

Research Article

Can Poverty Be Eradicated? An Islamic Perspective

Hani Siti Hanifah¹, Erna Tenaesah², Resmi Afifah Fadilah^{1*}, Reny Dany Merliyana¹, Adem Esen³

¹Department of Economics, Faculty of Economics, Garut University, Garut, Indonesia

²Department of Nursing, Faculty of Nursing, Stikes Karsa Husada, Garut, Indonesia

³Department of Public Administration and Political Science, Faculty of Political Sciences, Istanbul University, Istanbul, Turkiye

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ABSTRACT

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***Correspondence**

resmiafifah@uniga.ac.id

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The research aims to describe poverty and strategic solutions in an Islamic perspective in Indonesia. The data sources from several literatures including the Qur'an, al-Hadith, books, and journals. The research uses a qualitative method and triangulation analysis technique as a strategy in data validity from data sources and themes coherently. The results of this study recommend that Islamic sharia is one of solution for poverty, both natural, cultural and structural poverty. The mechanism of Islamic sharia in overcoming poverty is to ensure the fulfillment of primary needs, ownership regulation, employment availability and provision of access to education. The mechanism will function properly on the condition that the state must be fully responsible with the support of the sharia system such as the judiciary, honest apparatus and governance of the state treasury (baitul mal) based on Islam. This research is expected to add insight into Islamic economics and further research.

1. INTRODUCTION

Poverty is a condition that shows the inability of people to fulfill basic needs due to low income (Adryan, Sururin, Akbar, & Widodo, 2022). UNRISD describes that basic human needs consist of three things, (1) primary physical needs, such as nutrition, housing, and health; (2) cultural needs including education, leisure, and recreation; and (3) higher needs due to income including environmental facilities (Hermawan & Sulastri, 2023). Furthermore, in measuring poverty using the economic aspect of expenditure through the category of poor people with a minimum expenditure value of 2100 kilocalories per capita / day from 52 types of commodities such as rice, eggs and so on (Badan Pusat Statistik, 2023a).

September 2022 in Indonesia, the poverty rate was 9.57%, covering 26.36 million people (Larasati, 2023), partly due to global commodity prices, especially energy and food, which had implications for increased government spending (Dalimunthe & Imsar, 2023). Poverty has a large domino effect on income inequality (Kunenengan, Engka, & Rorong, 2023), the Human Development Index (Pratama & Mandai, 2023), crime (Aryandhana, Mustofa, & A, 2023) and so on. Of course, this is not a simple matter considering that community welfare is a citizen's right that is influenced by several factors, including education, income (Azhar, Wijayanto, & Kurohman, 2023; Shadri, 2023), land area (Arnes, 2023), professionalism and experience (Nilsen, Lauritzen, Vis, & Iversen, 2023) and other elements.

Efforts to reduce poverty continue to be made by the government through the Family Hope Program (Rizayani & Syaharuddin, 2023), road infrastructure development (Pranggono & Effendy, 2023), empowerment of farm women (Hernawati, 2023), MSME assistance (Putri, Permatasari, & Suwarni, 2023), Village Funds (Tampi, Engka, & Tumangkeng, 2023) and so on. However, the number of poor people continued to increase with an increase of 0.03 percent in March 2022 (Badan Pusat Statistik, 2023b), followed by INDEF's statement that poverty rose in March 2023 due to the increase in fuel prices (Republika, 2023). On the other hand, this policy is accompanied by a soaring inflation rate, which in 2023 amounted to 3.08 percent with a Consumer Price Index (CPI) of 115.24 (Central Bureau of Statistics, 2023a), of course adding to the burden on the community, especially having just experienced the Covid-



19 pandemic disaster with the decline in productive sectors (Latif, Tambunan, & Heryani, 2023). One of the factors causing the decline in people's purchasing power is the increase in inflation, the more inflation increases, the purchasing power of people in Indonesia will decrease, which has an impact on increasing the poverty rate (Nurkhanifah, 2023).

This condition is certainly not desired by all parties, both the community and the government, so it is the responsibility of all parties to contribute to solving these substantial problems. This study will explore the problems and solutions of poverty in an Islamic perspective comprehensively.

2. RESEARCH METHODS

The research uses qualitative methods that help description and understanding of the substance of a social or humanitarian event (Creswell & John, 2016) with reinforcement through phenomenological methods to understand the same symptoms with different views and historical approaches to examine knowledge of what happened in the past. Data sources from several literatures including the Qur'an, al-Hadith, and documents relevant to the research including interviews with resource persons, journals, and books. Data analysis techniques use triangulation as a strategy used in data validity from data sources and themes coherently.

