person who is considered a 'poor', on the other hand, has less rights than a person who is considered a 'faqir', because he has less needs than a person who is considered a 'faqir'. Therefore, he deserves less respect, compassion, generosity, and protection from the society. He also has less obligations towards Allah, because he has less sins than a person who is considered a 'faqir'. Therefore, he should be content with what Allah has given him, avoid extravagance and wastefulness, seek lawful means of livelihood, and follow His commands (Karp, 2020).

The Prophet SAW reminded that poverty is actually not due to lack of wealth, but rather poverty of soul. That is, a person who has a greedy, greedy, spiteful, envious, arrogant, and haughty nature, despite having abundant wealth, actually experiences true poverty (Ismail, 2010). The Qur'an also stresses the importance of giving alms to people in need without hurting the feelings of the recipient. God reminds us not to seek praise or good impressions for our giving. The reward for people who give infak in the way of Allah will be by the side of their Lord, and they need not feel worried or sad (Munsoor, 2015). Yusuf Qardhawi believes that every individual has an obligation to help others in need and fight poverty as a form of return for the protection and solidarity received from society (Anshor & Muttaqin, 2020). Furthermore, according to Ghaffar & Alam (2020), helping the poor requires a comprehensive approach, not only material assistance but also spiritual, motivation and guidance so that they can be independent. Meanwhile, according to Maududi, the state is also responsible for providing social security schemes and employment

opportunities for the people to avoid the trap of poverty (Hafandi & Helmy, 2021). In another view, Qardhawi and Chapra agree that an Islamic economic system that is fair and prohibits usury is very important to realize an equal distribution of wealth for the welfare of all people (Chapra, 2017). Thus, it can be seen that there is a multidimensional approach to alleviating poverty according to the views of Muslim leaders. But the bottom line is that there is a common thread that poverty is contrary to universal Islamic values of social justice and people's welfare.

The concept of giving and sharing in Islam has a deep meaning and aims to create a more just, caring, and competitive society (Adam, 2020). According to Afzalurrahman, the Islamic state is responsible for providing social security and employment opportunities for its citizens to avoid poverty (Aravik et al., 2022). According to Chapra (1992), usury and speculation in conventional economic systems contribute to exacerbating social inequality and poverty. According to Abbas Mirakhor, poverty can only be overcome by building a fair wealth redistribution system through zakat and waqf instruments (Aravik et al., 2021). According to Khan (2016), poverty should also be addressed with empowerment programs such as skills training and business capital assistance.

Research Methods

This paper examines the Islamic perspective on poverty and proposes Islamic solutions to achieve the welfare of the Ummah. This study uses research methods, literature studies, and contextual analysis to explore Islamic teachings related to poverty and analyze the current social and economic context related to this issue. The literature study approach is carried out by collecting data from primary sources such as the Quran and the Prophet's Hadith, as well as secondary sources in the form of books, scientific journals, and related papers. The data were then analyzed thematically to identify Islamic concepts of poverty, the role of zakat, infak-sedekah, and Islamic economic principles in addressing these problems.

In addition, this study also uses contextual analysis to understand the current poverty situation in Muslim countries. Economic, social, and policy data are identified and analyzed to illustrate the context that affects poverty and the challenges faced in finding relevant and effective solutions. The results of this study are expected to provide a deep understanding of the Islamic view of poverty and the contribution of Islamic solutions in overcoming this problem. This study can be a reference for policy makers, academics, and the community in strengthening efforts to end poverty and realize the welfare of the Ummah in accordance with Islamic values. Last but not least, the ummah itself must actively involved as a subject in efforts to alleviate poverty.

Results and Discussion

Causes of Poverty According to Islam

According to the Islamic view, poverty is not only caused by individual fault, but is also influenced by systemic factors and unjust. This view is based on the Islamic worldview of tawwḥīd, which affirms the oneness and uniqueness of God, and the Islamic philosophy of sa’ādah, which emphasizes the moral and spiritual well-being of human beings. Some of the causes of poverty in an Islamic perspective include (Sadeq, 1997b; Zaman, 2018; Majid, 2011; Khan, 1990); Kader, 2021a).

