



## **COMPARATIVE STUDY OF POVERTY ALLEVIATION IN THE VERSES OF THE QUR'AN AND THE GREEN ECONOMY PROGRAM SGDS**

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### **Abstract**

*Poverty is defined based on the failure of individuals to meet their primary life needs. Poverty has a tremendous negative impact on the life of the individual and community level. All societies in the world have made efforts to overcome this challenge. This study uses a qualitative approach by collecting verses related to poverty and presenting them in a categorization form to obtain an intervention level. Islam, through the Qur'an, has presented a comprehensive system to overcome this poverty problem. At the individual level, poverty can be reduced by providing aqidah concepts regarding sustenance, increasing skills and creativity, and encouragement to work hard while still paying attention to sustainability aspects. At the community level, the Qur'an recommends building a social welfare net through philanthropic movements and the spirit of altruism*

*and stipulating religious obligations and suggestions regarding the distribution of wealth.*

**Keywords:** *Green Economy; Poverty Alleviation; Quran verses; SGDs*

## **A. Introduction**

Poverty in simple terms is defined as the state experienced by individuals who are unable to fulfill basic needs including food, clothing, and shelter due to lack of money <sup>1</sup>. The World Bank organization describes poverty as follows: “Poverty is hunger. Poverty is lack of shelter. Poverty is being sick and not being able to see a doctor. Poverty is not having access to school and not knowing how to read. Poverty is not having a job, is fear for the future, living one day at a time. Poverty has many faces, changing from place to place and across time, and has been described in many ways. Most often, poverty is a call to action—a call to change the world so that many more may have enough to eat, adequate shelter, access to education and health, protection from violence, and a voice in what happens in their communities”<sup>2</sup>.

In addition to lacking money, poverty also means an inability to participate in educational activities and being unable to afford medicine to treat illnesses. For those without homes and struggling to eat, they won’t be able to consider the additional costs of education and healthcare. Society as a whole will bear the consequences of poverty. The increasing state budget allocations to improve healthcare systems, education, and other systems as support for those below the poverty line will impact the economy.

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<sup>1</sup>Mohamed Buheji et al., “The Extent of Covid-19 Pandemic Socio-Economic Impact on Global Poverty. a Global Integrative Multidisciplinary Review,” *American Journal of Economics* 10, no. 4 (2020): 213–224.

<sup>2</sup>Antje Vetterlein, “Seeing like the World Bank on Poverty,” *New political economy* 17, no. 1 (2012): 35–58.

Due to its ripple effects on many other aspects of life, the World Bank Organization has identified social indicators as dimensions of poverty, including education, health, access to basic services, vulnerability, and social exclusion<sup>3</sup>.

In Muslim countries, poverty appears to be a critical issue leading to widespread and devastating impacts. A study by the Islamic Development Bank (IDB) reported that five IDB member countries (Indonesia, Bangladesh, Pakistan, Nigeria, and Egypt) account for over half a billion of the world's poor<sup>4</sup>. Indonesia, the world's largest Muslim country, had a population of 24.79 million people living in poverty as of September 2019, approximately 9.22% of the total population<sup>5</sup>. This reality is disheartening considering Islam's strong commitment to alleviating poverty. There are numerous strategies and laws within Islam aimed at this effort, spanning from individual to community and national levels<sup>6</sup>.

Poverty is a multifaceted concept that can be defined using different criteria such as income, consumption, and well-being. Each approach presents its own challenges and considerations when determining who should be categorized as poor or not. When using income as a measure, the concept of a poverty line comes into play, which varies depending on different household types. However, this approach overlooks factors like non-cash income, household production, and non-monetary aspects of well-being. Looking at poverty from a consumption perspective involves operationalizing poverty based on specific goods and services, either for essential

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<sup>3</sup>Kim Samuel et al., "Social Isolation and Its Relationship to Multidimensional Poverty," *Oxford Development Studies* 46, no. 1 (2018): 83–97.

<sup>4</sup>M Alshaleel, "Islamic Finance, Sustainable Development, and Developing Countries: Linkages and Potential," *Corporate Social Responsibility in Developing and Emerging Markets: Institutions, Actors and Sustainable Development* (2019): 281–305.

<sup>5</sup>Zulfikar Hasan, "The Effect of Economic Growth and Human Development Index on Poverty in Indonesia," *Journal of Economics and Sustainability* 3, no. 1 (2021): 12–12.