3. RESULTS AND DISCUSSIONS

3.1. Phenomenological Approach

Studies on the factors that cause poverty have been widely studied, including unemployment (R. Putra & Rozani, 2023), low Gross Regional Domestic Product (Yasmi, 2023), low Human Development Index (HDI) consisting of income, education and health (Wulansari, Fadhilah, Huda, Abidin, & Sujianto, 2023), especially during the pandemic and after the Covid-19 pandemic where the poverty rate increased while economic growth decreased year on year in the first, second and third quarters with a forecast for the fourth quarter at -1.53 percent (Ginting, 2023). While after the current pandemic, September 2022, the poverty rate returned to 9.57 percent of Indonesia's population of 275.77 million in 2022. which comes from the purchasing power factor (T. A. Triono & Sangaji, 2023).

Davies Bouldin Index (DBI) explains the cluster of 10 poverty data in Indonesia in 2021 obtained 5 clusters with a value of 1.1420, which is the smallest validity value. Cluster 1 with the highest poverty rate consists of 3 provinces, namely East Nusa Tenggara, West Papua, and Papua, cluster 2 consists of 10 provinces, cluster 3 consists of 11 provinces, cluster 4 consists of 9 provinces, and cluster 5 with the lowest poverty rate consists of 1 province, namely DKI Jakarta (Shalsadilla, Martha, & Perdana, 2023).

What attracts attention from the DBI results is cluster 1 with the highest poverty rate in the Papua region (Irian) even though this region has the largest source of gold, PT Freeport Indonesia, the world's largest gold mine, mines and processes ore to produce copper, gold and silver concentrates. The company then sells its concentrates worldwide, mainly to the domestic copper smelter PT Smelting with a profit of more than Rp 29 trillion per year 2022 which as part of Freeport-McMoRan Copper & Gold Inc includes copper and silver sources that are marketed worldwide (Soesanto, Utami, Chantica, Nabila, & Ricki, 2023) with production expected to start rising in the 4th quarter averaging 180 thousand tons per day until it peaks in 2025/2026 above 200 thousand tons per day (Sutomo, Supardi, & Dini, 2023), what an extraordinary natural wealth, it is natural that foreigners are very enthusiastic about investing in Indonesia.

However, foreign investment is always greater than domestic investment and continues to increase from year to year. The Investment Coordinating Board explained that investment in 2022 amounted to IDR 1,207.2 trillion, consisting of foreign investment of IDR 654.4 trillion or 54.2% of the total natural resource industry (Lahadalia, 2023). Furthermore, the Central Bureau of Statistics in 2022 published the realization of revenue from the management of Indonesia's natural resource potential in 2019 of only Rp.154.895 trillion, in 2020 it fell to Rp. 97.225 Trillion and in 2021 it increased again to Rp.149.489 Trillion. Meanwhile, the contribution of the results of managing the potential of natural resources to Indonesia's Non-Tax State Revenue (PNB P) is still not optimal where in 2019 the contribution was only 37.87%, in 2020 it fell to 28.27% and in 2021 it increased again to 32.60% (A. Putra, Veronica, & Bansa, 2023).

Currently, foreign investment (PMA) into Indonesia amounted to Rp186.3 trillion in the second quarter of 2023 while domestic investment was 186.3 trillion with total investment in Indonesia amounting to 270.3 trillion (Ministry of Industry, 2023). Seeing this, investment must provide legal protection for national interests, must not turn a blind eye to these consequences by not mortgaging sovereignty and not getting caught up in debates downstream but

forgetting the upstream where this nation must have nationalization efforts for the benefit of all Indonesian people (Surya, 2023).

Based on the description above, this condition is a question for all parties including academics with a contradictory situation between Indonesia's large natural resources and increasing poverty. This needs an alternative review from the religious aspect as a standard for human life, namely Islamic laws that are coherent with these problems which will be presented in a historical approach.

3.2. Historical Approach

Poverty is caused by, among others, first, natural poverty from a person's condition due to mental and physical disabilities, old age and the like, second, cultural poverty from the low level of quality of human resources as a community culture that causes laziness, unproductivity, dependence on family property, and so on, third, structural poverty, due to the wrong system applied by the state (Farisa et al., 2023). The poverty that afflicts people in Indonesia (Matla, 2014) is a structural poverty created by the capitalist economic system implemented by the state where the wealth of the people is controlled and enjoyed by a handful of people, namely 10% of people control 90% of the wealth belonging to the community as a result of the application of the neoliberalism economic system based on the ideology of capitalism (Abadi, 2015) with privatization being an important pillar of neoliberalism supported by the role of multilateral financial institutions that consistently promote privatization programs. Privatization has smoothed the way for the presence of foreign investment, for example the PT Freeport gold mine, which is detrimental to the state as well as strengthening political domination over the rulers and people of Indonesia, as a result millions of people are prevented from enjoying their rights to these sources of wealth which circulate among the rich alone and worsen the distribution of wealth (Gunawan, 2020).