Table 1. Causes of Poverty

No	Causes of Poverty	Explanation
1	Injustice of distribution of natural resources and state wealth	Islam stresses the importance of equitable distribution of wealth and natural resources, so that all levels of society can benefit. If this distribution is unfair, then poverty can occur.
2	Corruption of state officials	Corrupt practices by state officials cause the diversion of funds and resources that should be used for public welfare to be reduced or even not to those in need
3	Riba and non-sharia economic systems	In Islam, riba is considered haram and detrimental to society. An economic system that does not follow sharia principles can potentially create injustice and economic inequality.
4	Laziness and lack of work ethic	Lack of morale and sense of responsibility in earning a living can lead to individuals trapped in poverty.
5	Natural disasters and disease outbreaks	Natural disasters and disease outbreaks can damage infrastructure, destroy livelihoods, and increase unemployment, negatively impacting people's economic conditions.
6	The weak role of the state and zakat institutions	Zakat institutions have an important role in overcoming poverty, but if they are weak or not functioning properly, then the potential of zakat as a poverty alleviation tool cannot be maximized

Source: primary data

Islam affirms that every individual has the right to the fulfillment of the basic necessities of a decent life, and if this right is not fulfilled, there will be injustice and poverty. Therefore, it is

important for society and government to jointly address these causes of poverty in a fair and equitable manner (Kader, 2021b). Poverty in the Islamic view is not only caused by individual faults, but is also influenced by systemic factors and unjust policies. These causes must be addressed to achieve the goals of Maqashid Sharia, such as the welfare of the Ummah, social justice, and protection of life and property (Purwanto et al., 2020). By addressing the causes of poverty, Islamic values can help create a more just, caring, and competitive society in accordance with the principles of Maqashid Sharia.

Implementation of Islamic Economic and Financial System

The implementation of an Islamic economic and financial system that avoids usury and illicit transactions is very important in order to create a fairer economic system and prosper the community. In addition, the enforcement of justice in the distribution of state income and wealth is also needed so that all levels of society can feel the benefits, without any extreme inequality (Sakinah et al., 2022). Optimization of zakat, infak and alms through management institutions such as Baitul Maal can be an effective poverty alleviation instrument if distributed on target (Mahendra et al., 2021). On the other hand, the development of productive endowments and economic empowerment of people through MSMEs are also important to create jobs and improve welfare (Aji, 2020). No less important, improving the quality of education and skills needs to be done so that competitiveness and job opportunities increase. Finally, a simple lifestyle and avoiding extravagant attitudes also need to be applied so that people are wiser in managing finances and avoid debt bondage (Quadri, 2021).

The implementation of an Islamic economic and financial system that avoids usury and illicit transactions is very important in order to realize economic justice and public welfare. This is in line with the purpose of sharia (*maqashid sharia*) to safeguard property (*hifzh al-mal*) in order to avoid bathil practices and bring benefits to the Ummah. With a fair Islamic economic system, it is hoped that there will be no more extreme social inequalities so as to reduce poverty (Siddiqui, 2011).

Economic Distribution

The government needs to ensure that the country's revenues and wealth are distributed fairly and equitably to all levels of society (Ahmad, 2011). There must be no extreme economic inequality where a small part of the community controls most of the country's wealth (Berkah & Sawarjuwono, 2019). Therefore, it is necessary to reform the tax system progressively, where the tax rate imposed is getting higher along with the increase in one's income (Bakar & Rahman, 2007). In addition, subsidies and social assistance also need to be realized on target so that they are truly accepted by underprivileged groups. With the enforcement of good distribution justice,

it is hoped that economic inequality and poverty can be reduced so that the welfare of all people increases.

Equitable distribution and equitable distribution of state income and wealth is a manifestation of the purpose of sharia to uphold justice (*'adl*) (Bashir, 2018). With this principle, the state ensures that all levels of society can enjoy the results of state wealth fairly, not just a handful of political and economic elites. This is important to reduce the social inequality that is the root cause of poverty.

Zakat, Infak, and Alms (ZIS)

Zakat, infak, and alms (ZIS) have great potential to help alleviate poverty if managed and distributed properly (Razzack et al., 2022). The government needs to optimize ZIS collection through official institutions such as BAZNAS (Hidayatulloh et al., 2021). In addition, the distribution must be right on target to mustahik who are entitled to receive. ZIS recipient data needs to be managed properly so that assistance is not misaddressed. ZIS should also be used to provide business capital or skills training, not only given consumptively. With optimal ZIS management, it is expected to help improve the welfare of underprivileged groups gradually. ZIS is not the only instrument, but it plays an important role in complementing other poverty alleviation efforts.

In order to optimize zakat management, BAZNAS and LAZ could improve the data collection of muzaki and mustahik. The data collection should not rely solely on ID cards, but also includes field verification and coordination with local governments to obtain more accurate socio-economic data. The management of zakat should also incorporate empowerment programs, such as skills training and business capital assistance for the mustahik. For example, sewing and garment-making workshops could be provided for women recipients, digital marketing and entrepreneurship trainings for productive-age mustahik, as well as revolving business capital for the poor to start micro enterprises (Ninglasari & Muhammad, 2021).

