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Eradication Of Poverty And Welfare In An Islamic Perspective

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ABSTRACT

Islam is a religion, and religion is closely linked to belief. Furthermore beliefs are emotional, and therefore need islamic and non-Muslim relations to be well regulated. The difference between rich and poor always brings chaos in society and to overcome it, the verses of the Qur'an also concern the relationship of rich and poor. The economic severity of our country over the years has led to poverty, which has swelled and increased. Swells and rising poverty are evident with the increasing number of unemployment, Unemployment is increasingly large children and adolescents out of school, homeless, low quality, violent behavior and efficacy and imperviousness. That is how it is, poverty has attracted to disbelief, low temperament and criminality that harms society. Thus, poverty is one of those social problems that can be viewed as another source of social problems.

INTRODUCTION

The issue of poverty needs serious attention and serious treatment. The problem is not solved by reaching out or giving something. It is not enough to provide shelter and shelter. Although it must be admitted that it's all good. But one solution is to open up job opportunities and create new jobs. For this reason, there must be good cooperation between three parties: individuals, communities, and governments. Every individual is ready to work anything, as long as it is halal and

does not want to be unemployed. A society that is capable of helping create jobs for each of its potential members and other positive efforts. (Aminah, 2008), the issue of poverty and inequality are interrelated. Poverty is a condition of deprivation to basic sources of fulfillment such as food, clothing, boards, health and education. While inequality is an inequality of access to economic resources. This shows that poverty can occur due to inequality, and inequality (asset ownership) will lead to poverty (Istan, 2017).

The substance of poverty is a condition of deprivation of sources of fulfillment of basic needs in the form of clothing, food, boards and basic education. In Islamic shari'ah, the measure of poverty is approximately one nisab zakat. If a person is below one size nisab zakat, then a person is difficult to meet basic needs. So the problem of poverty is a matter of meeting basic needs. (Cahya, 2015). Meanwhile, according to Bambang Sudibyo, the substance of the gap is still in his paper, namely the inequality of access to economic resources. The problem of inequality is a problem of justice related to social problems. The problem of inequality is closely related to the problem of poverty. When talking about poverty, a person's poverty is assessed in absolute terms, while the assessment of inequality uses a relative measure. A society may not have poverty, but inequality can still exist in that society. (Widiastuti & Rosyidi, 2015). The implementation of development that prioritizes high economic growth through, among others, the development of a strong private sector makes attention to poverty marginal and therefore less effective in solving poverty problems. The magnitude of the phenomenon of poverty and supported by fairly good macroeconomic conditions makes the problem of poverty and inequality to be handled more seriously. Because if not done, the problem can become a source of jealousy and social conflict that can damage development achievements so far. Alleviation of people from poverty can not only be done directly, but can and in general can be done by implementing development strategies and policies in general. Strategies and policies that are more focused on job creation will be able to eradicate poverty en masse. Based on several thoughts from the poverty approach group, he argues that the chances of success in alleviating poverty will be greater if the poor are given greater opportunities to take care of themselves. Community involvement in taking care of themselves will support the success of poverty alleviation, because it will foster a feeling of pride in their own abilities. But of course providing opportunities for the poor to take care of themselves is not the only way to eradicate poverty.

Literature Review

For the recipient of zakat maal, he may use it for consumption alone, especially if the amount is only small, but in this case there is a hadith of the Prophet

which narrates briefly as follows : "The Prophet ordered someone to sell his saddle, part of the proceeds from the sale for food (consumption) and partly to buy an ax which is useful for finding wood (investment) which later the wood can be sold, so he does not have to beg."

So zakat maal that a person receives as income, some can be used for consumption and partly for investment. With the investments taken from part of the zakat maal, accompanied by good management, it is hoped that forms of poverty can be reduced. Zakat is a religious recommendation that is obligatory by law, and from a societal perspective it is a religious obligation that has good aspects for social solidarity and people's welfare (Rais, 2009).

Aware of the spirit of Islamic teachings, zakat has the following roles: Minimize the gap between the rich and the poor. In a "marhamah" society, poverty and suffering in an Islamic society are considered the obligation of all Muslims to fight it. Since the beginning of Islam, zakat has been the most potential fund used for the costs of the struggle for the development of Islamic community institutions in the fields of da'wah, education, social, worship, and others.

Zakat is also a potential fund that is used for the expense of the nation and the state. The term zakat eradication of poverty is too grandiose. Although the content is good and true. The direction is there. But at the current level, what is more realistic is zakat to reduce poverty pressure (ABBAS, 2017). In a logical order of economics, zakat must be given to those who are entitled, because every income of wealth means that there are goods and services belonging to the state that are utilized and used. And it contains elements of property rights of others who do not use the factors of production, meaning that when the use of factors of production is greater, the value added to wealth will be greater and the greater the utilization, the greater the withdrawal of zakat (Cahya, 2015).

Method

In the method discussed, it will be explained about the flow of research so that there is a synergy of efforts between the government and the community to empower the community's economy by optimizing the role of distribution in economic activities. Our perspective in this study prioritizes the analysis of income distribution because it has a contribution to improving people's welfare. Secondary data and input from the Indonesian Ulema Council (Majelis Ulama Indonesia) and BAZ/LAZ are used as well as various reference book articles related to the importance of Islam and poverty eradication of poverty to be used in analyzing the problem, so that in this study, between the level of practice and theoretical concepts in community governance, is it in accordance with the urgency of Islam.