By sunnatullah poverty has appeared in life. Allah elevates the sustenance of some people over others (QS 39:53; QS 29:62; QS 43:42; QS 16:71). While recognizing the existence of poverty, Islam seeks to eradicate and not perpetuate it. The problem of poverty is certainly related to the economic system based on the way of life, which is a thought that comes from a view of life (An-Nabhani, 2018) derived from an understanding of the basic view of Islamic aqidah where humans, nature and life were created by Allah as a way to achieve happiness in the hereafter by following Allah's commands and prohibitions including economic arrangements (D. C. Triono, 2014). In the Islamic economic system, wealth belongs to Allah (Abdullah, 2002), based on the words of Allah SWT "And give them some of the treasure of Allah which He has given you" (QS. An-Nuur: 33). Allah SWT provides sustenance for humans (Prasetiadi, 2016) "It is Allah who created you, then provided sustenance." (QS. Ar-Rum [30]: 40) and "And there is not a creeping thing on earth but Allah provides its sustenance." (Hud [11]: 6).

On the other hand, the capitalist economic system views the scarcity of goods and services while the human population continues to grow, so poverty will occur. This is where the fallacy lies because the natural wealth provided by God for humans must be sufficient. The problem of poverty comes from the poor distribution of wealth (Abdurrahman, 2019). Islam views the discussion of distribution as related to social and political aspects (Sifa, 2019). A country's economic policy is an inseparable part of the political policy and ideology applied in the country and the country's relations with the international community. In the perspective of wealth distribution among humans, privatization programs are not in line with Islamic economics. The motivation to manage the company is to seek profit by reducing the number of employees, which results in unemployment as one of the causes of poverty (Abadi, 2015). The comparison of the perspectives of capitalism and Islam in solving the problem of poverty is included in Table 1 (Matla, 2014).

Table 1. Comparison of the Perspectives of Capitalism and Islam in Resolving the Problem of Poverty

Type of perspective	Comparisons		
	Concept of Scarcity	Life Purpose	Market Mechanism
Perspectives in Islam	Other economic systems. A system that emphasizes equity, gratitude, and brotherhood. Wealth does not revolve around the rich alone. It is the extravagant lifestyle that makes it insufficient, so the concept of scarcity is contrary to Islam. For example, the Islamic rules on land, agrarian policy, the prohibition of leaving land empty, and the permissibility of owning no-man's land.	The purpose of human life is only to serve Allah SWT. Use what is on earth sparingly. Others are dedicated to the betterment of the ummah. Allah will reward the militant attitude of each individual Muslim with paradise.	Market mechanisms do exist, but they are propped up by the state. Education, health, natural resources, all controlled by the state and used for the prosperity of the people Also, the state based on Islamic law will eradicate all types of economic inequality formers such as usury and currency games.

Type of perspective	Comparisons		
	Concept of Scarcity	Life Purpose	Market Mechanism
Perspectives on Capitalism	The world's main problem is scarcity, so the state must mobilize each citizen to focus on seeking wealth or seeking capital by measuring economic growth, per capita income, or gross domestic product.	The value of each person's life is how successful he or she is in seeking wealth (materialistic). The earth is actually sufficient for human needs. It is the wasteful lifestyle that makes it insufficient.	This system views that the state does not need to think about equity, but simply allows the creation of market mechanisms. Weak people who cannot compete on their own will lose in this system. Producers are the masters of capital and weak people become the market for products.

Source: Matla, 2014

If all the people have their stomachs filled, their health is maintained, their education is conditioned, and they are protected from injustice and fraud, then please compete in business but with limited and fair competition because the energy of this life should not be to struggle in competition for stomach affairs alone, but to compete in serving Allah SWT.