Meanwhile, in managing cash waqf and productive waqf, the role of nazhir (waqf manager) is critical to develop waqf assets productively in sharia compliance. Examples of cash waqf benefits are constructing shopping centers, modern markets or shophouses with waqf ownership status, developing agricultural land waqf for organic vegetables cultivation, and harnessing empty waqf land to build solar power plant. With productive waqf management, the earning potentials could be distributed for the community, including poverty alleviation programs and educational scholarships for the underprivileged (Fauzia et al., 2021).

Optimization of the management of zakat, infak and alms through official institutions is the implementation of the objectives of sharia to safeguard the soul (*hifzh al-nafs*) (Hudaifah et al., 2022). With the distribution of ZIS on target, it is expected to meet the basic needs of the poor

so as to avoid hunger and extreme poverty that threaten lives. ZIS is a powerful sharia instrument for poverty alleviation.

Baitul Maal (Endowments Institute)

Productive endowments are the utilization of waqf property for productive economic activities (Abdullah, 2018). The goal is that waqf assets are not only idle but can generate income for the benefit of the people. For example, waqf land is built office buildings or shophouses for rent. The rent proceeds are used to finance education or hospitals. Another example, waqf funds are invested in the agricultural or livestock sector. With productive endowments, waqf assets become developed and beneficial for the welfare of the people. The government needs to encourage and facilitate the management and development of productive waqf can run optimally, because waqf has the potential to be an independent and sustainable source of financing for the community (Abdullah, 2020). The development of productive waqf is in line with the objectives of sharia to develop property (*tanmiyah al-mal*) to be more beneficial for the welfare of the Ummah. Productive waqf creates an independent and sustainable source of community funds to finance poverty alleviation and community development (Ambrose & Asuhaimi, 2021).

Empowerment

Real sectors such as industry, trade, and productive services need to continue to be developed because they play an important role in creating jobs and added economic value. One way to develop the real sector is by empowering Micro, Small and Medium Enterprises (MSMEs) (Sulaeman, 2020). MSMEs are generally labor-intensive so they absorb a lot of labor. The government needs to encourage the growth of MSMEs through ease of licensing, access to financing, training, and product marketing (Utama et al., 2023). MSMEs also need to continue to be empowered so that they can develop into medium and large businesses. With the sustainable development of the real sector and MSMEs, jobs will be created, people will be encouraged to become entrepreneurs, and ultimately welfare will increase. The empowerment of the real sector and MSMEs is an effort to realize the goal of sharia to create jobs (*fath al-a'mal*) (Nursini, 2020). With a resilient real sector and MSMEs, unemployment can be reduced and people get jobs and decent income, so they are free from poverty.

Education

Improving the quality of education and skills of the people is very important to increase competitiveness and employment opportunities (Hassi, 2012). The government needs to reform the education system to be more qualified and relevant to the needs of the times. For example, by improving the curriculum, school infrastructure, and teacher competence (Shah et al., 2015). In addition to formal education, vocational training and skills in accordance with industry needs also need to be developed (López & Rodríguez, 2020). With adequate education and skills, the

workforce will be more competitive and skilled so that productivity increases. Ultimately, unemployment and poverty rates can be reduced as more jobs become available. Therefore, improving the quality of human resources through education and training is an important key in efforts to improve the welfare of the people. Improving the quality of education and skills of the Ummah is in line with the purpose of sharia to maintain reason (*hifzh al-aql*). With adequate education and skills, people are equipped to try and compete in the modern era, so as to avoid ignorance and poverty (Carcillo et al., 2017).

Lifestyle

A simple lifestyle and avoiding extravagance are essential to improve the financial well-being of individuals and communities (Mancuso & Lorona, 2022). Often, an extravagant consumptive lifestyle without taking into account financial capabilities actually makes a person trapped in a cycle of debt and economic difficulties. Therefore, education is needed for people to implement frugal behavior, shop as necessary, and save (Maisyarah & Nurwahidin, 2022). This habit will make a person wiser in managing finances, so that debt and waste can be avoided. Thus, the economic stability of individuals and families can be maintained. In addition, simple attitudes also need to be applied in daily lifestyles, for example in terms of consumption, recreation, housing, and others. A simple and frugal lifestyle if done by many people will have a positive impact on the welfare of society as a whole (Kalbasi & Amani, 2022).