<sup>6</sup>Abdelhak Senadjki and Jamalludin Sulaiman, "An Empirical Study on the Influence of Islamic Values in Poverty Alleviation," *Journal of Islamic Accounting and Business Research* (2015).

needs or societal participation. Nevertheless, challenges arise due to varying consumption behaviors influenced by factors like health, age, lifestyle, and other variables aside from income. Well-being, theoretically the best foundation for defining poverty, introduces new complexities due to the subjectivity of its measurement and nature. Human behavior and evaluations of one's well-being differ for various reasons, leading to the question of which reasons should be relevant in defining poverty. Regardless of the answer, any choice will result in discrepancies between those deemed poor according to the chosen criteria and their subjective well-being. Therefore, to analyze these differences, it's advisable to gather information about both subjective evaluations and objective household conditions<sup>7</sup>.

## **B. Verses of the Qur'an Regarding Poverty Alleviation**

### **1. Instilling a Foundation of Confidence That Provisions are Guaranteed by Allah**

The Quranic verses related to alleviating poverty emphasize several fundamental principles for believers. One of the core teachings is the deep-rooted conviction that sustenance is guaranteed by Allah.

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِفُونَ

The verse “And in the heaven is your provision and whatever you are promised” (Quran Surah Ad-Dhariyat, 51:22) highlights that the heavens are the source of various forms of sustenance, including rain, sunlight, and wind, which enable the growth of plants and the provision of nourishment. This verse conveys the message that all forms of sustenance, both material and non-material, come

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<sup>7</sup>Prabhat Patnaik, “A Critique of the Welfare-Theoretic Basis of the Measurement of Poverty,” *Economic and Political weekly* (2013): 16–19.

from Allah, the Creator of the universe. It underscores the need for unwavering faith in Allah's promises.

These principles serve as a foundation for Muslims to maintain trust and gratitude toward Allah. However, to avoid falling into fatalism, it's crucial to recognize that working is a part of the divine plan. Through work, humans execute two important aspects: they engage in a legitimate means of obtaining sustenance, and they carry out Allah's commandments.

These verses emphasize that Allah is the sole source of sustenance for all creatures. Muslims are encouraged to acknowledge their complete dependence on Allah for their sustenance. This entails having *tawakkul* (reliance) on Allah, being grateful for the provided sustenance, and pursuing lawful endeavors while seeking and using sustenance wisely. These verses underscore that Allah is fully aware of every creature's situation. Muslims are expected to realize that Allah is fully aware of their actions and aware of the consequences of their deeds. Therefore, adhering to Allah's commands and refraining from prohibitions, living in obedience to Islamic teachings, and leading a morally responsible life are essential. These verses highlight that Allah is the Creator and Sustainer of the universe, providing sustenance to all living beings. This implies that Muslims should hold a deep respect for Allah's creation, including nature and all living creatures. This involves environmental protection, biodiversity conservation, and acting as responsible stewards (*khalifah*) on Earth, following the principles of sustainability and environmental ethics in Islamic teachings.

While these verses affirm that Allah is the source of sustenance, they do not negate the importance of human efforts and prudent financial management in daily life. Muslims are encouraged to engage in lawful work and economic activities, while managing their finances wisely, avoiding wastefulness, unnecessary debt, and adhering to Islamic economic principles in financial management.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا  
اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

And when the prayer has concluded, disperse through the land and seek the bounty of Allah, and remember Allah often that you may succeed. (Quran Surah Al-Jumu'ah, 62:10)

The Quranic verse (30:39) emphasizes the importance of diligent work and creative utilization of resources to seek sustenance. After fulfilling their religious obligations, believers are encouraged to disperse on Earth and seek Allah's blessings through lawful means. This verse signifies that once obligatory prayers have been performed, individuals should actively engage in various lawful activities, including work and business endeavors, to secure sustenance. The verse underscores the notion that Allah's blessings and sustenance are attainable through diligent effort.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ  
الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].” (Quran Surah Ar-Rum, 30:41)

Furthermore, the verse encourages individuals to remember Allah abundantly during their work and daily activities, fostering a balanced and spiritually enriched life. The importance of combining spiritual devotion with worldly responsibilities is emphasized, reinforcing the concept that work can be a form of worship when carried out ethically and responsibly.