Results And Discussion

Islam is like a food warehouse, or a logistics depot. About this no one argues. But why Muslims wherever they are too small in the eyes of the world. Is it because the teachings of Islam are no longer relevant, or is it because the people have denied Islam? This last question is close to the truth. For mere evidence, there have been many indications that Muslims have denied their religion. In the Qur'an we are commanded to hold fast to the rope of Allah and not to be divided. In fact, have we come together? One of the most conspicuous and easily recognized characteristics of non-Muslim parties and when this weakness is exploited by them to destroy Muslims. For example, we generally do not master tactics and strategy. This will result in Muslims being easily pitted against each other both through praise and flattery, talkative attitude, inconsistent, more love of the world than the hereafter. The great soul of Muslims has been lost. It is marked by not wanting to hear other people's warnings, even a priori fellow Muslims, feeling self-righteous (Fathurrahman, 2012). One indication that many Muslims have denied religion is explained in the Qur'an Surah Al-Ma'un verse 1 which means: "Do you know those who deny religion / the day after?" With this question, the verse invites people to realize one of the main evidences of religious awareness (Saripudin, 2016).

In Surah Al-Ma'un there are several meanings: Allah condemns those who are capable, but are reluctant, let alone give, nor do they recommend. Allah rebukes, not only those who do not worship Him at all, but also associates with His devotion. Allah condemns those who are capable, but does not help. And from the verses that talk about the recommendation to give food there are several things that we can observe: These verses do not talk about the obligation to give food, but they do talk about the obligation to encourage giving food. This means that those who do not have any advantages are also required to at least play a role as advocates of providing food. This role can be performed by anyone as long as they can feel the suffering of others. This also means that the above verses invite everyone to feel the suffering and needs of others, even though he himself is not able to extend material assistance to them.

These verses do not use the redaction of "Ith'am" which literally means "to feed" but "Thaam" (food), so that everyone who encourages and gives it, does not feel that he has fed people in need. The food that they recommend or that they give is, in essence, even though it is taken from the "owner" storage, but what he gives is not his, but the rights of the poor and needy. In the Al-Qur'an Surah Adz-Dzariyat verse 19: "And in their wealth (the affluent) are the rights of those who ask and those who do not have it."

So with Zakat fitrah in addition to purifying themselves, it is also intended that on that happy day, the poor and those who lack food, can together celebrate Eid

al-Fitr by enjoying food and food on the first day of the month of Shawwal, without the need for again thinking about food problems which usually become their problems every day. (Ichsan, 2018). Besides zakat fitrah, Islamic teachings also stipulate the existence of zakat maal (zakat of wealth). As zakat fitrah is intended to purify oneself, zakat maal is intended to purify property. Because in essence, the property can be accumulated thanks to the cooperation of many people, and in that cooperative relationship there may be "something" that is not "fit". The cooperation itself contains social solidarity, namely getting along well, the strong helping the weak. In that collaboration, there are also various obligations, for example, leaders who must raise the level of subordinates, either by giving, delivering zakat, shodaqoh and it can also be in the form of guidance. Zakat is not only consumptive, especially zakat maal, meaning that zakat maal can still be increased in efficiency and usefulness for other social interests in addition to being consumptive. While zakat fitrah is of course consumptive because zakat is intended so that the poor can have fun celebrating Eid al-Fitr. If we ever know, a saying goes: "Like a rat that dies of starvation in a barn". Such is the picture of Muslims in general. Why not, Islam is a religion of quality assurance as stated in the Qur'an Ali-Imran verse 19 which means: "Whoever adheres to a religion other than Islam, it will never be accepted from Him. He will be on the Day of Resurrection. will be among the losers." It is also stated in Surah Ali-Imran verse 85: "Fear Allah, truly fear, and do not die except in a state of Islam". In another part, some of the words of the Prophet emphasized: "No one is born, except for being born in a state of fitrah, so it is his parents who make him a Jew or a Christian and a Magian." This means that no child is born, unless he is born of religion (Islam).

So far, efforts to reduce poverty in the Islamic economy have been by synergizing the distribution of income for high and low income earners. The role of zakat has a significant influence in overcoming poverty, as in Surah At-Taubah verse 60, which states that there are 8 groups that have the right to receive zakat, including the needy and poor. . This proves that overcoming the problem of eradicating poverty and welfare is the main goal of Islam, there is a combination of social, economic and social values to reduce income inequality between rich and poor, from a moral standpoint, it is an effort to raise awareness for the rich to always be socially responsible in their society. , in the economic field there will be an even distribution of income for before the occurrence of more complex problems between the rich and the poor, then Islam makes economic growth accompanied by equitable distribution of income through the principle of justice carefully.

Conclusion

What is very concerning due to poverty is that the education of the nation's children is also affected, so that the education level of children falls. For the next one to two generations if not addressed, we will lose generations as a result of structural poverty created by self-government. The problem of poverty is as old as the human age. Always a hot topic of discussion in the community. For development policy makers, this has made them nervous, and it must be eradicated immediately. But it turns out that eradicating poverty is not simple, because the implications of the problem of poverty can involve all aspects of life, forming a complex problem. But in general, the causes of poverty can be traced to the root of the problem.

Zakat is an obligation for every well-off Muslim, in addition to voluntary charity and infaq, which can be directed towards the implementation of poverty eradication. Moreover, the government must do much to create job opportunities, provide skills training as a provision for those who are willing to work, and other supporting facilities. Finally, with cooperation, solidarity, mutual assistance and educative assistance, poverty as a social problem can be reduced step by step.

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