Additional Strategic Efforts to Alleviate Poverty

Cooperation between Muslim countries is needed in poverty alleviation efforts. Poverty transcends national borders, so bilateral and multilateral cooperation between Muslim nations through organizations like OIC is crucial. This collaboration can involve sharing experiences and policies, financing assistance, human resource training, and others (Hudaifah & Ajija, 2016). Empowering women economically is also important. Providing skills training and access to business financing for women can help alleviate poverty. Involving women in productive economic activities can increase family income (Azid & Ward-Batts, 2020). Utilizing appropriate technology and innovation can also support poverty reduction efforts, such as agricultural technology, renewable energy, information technology, and others suitable to the local context of poor communities (Ahmed & Al-Roubaie, 2013).

Proper mentoring and community empowerment is essential in addition to material assistance, so that the aid can be sustainable and foster self-reliant communities (Suparto & Nugraha, 2021). Poverty alleviation policies need to be integrated into national and regional development planning, not only as sectoral programs. This is important for consistency and synergy of policies. Good monitoring and evaluation of poverty alleviation programs is necessary

for continuous improvement and achieving targets. Community participation is also vital in this monitoring (Gao & He, 2022).

Conclusions

Poverty is a complex socio-economic problem that violates the objectives of Sharia (maqashid sharia) to protect life, intellect, faith, property and progeny. The Quran and Hadith provide a nuanced understanding of poverty, its spiritual and material dimensions, as well individual and systemic causes. Islam offers a holistic solution to poverty encompassing economic justice, wealth redistribution (zakat), state welfare, community development and individual reform. There are several strategic recommendations based on the analysis in this paper. First, establishing an Islamic economic system that promotes equity, prohibits riba and encourages ethical investments. Second, reforming fiscal policies for more progressive taxation and better targeted subsidies. Third, optimizing zakat and waqf institutions to mobilize funds and deliver impactful empowerment programs beyond charity. Fourth, developing MSMEs, creating jobs and skills training for the poor. Fifth, improving access to quality education and healthcare.

Additionally, regional cooperation, women empowerment programs, appropriate technology transfer and community participation with proper mentoring are vital for sustainable poverty eradication. Integrated policy making, planning and monitoring is key for synergy. The solutions need to address both material deprivation and spiritual poverty. With justice, compassion and wisdom, the Islamic teachings can create a society where basic human dignity is preserved for all. This is the true manifestation of Maqashid Sharia. The ummah has enormous resources to actualize this vision. Commitment to purpose and perseverance with the right strategies can lead to transformative solutions. Poverty is not divine destiny, but a moral test and societal challenge. By rising up individually and collectively to this test, Muslims can develop economic systems where none sleep hungry, all have access to healthcare and education, everyone employed in dignity and humanity elevated above greed. This is the Islamic society that nurtures life, intellect and equality. May Allah guide our efforts to its realization.

This research has a number of main limitations, including the scope of the literature which is considered limited and selective, contextual analysis which focuses more on case examples of certain Muslim countries thereby reducing generalizability, the absence of direct field research and validation of the proposed recommendations, policy recommendations which is too idealistic without considering the complex political and economic constraints in Muslim countries, as well as the tendency to explain the causality of poverty in a simple linear way even though in reality it is multidimensional. By overcoming these limitations in future research in the same field, it is hoped that it can produce a more comprehensive understanding and recommendations for sharper

and more applicable solutions related to Islamic perspectives and solutions in overcoming poverty problems.