Armstrong's perspective brings into focus the root of our current crisis, tracing it back to our contemporary way of life. Despite being hailed as a noteworthy achievement, this lifestyle harbors hidden pitfalls that could result in dire consequences. Gradually, we are coming to realize that our seemingly advantageous modern lifestyle not only impedes human progress but also places the survival of our species at risk. The solution extends beyond mere lifestyle adjustments; it necessitates a fundamental overhaul of our belief systems. Our treatment of nature as a mere resource has inflicted harm, representing a drastic departure from the worldview held by our ancestors over the last five centuries <sup>8</sup>.

This exploitative outlook did not emerge in isolation; it finds its origins in historical theories and philosophical foundations of the early modern era. Pioneered by the influential English philosopher Francis Bacon, this mindset champions knowledge as power, urging a departure from traditional reverence towards nature <sup>9</sup>. Instead, humanity was directed to exert dominion over the Earth guided by divine instruction. Nature transformed from a manifestation of the divine into a commodity ripe for exploitation. While Bacon injected renewed energy and pathways into science, French philosopher René Descartes (1596-1650) laid the theoretical groundwork. Descartes' writings were conspicuously devoid of the awe found in traditional sacred viewpoints. In fact, Descartes considered science's role as eradicating such reverence <sup>10</sup>. Armstrong contends that many still fail to fully comprehend the implications of this secular view of nature. While Western science appears capable of managing numerous issues, its impact on understanding the sacred or Earth's future remains inadequately realized. Beyond reducing carbon

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<sup>8</sup>Karen Armstrong, *Sacred Nature: Restoring Our Ancient Bond with the Natural World* (Knopf, 2022).

<sup>9</sup>Guido Giglioni, "Glisson, Francis, and the Irritable Life of Nature," in *Encyclopedia of Early Modern Philosophy and the Sciences* (Springer, 2022), 759–770.

<sup>10</sup>Svetozar Y Minkov and Bernhardt L Trout, *Mastery of Nature: Promises and Prospects* (University of Pennsylvania Press, 2018).

emissions and heeding scientists' advice, transformation demands a shift not only in behavior but also in perception of nature <sup>11</sup>.

Essential is the reinstatement of the reverence for nature cultivated across millennia; dismissing this renders environmental concerns shallow. Re-establishing our primal connection with nature is essential in our dedicated quest to salvage our planet. This holds significance not just for our well-being, but for our humanity. Armstrong thus reintroduces the virtues and wisdom of religious and philosophical traditions from the axial age. These serve as prisms and guides for wise engagement with the universe. While reason can breed arrogance and rigidity, and desire can fuel aggression and selfishness, Daoist ideals inspire shedding ego and emulating nature's kenosis. This alignment with reality, not conflict, is the objective. Egolessness doesn't equate to an absence of emotions in the wise; they experience anger and sadness like others, yet an undisturbed core empowers them with an enigmatic strength. Through Armstrong's lens, Islam also advocates kenosis. In the 7th century AD, Prophet Muhammad (peace be upon him) catalyzed not just social reform, but inner transformation. Social change devoid of personal metamorphosis remains superficial. Alongside the Prophet, Muslims are called upon to cultivate a kenotic disposition, caring for the less privileged, liberating those in bondage, and enacting small acts of kindness daily, purging the heart of selfishness and arrogance <sup>12</sup>.

Through another Quranic verse, Allah also demonstrates a pathway to acquiring sustenance and sufficiency through a concept that may not be explicitly rational, as there is no direct causal relationship between marriage and sustenance. However, it becomes apparent that when an individual starts a family, a sense of responsibility is nurtured within them to provide for their family's

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<sup>11</sup>Armstrong, *Sacred Nature: Restoring Our Ancient Bond with the Natural World*.

<sup>12</sup>Armstrong, *Sacred Nature: Restoring Our Ancient Bond with the Natural World*.



needs. Alongside this heightened sense of responsibility, their diligence and creativity in seeking sustenance also increase.

“And marry those among you who are single and those who are fit among your male slaves and your female slaves. If they are poor, Allah will enrich them from His bounty, and Allah is all-Encompassing, Knowing.” (Quran Surah An-Nur, 24:32)

This verse underscores the importance of human effort and creativity in seeking sustenance. Allah guides humanity to seek life partners, and He will bestow capability and blessings upon those in need to provide for their families. When individuals begin their family life, they combine two potentials, husband and wife, in their pursuit of sustenance. Psychologically, husbands are likely to be more motivated to work diligently when they have a family, driven by a sense of responsibility. This highlights that Allah encourages people to actively strive in seeking sustenance and fulfilling their family responsibilities.