A valid Islamic system implemented by the state resolves poverty through mechanisms that include:

- A. *Islam guarantees the fulfillment of the people's primary needs for food, clothing and shelter* through compulsory work for men who are able to work while women are not obliged, QS. Al-Mulk [67]: 15; Al-Baqarah [2]: 233; At-Thalaq [65]: 6). *Islam obliges close relatives to help their siblings* who are unable to work due to various limitations, such as mental or physical disabilities, illness, old age, etc. (HR Abu Dawud, 3446; An-Nasa'i, 4574; Ahmad, 13755).
- B. *Islam obliges the state to help the poor through Baitul Mal*, obliged to fulfill their needs. The Messenger of Allah (SAW) said, "Whoever leaves behind wealth, it is for his heirs, and whoever leaves behind a 'kalla' (a weak, childless, and parentless person) then he becomes our obligation." (HR Muslim, 3043). zakat cash (QS. At-Taubah [9]: 60) taken from zakat or Baitul Mal.
- C. *Obliging Muslims to help the poor*. If the Baitul Mal is unable to do so (QS. Adz-Dzariyat [51]: 19, HR. Ahmad, 4648), HR. At-Thabrani, al-Mu'jam al-Kabir, 750) through two ways, (a) Muslim assistance; (b) Certain levies on the rich to help the poor. When this is no longer the case, the state stops it.
- D. *Implementing ownership regulations* consisting of (An-Nabhani, 2018), a) Individual ownership with permission from Allah to utilize something in a halal way, such as the results of work, inheritance, state gifts, gifts, etc., b) Public ownership is permission from Allah to jointly utilize something that is prohibited from privatization and monopoly including (1) vital needs of society such as pastures, water, power plants, and the like; (2) Things that cannot be utilized by individuals, including rivers, lakes, seas, public roads, and so on; (3) Mining products with very large content, including gold, silver, oil, coal, and the like. This ownership is managed by the state where the results are for the community, if this is implemented in Indonesia (state revenues of around 1,764 trillion per year (Amhar, 2009), c) State ownership with its management assets delegated to the Caliph as head of state, including ghanimah, jizyah, kharaj, the property of apostates, the property of people who do not have heirs, buildings, state official complexes built by the state, state-owned land, and dharibah which become state assets to carry out their duties and functions in regulating society and ensuring the poor. The real owner is Allah SWT and humans have the opportunity to utilize it as a mandate (Akbar, 2012).
- E. *Providing as many jobs as possible*. The policy in Islam realizes a fair distribution of wealth in society such as if there is a plot of land to someone who is able to manage it which will make a source of income for people who do not own land.
- F. *Opening access to education as widely as possible*. As the example of the Prophet when setting the ransom for the prisoners of Badr war through teaching ten Muslim children to read. (Ibn Sa'd, At-Thabaqat al-Kubrâ, 11/22). The state is obliged to provide free education services to the people because it is a basic individual need that can develop human quality, creativity, innovation and productivity. It is through these four mechanisms that Islamic sharia is able to overcome poverty, which will work if the state is not hands off and fully responsible, as well as synergy with other sharia systems, such as the judiciary, clean apparatus, and of course the governance of the state treasury (Baitul Mal) based on Islam. The superiority of Islamic civilization is proven to end poverty and create prosperity as when Caliph Umar bin al-Khattab (634-644 AD) in his 10 years of rule was able to create

prosperity throughout the country where Muadz bin Jabal was very difficult to find a poor person to be given zakat. (Abu Ubaid, Al-Amwâl, p. 596. 820 M. (Ibn Abdil Hakam, Sirah 'Umar bin Abdul Aziz, p. 59).

Finally, the author is reminded of the hadith in the form of good news from the Prophet, that one day before the end of this world, the Islamic civilization will reappear on the world stage, with extraordinary prosperous conditions without any poverty, the rulers of the Islamic world at that time will distribute wealth to the world community, infinitely. The Prophet said: "There will be at the end of my Ummah a caliph who will give away wealth in abundance and beyond counting." (HR Muslim, 5189, 5191).

4. CONCLUSION

In general, poverty is caused by natural poverty, cultural poverty and structural poverty. The root of the problem of poverty is due to the application of neoliberalism economics based on the ideology of capitalism. To solve the problem of poverty, Islam uses an integrated approach, with mechanisms (1) Guaranteeing the fulfillment of people's primary needs; (2) Implementing ownership regulations; (3) Providing as many jobs as possible; (4) Opening access to education as widely as possible. In the long history of mankind, Islamic civilization has proven to be able to solve the problem of poverty and create incomparable prosperity. Indeed, we understand that Islam is rahmatan lil alamin, of course a solutive and integral concept that can be applied anywhere where it belongs to Allah SWT without exception, including in the country of Indonesia, especially with a majority Muslim population.

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