References

- Abdullah, M. (2018). Waqf, Sustainable Development Goals (SDGs) and maqasid al-shariah. *International Journal of Social Economics*, 45(1), 158–172. <https://doi.org/10.1108/IJSE-10-2016-0295>
- Adam, P. (2020). Pemikiran Ekonomi Yusuf Al-Qaradhâwî. *Islamic Banking : Jurnal Pemikiran Dan Pengembangan Perbankan Syariah*, 6(1), 81–100. <https://doi.org/10.36908/isbank.v6i1.132>
- Ahmad, N. (2011). Islam and Wealth: The Balanced Approach to Wealth Creation, Accumulation and Distribution. *Ulum Islamiyah*, 11(3), 277–278. <https://doi.org/10.1177/1748895811401979>
- Ahmed, A., & Al-Roubaie, A. (2013). Poverty reduction in the Arab world: the use of ICTs. *World Journal of Science, Technology and Sustainable Development*, 10(3), 195–211. <https://doi.org/10.1108/WJSTSD-02-2013-0014>
- Aji, G. B. P. (2020). Productive Waqf and People Economic Empowerment in Indonesia. *Journal of Islamic Business and Economic Review*, 3(2), 62–71.
- Allheedan, A. (2016). *Poverty and Wealth in Islam's Sacred Texts BT - Poverty and Wealth in Judaism, Christianity, and Islam* (N. R. Kollar & M. Shafiq (eds.); pp. 263–274). Palgrave Macmillan US. https://doi.org/10.1057/978-1-349-94850-5_14
- Anis, M., Widiastuti, T., & Fauziah, N. N. (2022). Empirical Model of Poverty Alleviation in Islamic Economic Perspective: Evidence from Indonesia. *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, 8(2), 277–294. <https://doi.org/10.24952/fitrah.v8i2.5961>
- Anshor, A. M., & Muttaqin, M. N. (2020). Implementasi Pemikiran Fiqih Prioritas Yusuf Al-Qardhawi Sebagai Upaya Membangun Kebijakan Berbasis Kemanusiaan. *Al-Maslahah : Jurnal Ilmu Syariah*, 16(1), 64–85. <https://doi.org/10.24260/al-maslahah.v16i1.1543>
- Aravik, H., Febrianti, R., Hamzani, A. I., & Khasanah, N. (2022). Afzalur Rahman's Thinking Contribution To The Islamic Economy From Epistemological Aspects To The Concept of Wages In Islam. *Islamic Banking : Jurnal Pemikiran Dan Pengembangan Perbankan Syariah*, 8(1), 97–124. <https://doi.org/10.36908/isbank.v8i1.488>
- Aravik, H., Hamzani, A. I., & Khasanah, N. (2021). the Role of the State in the Islamic Economic System: a Review of Abbas Mirakhor's Thought. *Islamic Banking : Jurnal Pemikiran Dan Pengembangan Perbankan Syariah*, 7(1), 1–22. <https://doi.org/10.36908/isbank.v7i1.271>
- Astuti, M. (2022). How Islam Addresses Poverty and Income Inequality. *International Journal of*

- Religious and Cultural Studies*, 4(1), 67–74. <https://doi.org/10.34199/ijracs.2022.04.07>
- Azadbakhti, Z., & Parvini, K. (2020). Spiritual Poverty in Islam (1): Its Harms from the Perspective of the Holy Qur'an and Hadiths. *International Journal of Multicultural and Multireligious Understanding*, 7(9), 52. <https://doi.org/10.18415/ijmmu.v7i9.1885>
- Azid, T., & Ward-Batts, J. (2020). Empowerment of Women in Islam: An Introduction. *Economic Empowerment of Women in the Islamic World: Theory and Practice*, 1–17. https://doi.org/10.1142/9789811212154_0001
- Azrai Azaimi Ambrose, A. H., & Abdullah Asuhaimi, F. (2021). Cash waqf risk management and perpetuity restriction conundrum. *ISRA International Journal of Islamic Finance*, 13(2), 162–176. <https://doi.org/10.1108/IJIF-12-2019-0187>
- Bakar, N. B. A., & Rahman, A. R. A. (2007). A Comparative Study of Zakah and Modern Taxation. *Journal of King Abdulaziz University-Islamic Economics*, 20(1), 25–40. <https://doi.org/10.4197/islec.20-1.2>
- Bashir, A. H. (2018). Reducing poverty and income inequalities: Current approaches and Islamic perspective. *Journal of King Abdulaziz University, Islamic Economics*, 31(1), 93–104. <https://doi.org/10.4197/Islec.31-1.5>
- Begum, H., Alam, A. S. A. F., Mia, M. A., Bhuiyan, F., & Ghani, A. B. A. (2019). Development of Islamic microfinance: a sustainable poverty reduction approach. *Journal of Economic and Administrative Sciences*, 35(3), 143–157. <https://doi.org/10.1108/JEAS-01-2018-0007>
- Berkah, D., & Sawarjuwono, T. (2019). Inheritance wealth distribution model and its implication to economy. *Humanities and Social Sciences Reviews*, 7(3), 1–10. <https://doi.org/10.18510/hssr.2019.731>
- Calero López, I., & Rodríguez-López, B. (2020). The relevance of transversal competences in vocational education and training: a bibliometric analysis. *Empirical Research in Vocational Education and Training*, 12(1). <https://doi.org/10.1186/s40461-020-00100-0>
- Carcillo, S., Huillery, É., & L'Horty, Y. (2017). Preventing Poverty Through Employment, Education and Mobility. *Notes Du Conseil Danalyse Economique*, 40(4), 1–12. https://www.cairn-int.info/article-E_NCAE_040_0001--preventing-poverty-through-employment.htm
- Chapra, M. U. (1992). Islam and The Economic System. In *Review of Islamic Economics* (Vol. 2, Issue 1).
- Chapra, M. U. (2017). *Prohibition Of Interest: Does it make sense?*
- Faharuddin, F., & Endrawati, D. (2022). Determinants of working poverty in Indonesia. *Journal of Economics and Development*, 24(3), 230–246. <https://doi.org/10.1108/jed-09-2021-0151>
- Farooq, M. O. (1986). The Challenge of Islamic Economics. *American Journal of Islam and Society*, 3(2), 331–334. <https://doi.org/10.35632/ajis.v3i2.2759>