The broader implication of this verse is that Muslims are urged to embody a proactive and responsible approach to seeking sustenance. While placing trust in Allah's providence, they are also called upon to harness their creative potential, adhere to ethical principles, and engage in lawful and sustainable economic activities. This approach encourages believers to contribute positively to society while maintaining a strong connection to their faith.

By emphasizing the importance of diligent work, ethical conduct, and conscious awareness of Allah's presence in one's daily pursuits, this verse offers guidance on how to attain both worldly success and spiritual fulfillment. It encourages Muslims to actively seek sustenance while adhering to Islamic values and principles, ultimately fostering a holistic and balanced way of life.

## 2. Philanthropic Movement and Social Responsibility

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And cooperate in righteousness and piety, and do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty. (Quran, Surah I-Maidah, 5:2)

وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And they do not find in their hearts any need for what they have been given, and they prefer others over themselves, even if they are in need. And whoever is protected from the greed of their own soul, it is they who are the successful ones. (Quran, Surah Al-Hashr, 59:9)

The concept of philanthropy and social responsibility is deeply rooted in the teachings of Islam, emphasizing the importance of mutual assistance, selflessness, and prioritizing the welfare of others. The Quranic verses discussed highlight this ethos and encourage believers to engage in acts of goodness, help, and cooperation, while avoiding sinful and unjust behavior. These teachings reflect the essence of a compassionate and just society where individuals work together to enhance the well-being of all members.

The principles of working diligently, seeking sustenance ethically, and caring for the environment are interwoven with the concept of social responsibility. Islam emphasizes that while pursuing livelihood, individuals should be conscious of their impact on the environment and fellow human beings. The Quranic verses guide Muslims to conduct their businesses and daily affairs in ways

that are not detrimental to others or the planet, underscoring the significance of ethical conduct and sustainability.

Moreover, the verses underscore the value of altruism and social solidarity. The example of the Anshar, who selflessly supported the Muhajirin in their time of need, serves as a model for practicing compassion and selflessness in the face of adversity. This principle of placing the needs of others above personal gain is a cornerstone of philanthropy and social responsibility in Islam.

The philanthropic movement in the Muslim community encompasses various acts of charity, ranging from obligatory forms like zakat to voluntary contributions, participating in humanitarian programs, assisting the less fortunate, and contributing to environmental conservation efforts. These actions embody the teachings of the Quranic verses, promoting a society where individuals actively engage in upliftment and care for one another.

### 3. Muslim Obligations Related to Wealth

#### a. Zakat

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Take from their wealth a charity by which you purify them and cause them increase, and invoke [Allah’s blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.” (Quran, Surah At-Tawbah, 9:103)

This verse emphasizes that one of the purposes of zakat in Islam is to alleviate poverty within the community. The verse mentions various categories of individuals who are entitled to receive zakat, such as the poor, the needy, those

who collect and distribute zakat, those whose hearts are to be reconciled (such as those who have recently embraced Islam), those in bondage, those in debt, and those in the path of Allah and travelers. By giving zakat to these deserving recipients, Muslims can help to address social and economic inequalities within society and provide opportunities for individuals to improve their quality of life.

In this context, the potential of zakat to emancipate individuals from poverty is closely related to the principles of sustainability in Islam. Islam encourages Muslims to engage in acts of kindness, including zakat, as a form of social responsibility and moral obligation towards fellow members of society. By liberating individuals from poverty through zakat, it is hoped that they can become self-sufficient, productive members of society who contribute positively to community development and progress.

### **b. Kafarat (Expiation)**

“And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin. O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.” (Quran, Surah Al-Ahzab, 33:58-59)

This verse discusses the expiation (kafarat) required for those who have wronged or harmed believing men and women. It specifically addresses instances where false accusations or harm are inflicted upon others. The expiation involves wearing modest clothing to prevent abuse or harm, and it serves as a

reminder of the importance of treating others with respect and dignity.

The connection between expiation and addressing poverty lies in the broader concept of justice and responsibility in Islam. By holding individuals accountable for their wrongful actions and requiring expiation, Islam promotes the idea that causing harm to others, particularly those who are vulnerable, is a grave offense. This principle aligns with the goal of reducing poverty and ensuring fair treatment within the society. By enforcing expiation, Islam aims to create a just and equitable environment where the rights and dignity of all individuals are upheld.

### **c. Fidyah**

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous for a specified number of days. But whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.” (Quran, Surah Al-Baqarah, 2:183-184)

This verse states that for those who are unable to fast due to reasons such as illness or travel, they are required to provide a substitute called “fidyah.” Fidyah involves feeding a poor person for each day of fasting missed. In the context of poverty alleviation, the connection between fidyah and providing food for the poor can be explained as follows. When someone pays fidyah by providing food to a needy person, it can help alleviate suffering and food scarcity for those less fortunate. Fidyah serves as a form of social support

for those in need, especially for those who are impoverished or facing hunger.

In Islam, feeding the poor is considered one of the virtuous and recommended acts. In various Quranic verses and hadiths, Muslims are encouraged to engage in acts of kindness, including providing food to the needy, as a way to assist those in need. By feeding the poor as a form of *fidyah*, Muslims can actively contribute to poverty alleviation efforts, help those who are hungry, and strengthen social solidarity and compassion among members of the community. Therefore, the connection between *fidyah* and feeding the poor in this verse is one concrete way of implementing the principle of poverty alleviation in Islam. By paying *fidyah* and providing food to the poor, Muslims are expected to contribute to reducing poverty and social suffering in the community while reinforcing social bonds and empathy among fellow community members.

#### **4. Recommendation for Muslims in the Use of Wealth**

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives his wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives *zakah*; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.” (Quran, Surah Al-Baqarah, 2:177)

This verse explains that the concept of righteousness in Islam extends beyond individual worship practices and encompasses social attitudes and actions aimed at fulfilling the rights of the poor and marginalized in society. Through this verse, Allah emphasizes that the wealthy individuals should prioritize

spending their wealth on relatives, providing both financial and social support to meet the needs of family members and relatives who are in need. Additionally, this verse encourages Muslims to show compassion towards those facing economic challenges, such as orphans, the needy, travelers, and beggars, by offering assistance and support according to their abilities.

## 5. Concept of Wealth and Its Management According to Islam

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا  
وَّخَيْرٌ أَمَلًا

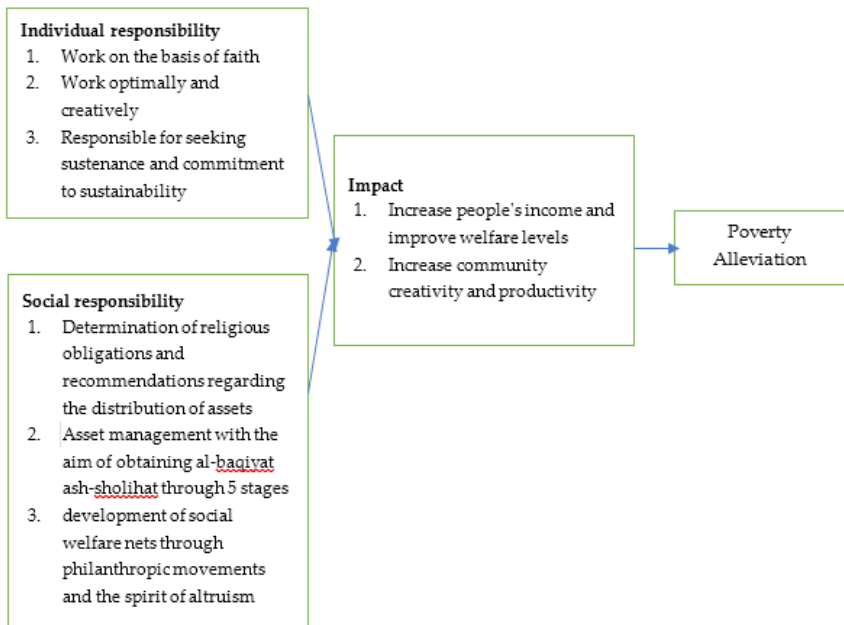
“Wealth and children are adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one’s] hope.” (Quran, Surah Al-Kahf, 18:46)

This verse highlights that wealth and children are temporary adornments of worldly life, while lasting good deeds hold greater value in the sight of Allah and provide a better hope for the future. Islam views wealth as a temporary provision in this world, and it emphasizes the importance of utilizing wealth for acts of worship and social good. Wealth is seen as a trust (*amanah*) from Allah, and its management should align with Islamic principles of stewardship, responsibility, and social justice.