- Fauzia, A. S., Mulatsih, S., & Alexandi, F. (2021). Mapping the Potential of Zakat Collection Digitally in Indonesia. *International Journal of Zakat*, 6(3), 1–22. <https://ijazbaznas.com/index.php/journal/article/view/355>
- Gao, Q., & He, A. J. (2022). Poverty alleviation in Asia: future directions in measurement, monitoring, and impact evaluation. *Journal of Asian Public Policy*, 15(1), 32–42. <https://doi.org/10.1080/17516234.2021.2014627>
- Ghaffar, A., & Alam, I. (2020). The Analysis Of Lands In Security Zones Of High-Voltage Power Lines (Power Line) On The Example Of The Fergana Region PhD of Fergana polytechnic institute, Uzbekistan PhD applicant of Fergana polytechnic institute, Uzbekistan. *EPRA International Journal of Multidisciplinary Research (IJMR)-Peer Reviewed Journal*, 2, 198–210. <https://doi.org/10.36713/epra2013>
- Ginanjar, A., & Kassim, S. (2020). *Alleviating Poverty Through Islamic Microfinance: Factors and Measures of Financial Performance and Roles of Islamic Values and Financial Policies BT - Enhancing Financial Inclusion through Islamic Finance, Volume II* (A. Elzahi Saaid Ali, K. M. Ali, & M. Hassan Azrag (eds.); pp. 281–296). Springer International Publishing. https://doi.org/10.1007/978-3-030-39939-9_12
- Hafandi, A., & Helmy, M. (2021). Creating a Social Justice Trough Zakat and Its Relevant To Poverty Alleviation: a Perspective of Abul a’La Al-Maududi. *An-Nisbah: Jurnal Ekonomi Syariah*, 8(1), 1–31. <https://doi.org/10.21274/an.v8i1.3622>
- Hashmi, S. H. (2010a). *Poverty and Morality: The Problem of Poverty in Islamic Ethics*. <https://api.semanticscholar.org/CorpusID:156174080>
- Hashmi, S. H. (2010b). The Problem of Poverty in Islamic Ethics. In W. A. Galston & P. H. Hoffenberg (Eds.), *Poverty and Morality: Religious and Secular Perspectives* (pp. 180–203). Cambridge University Press. <https://doi.org/DOI: 10.1017/CBO9780511779084.010>
- Hassi, A. (2012). Islamic perspectives on training and professional development. *Journal of Management Development*, 31(10), 1035–1045. <https://doi.org/10.1108/02621711211281816>
- Hidayati, D. A. L. (2015). Qur’Anic Perspective on Poverty Alleviation. *Lentera*, IX(2), 129–140.
- Hidayatulloh, M. L., Rohim, A. N., & Hasbi, S. (2021). Muhammad Lutfi. H, et al.: Analysis of the Impact The Efficiency And Effectiveness Of The Distribution Of Zakat Funds In Yogyakarta’s Baznas. *Jurnal Ekonomi Islam*, 12(2), 163–190.
- Hill, H. (2021). What’s happened to poverty and inequality in indonesia over half a century? *Asian Development Review*, 38(1), 68–97. https://doi.org/10.1162/adev_a_00158
- Hudaifah, A., & Ajija, S. R. (2016). A Comparative Study on Poverty Alleviation Between Moslem and Non Moslem Populated Countries. *Al-Iqtishad: Journal of Islamic Economics*,

- 9(1), 143–164. <https://doi.org/10.15408/aiq.v9i1.3222>
- Hudaifah, A., Tutuko, B., & Malik, A. D. (2022). Giving behaviour of zakat through crowdfunding platform: Evidence from Indonesia. *Al-Uqud : Journal of Islamic Economics*, 6(1), 23–40. <https://doi.org/10.26740/aluqud.v6n1.p23-40>
- Ismail, A. G. (2010). An Islamic View on Poverty. *Research Center for Islamic Economics and Finance Universiti Kebangsaan Malaysia, October*, 1–8.
- Kader, H. (2021a). Human well-being, morality and the economy: an Islamic perspective. *Islamic Economic Studies*, 28(2), 102–123. <https://doi.org/10.1108/ies-07-2020-0026>
- Kader, H. (2021b). Human well-being, morality and the economy: an Islamic perspective. *Islamic Economic Studies*, 28(2), 102–123. <https://doi.org/10.1108/IES-07-2020-0026>
- Kalbasi, F., & Amani, M. (2022). Recognizing Extravagance Consumption and Avoiding Wastefulness Using Islamic Benchmarks in Nahj al-Balaghah. *International Journal of Cultural and Religious Studies*, 2. <https://doi.org/10.32996/ijcrs.2022.2.2.1>
- Karp, D. J. (2020). What is the responsibility to respect human rights? Reconsidering the ‘respect, protect, and fulfill’ framework. *International Theory*, 12(1), 83–108. <https://doi.org/DOI:10.1017/S1752971919000198>
- Khan, M. A. (2016). *Elimination Of Poverty In The Islamic Economic Framework*. 29(2), 143–162.
- KHAN, M. A. (1990). Elimination of Poverty in the Islamic Economic Framework. In *Islamic Studies* (Vol. 29, Issue 2, pp. 143–162). <http://www.jstor.org/stable/20839991>
- Korayem, K., & Mashhour, N. (2014). Poverty in Secular and Islamic Economics; Conceptualization and Poverty Alleviation Policy, with Reference to Egypt. *Topics in Middle Eastern and African Economies*, 16(1), 1–16.
- Lohmann, G. (2015). Individual Human Rights and Obligations Towards Communities. *Fudan Journal of the Humanities and Social Sciences*, 8(3), 387–399. <https://doi.org/10.1007/s40647-015-0094-7>
- Mahendra, T. R., Sarah, Y., & Fitriani, G. (2021). the Influence of Perception and Attitude Toward Zakat, Infaq, and Almighty Interest in Overcoming Poverty Levels in Indonesia (Case Study in Yogyakarta). *Airlangga International Journal of Islamic Economics and Finance*, 4(1), 18. <https://doi.org/10.20473/aijief.v4i1.25659>
- Maikabara, A. A. (2020). *Applicability of Islamic microfinance as an alternative tool for poverty eradication in Kwara state of Nigeria*. 8(1), 1–109.
- Maisyarah, A., & Nurwahidin, N. (2022). Pandangan Islam tentang Gaya Hidup Frugal living. *Tadarus Tarbawi*, 4(2). <https://doi.org/https://dx.doi.org/10.31000/jkip.v4i2.7221>
- Majid, M. S. A. (2011). Mengentaskan Kemiskinan Dalam Perspektif Ekonomi Syari’ah. *Jurnal Ekonomi & Keuangan Islam*, 1(2), 197–205. <https://doi.org/10.20885/jeki.vol1.iss2.art6>