Expanding on this verse, Abdul Wahid Al-Faizin and Nashr Akbar<sup>13</sup> propose five stages of Islamic wealth management: wealth accumulation, wealth utilization, wealth purification, wealth distribution, and wealth protection. These stages outline the proper and responsible use of wealth, including gathering halal earnings,

<sup>13</sup>Abdul Wahid and Nashr Akbar, *Tafsir Ekonomi Kontemporer: Menggali Teori Ekonomi Dari Ayat-Ayat Al-Qur'an* (Gema Insani, 2020).

using wealth for personal and family needs without extravagance, purifying wealth through giving zakat, distributing excess wealth to those in need, and protecting wealth for future generations <sup>14</sup>.



### C. Poverty Alleviation in SDGs

Poverty alleviation is the first goal among the 17 Sustainable Development Goals (SDGs) set to be achieved by 2030 <sup>15</sup>. Other goals are essentially consequences of poverty, such as ending hunger, achieving better food security and nutrition, and promoting sustainable agriculture; ensuring healthy lives and promoting well-being for all at all ages; promoting inclusive and sustainable economic growth, full and productive employment for all; ensuring sustainable

<sup>14</sup>Bayu Tri Cahya, “Kemiskinan Ditinjau Dari Perpektif Al-Quran Dan Hadis,” *Jurnal Penelitian* 9, no. 1 (2015).

<sup>15</sup>Qian-Qian Liu, Man Yu, and Xiao-Lin Wang, “Poverty Reduction within the Framework of SDGs and Post-2015 Development Agenda,” *Advances in Climate Change Research* 6, no. 1 (2015): 67–73.



consumption and production patterns; ensuring access to water and sanitation for all and quality education. All these goals will be more easily achieved if poverty can be significantly reduced <sup>16</sup>.

Poverty is a global phenomenon that becomes increasingly concerning year after year. In Indonesia, poverty tends to increase alongside growing societal needs and a decline in the country's economic conditions <sup>17</sup>. Poverty alleviation is the main target of development programs in the National Long-Term Development Plan (RPJPN 2005-2025). Both central and regional government development plans synergize across multiple sectors, ensuring that the policy directions support each other <sup>18</sup>.

At the Rio+20 Sustainable Development Conference in Rio de Janeiro, Brazil, in June 2012, member states produced a document titled "The Future We Want." The outcomes of Rio+20 include steps for implementing sustainable development, including poverty eradication through the concept of the green economy <sup>19</sup>. Points 2, 3, and 4 in "The Future We Want" document related to the green economy state that eradicating poverty is the greatest global challenge the world faces today and is a prerequisite for sustainable development. Eliminating poverty, changing unsustainable consumption and production patterns, promoting sustainable consumption and production, and safeguarding and managing the natural resource base of economic and social development are comprehensive goals and essential prerequisites for sustainable

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<sup>16</sup>M Niaz Asadullah, Antonio Savoia, and Kunal Sen, "Will South Asia Achieve the Sustainable Development Goals by 2030? Learning from the MDGs Experience," *Social Indicators Research* 152, no. 1 (2020): 165–189.

<sup>17</sup>Agung Sasongko, "Sistem Informasi Penanggulangan Kemiskinan Terpadu Menggunakan Model SIG (Studi Kasus: BAPPEDA Landak)," *Jurnal Khatulistiwa Informatika* 5, no. 1 (2017).

<sup>18</sup>S Megawati et al., "Integrated Data-Based Poverty Alleviation to Achieve SDGs," vol. 940 (Presented at the IOP Conference Series: Earth and Environmental Science, IOP Publishing, 2021), 012069.

<sup>19</sup>Jane A Leggett and Nicole T Carter, "Rio+ 20: The United Nations Conference on Sustainable Development, June 2012" (Library of Congress, Congressional Research Service Washington, DC, 2012).

development. The need to prioritize sustainable development at all levels, integrating economic, social, and environmental aspects and recognizing their interdependence, is urgent <sup>20</sup>.

After the Rio+20 conference, UN Secretary-General Ban Ki-moon mandated UNEP to lead the coordination and delivery of key outcomes that support national implementation. In response to “The Future We Want,” UNEP and three other UN agencies, the International Labour Organization, the United Nations Industrial Development Organization, and the United Nations Institute for Training and Research, have launched a new Partnership for Action on Green Economy (PAGE). This partnership aims to provide tools and services needed by countries to develop their green economy plans. The partnership leverages the expertise and experience of each institution to provide a comprehensive and coordinated set of tools and technical assistance to 30 countries between now and 2020. Moreover, this partnership aims to serve as a ‘hub’ for other countries in the United States. Agencies, enabling countries to access all necessary support to advance their green economy strategies <sup>21</sup>.

Thinking about the green economy has made remarkable progress in recent years. From initially being just an intriguing idea on the fringes of environmental economics, it has now become a strong policy framework for governments worldwide to achieve their sustainable development targets. Driven by an evolving understanding of ecological constraints and the knowledge that economic prosperity must fundamentally originate from well-

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<sup>20</sup>Peter Bartelmus, “The Future We Want: Green Growth or Sustainable Development?,” *Environmental Development* 7 (2013): 165–170; Walter Leal Filho et al., “The Role of Transformation in Learning and Education for Sustainability,” *Journal of cleaner production* 199 (2018): 286–295.

<sup>21</sup>PAGE, “Partnership for Action on Green Economy” (2017); UNEP, “A Partnership for Action on Green Economy (PAGE): Supporting Change for the Future We Want, Version 2.6” (2012).

managed natural resources and environmental wealth, governments around the world have begun seeking ways to decouple growth from environmental degradation <sup>22</sup>.

#### **D. Poverty Alleviation Strategies in the Qur'an and SDGs**

Poverty is a social phenomenon that occurs in various forms and dimensions. It is not just about income or lack of job opportunities, but also about the marginalization of segments of society that cannot participate in decision-making processes, thereby being unable to access fundamental social services. The escalation and spread of poverty threaten much of society with underdevelopment. Due to developmental lag, many inhabitants lack basic necessities such as education, health, food, and clean water, which, in turn, traps them in a cycle of poverty. Poverty is also considered a major hindrance to sustainable development processes <sup>23</sup>.

Although poverty is a multi-dimensional phenomenon, poverty rates are often measured using economic dimensions based on income and consumption <sup>24</sup>. On the other hand, Amartya Sen's capability deprivation approach to poverty measurement defines poverty not only as an issue of actual income but also as the inability to acquire certain work skills <sup>25</sup>. Reflecting on the disparity between individual incomes and their abilities is significant because the conversion of actual income into actual capability differs due to

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<sup>22</sup>Sylvia Lorek and Joachim H Spangenberg, "Sustainable Consumption within a Sustainable Economy—beyond Green Growth and Green Economies," *Journal of cleaner production* 63 (2014): 33–44.

<sup>23</sup>Senadjki and Sulaiman, "An Empirical Study on the Influence of Islamic Values in Poverty Alleviation."

<sup>24</sup>Franco Moretti and Dominique Pestre, "Bankspeak: The Language of World Bank Reports," *New Left Review* 92, no. 2 (2015): 75–99.

<sup>25</sup>Amartya Sen, "Poverty: An Ordinal Approach to Measurement," *Econometrica: Journal of the Econometric Society* (1976): 219–231; Pramod K Singh and Harpalsinh Chudasama, "Evaluating Poverty Alleviation Strategies in a Developing Country," *PLoS one* 15, no. 1 (2020): e0227176.

social arrangements and individual beliefs <sup>26</sup>. The United Nations Development Programme (UNDP) also emphasizes the capability approach for poverty measurement as proposed by Amartya Sen <sup>27</sup>. “End poverty in all its forms everywhere” is the first goal among the 17 sustainable development goals set by the United Nations, with a commitment that no one will be left behind <sup>28</sup>. Development projects and poverty alleviation programs worldwide are largely aimed at reducing poverty among poor and vulnerable communities through various participatory and community-driven approaches <sup>29</sup>.

Economic growth is one of the main instruments for poverty alleviation and for lifting poor people out of poverty through productive employment <sup>30</sup>. Human capital, in relation to economic growth, is connected to human contributions as a factor of production <sup>31</sup>. It is further stated that human resources consist of a combination of knowledge, abilities, skills, and competencies. Among these factors of production, humans can learn, adapt to change, innovate, and create. Moreover, the formation of human capital is an intentional and continuous process of acquiring the necessary knowledge, skills, and experiences applied to produce economic value for poverty

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<sup>26</sup>Amy J Samuels, “Exploring Culturally Responsive Pedagogy: Teachers’ Perspectives on Fostering Equitable and Inclusive Classrooms,” *Srate Journal* 27, no. 1 (2018): 22–30.