- Mancuso, E. K., & Lorona, R. T. (2022). The Scientific Study of Life Satisfaction and Religion/Spirituality. In *Handbook of Positive Psychology, Religion, and Spirituality*. https://doi.org/10.1007/978-3-031-10274-5_19
- Mohammad Abdullah. (2020). Islamic endowment (Waqf) in India: Towards poverty reduction of Muslims in the country. *Journal of Research in Emerging Markets*, 2(2), 48–60. <https://doi.org/10.30585/jrems.v2i2.482>
- Munsoor, M. S. (2015). The Soul (Heart) and Its Attributes: An Islamic Perspective With Reference To Self in Western Psychology. *Afkar: Jurnal Akidah & Pemikiran Islam*, 16(1 SE-Article), 93–134. <https://doi.org/10.22452/afkar.vol16no1.4>
- Mustafida, R., Kurnia, Z. N., Fauziah, N. N., Subri, N. S. B., & Faiz, F. A. B. A. (2020). the Implementation of Maqashid Shariah in Zakat Institution: Comparison Between Indonesia and Malaysia. *Jurnal Ekonomi Dan Bisnis Islam (Journal of Islamic Economics and Business)*, 6(2), 317. <https://doi.org/10.20473/jebis.v6i2.23532>
- Ninglasari, S. Y., & Muhammad, M. (2021). Zakat Digitalization: Effectiveness of Zakat Management in the Covid-19 Pandemic Era. *Journal of Islamic Economic Laws*, 4(1), 26–44. <https://doi.org/10.23917/jisel.v4i1.12442>
- Nursini, N. (2020). Micro, small, and medium enterprises (MSMEs) and poverty reduction: empirical evidence from Indonesia. *Development Studies Research*, 7(1), 153–166. <https://doi.org/10.1080/21665095.2020.1823238>
- Purwanto, M. R., Kholish, N., Tamyiz Mukahrrom, S., & Marazi, H. (2020). The Significance of Maqasid Syariah Principles in Improving Islamic. *International Journal of Innovation, Creativity and Change*, 13(3), 1–13. www.ijicc.net
- Quadri. (2021). a Comparative Study of Minimalist Lifestyle and the Islamic Practice of Simple Living. *Global Journal*, 2.
- Razzack, M. F., Santosa, P. B., Ardani, M., & Alfian, A. M. (2022). Analysis of the utilization of zakat, infaq, and alms during the Covid-19 pandemic: CIBEEST model approach. *Review of Islamic Social Finance and Entrepreneurship*, 1(1), 36–49. <https://doi.org/10.20885/risfe.vol1.iss1.art3>
- Rezaul, M. I., Khan, N. A., Fahrudin, A., Islam, M. R., & Islam, A. K. M. M. (2020). *Poverty and Social Inequality: Bangladesh Experience BT - Building Sustainable Communities: Civil Society Response in South Asia* (M. N. Momen, R. Baikady, C. Sheng Li, & M. Basavaraj (eds.); pp. 425–451). Springer Nature Singapore. https://doi.org/10.1007/978-981-15-2393-9_21
- Sadeq, A. M. (1997a). Poverty Alleviation: An Islamic Perspective. *Humanomics*, 13(3), 110–134. <https://doi.org/10.1108/eb018797>
- Sadeq, A. M. (1997b). Poverty Alleviation: An Islamic Perspective. *Humanomics*, 13(3), 110–

134. <https://doi.org/10.1108/eb018797>

- Sakinah, G., Kasri, R. A., & Nurkholis, N. (2022). Islamic Finance and Indonesia's Economy: An Empirical Analysis. *Jurnal Ekonomi & Keuangan Islam*, 8(1), 47–59. <https://doi.org/10.20885/jeki.vol8.iss1.art4>
- Sarin, R. K. (2021). Just society. *Theory and Decision*, 91(4), 417–444. <https://doi.org/10.1007/s11238-021-09806-3>
- Shah, S. F., Ghazi, S. R., Din, M., Shahzad, S., & Ullah, I. (2015). Quality and Features of Education in the Muslim World. *Universal Journal of Educational Research*, 3(4), 243–257. <https://doi.org/10.13189/ujer.2015.030401>
- Siddiqui, S. (2011). Islamic Economic System and Poverty Reduction. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.1332618>
- Statista. (2023). *Share of people living below the poverty line in Indonesia from 2013 to 2022*. <https://www.statista.com/statistics/962950/indonesia-share-of-people-living-below-the-poverty-line/>
- Sulaeman, S. (2020). A conceptual and empirical study on the development of the Islamic donation-based crowdfunding platform model for micro small and medium-sized enterprises (MSMEs) in times of Covid-19 pandemic in Indonesia. *Asian Journal of Islamic Management (AJIM)*, 2(2), 107–122. <https://doi.org/10.20885/ajim.vol2.iss2.art4>
- Suparto, D., & Nugraha, R. (2021). Community Empowerment Strategies in Alleviating Poverty during Covid-19 Pandemic. *ICONS 2020 Proceedingding*. <https://doi.org/10.4108/eai.30-11-2020.2303701>
- Utama, S., Yusfiarto, R., Pertiwi, R. R., & Khoirunnisa, A. N. (2023). Intentional model of MSMEs growth: a tripod-based view and evidence from Indonesia. *Journal of Asia Business Studies, ahead-of-p*(ahead-of-print). <https://doi.org/10.1108/JABS-08-2022-0291>
- Wilson, Y. (2018). *Key Facts About Poverty In Indonesia*. Key Facts About Poverty In Indonesia. <https://borgenproject.org/key-facts-about-poverty-in-indonesia/>
- Zaman, A. (2018). An Islamic approach to inequality and poverty. *Journal of King Abdulaziz University, Islamic Economics*, 31(1), 69–92. <https://doi.org/10.4197/Islec.31-1.4>