<sup>27</sup>William Easterly, “The SDGs Should Stand for Senseless, Dreamy, Garbled,” *Foreign Policy* 28 (2015): 1–5.

<sup>28</sup>UN Desa, “Transforming Our World: The 2030 Agenda for Sustainable Development” (2016).

<sup>29</sup>Anjan Chakrabarti and Anup Dhar, “Social Funds, Poverty Management and Subjectification: Beyond the World Bank Approach,” *Cambridge Journal of Economics* 37, no. 5 (2013): 1035–1055; Sugath Yalgama, Nicholas Chileshe, and Tony Ma, “Critical Success Factors for Community-Driven Development Projects: A Sri Lankan Community Perspective,” *International Journal of Project Management* 34, no. 4 (2016): 643–659.

<sup>30</sup>Luc Christiaensen and Jonathan Kaminski, *Structural Change, Economic Growth and Poverty Reduction: Micro-Evidence from Uganda* (African Development Bank, 2015); Ariel Fiszbein, Ravi Kanbur, and Ruslan Yemtsov, “Social Protection and Poverty Reduction: Global Patterns and Some Targets,” *World Development* 61 (2014): 167–177.

<sup>31</sup>Olatunji D Adekoya, “Impact of Human Capital Development on Poverty Alleviation in Nigeria,” *International Journal of Economics & Management Sciences* 7, no. 4 (2018): 1–8.

alleviation and drive sustainable national development<sup>32</sup>.

In addition to human capital, social capital also plays a crucial role in poverty alleviation efforts<sup>33</sup>. Essentially, the initial idea of social capital is that a person's interaction with family, friends, and neighbors facilitates resources for individual well-being. In other words, social capital can be seen as generating opportunities or exposing individuals to new resource reservoirs. Actually, social capital is not a tangible commodity but rather the "collective intelligence of society" that collectively functions for problem-solving and individual well-being<sup>34</sup>.

The Qur'an and the SDGs acknowledge the multifaceted nature of poverty. The Qur'an recognizes economic, social, and spiritual dimensions of poverty, aligning with the SDGs' comprehensive approach that tackles interconnected challenges. This shared viewpoint underscores the necessity of addressing not just income inequalities, but also elements like education, healthcare, clean water, and social integration in a holistic poverty alleviation strategy. Both the Qur'an and the SDGs prioritize human dignity and well-being. By catering to fundamental necessities such as nourishment, water, and medical care, both emphasize the essential rights and welfare of all individuals. This emphasis on providing a decent standard of living reflects a commitment to enhancing overall quality of life and preventing deprivation of basic needs.

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<sup>32</sup>Sharon A Alvarez and Jay B Barney, "Entrepreneurial Opportunities and Poverty Alleviation," *Entrepreneurship theory and practice* 38, no. 1 (2014): 159–184; Bosede Comfort Olopade et al., "Human Capital and Poverty Reduction in OPEC Member-Countries," *Helyon* 5, no. 8 (2019): e02279.

<sup>33</sup>Tzu-Yi Kao et al., "Poverty Reduction through Empowerment for Sustainable Development: A Proactive Strategy of Corporate Social Responsibility," *Corporate Social Responsibility and Environmental Management* 23, no. 3 (2016): 140–149; Madhu Viswanathan et al., "Subsistence Entrepreneurship, Value Creation, and Community Exchange Systems: A Social Capital Explanation," *Journal of Macromarketing* 34, no. 2 (2014): 213–226.

<sup>34</sup>Abdul Aziz Taga, "Social Capital and Poverty Alleviation: Some Qualitative Evidences from Lahore District," *Academic Research International* 5, no. 2 (2014): 345.

The Qur'an's stress on social justice and equitable redistribution of wealth parallels the SDGs' objective of reducing disparities within and among nations. Both viewpoints acknowledge the adverse effects of economic gaps on societies and advocate for measures promoting just distribution of resources and opportunities. This shared principle aims to create an equitable, inclusive world with equal resource and opportunity access for all.

The Qur'an's encouragement of industriousness, skill enhancement, and positive societal contributions echoes the SDGs' focus on economic growth, fair employment, and skill development. Both recognize the significance of empowering individuals to achieve self-sufficiency and independence, lifting themselves out of poverty. This approach aligns with the aim of establishing sustainable paths for individuals to enhance their circumstances. Both the Qur'an and the SDGs stress collective responsibility in tackling poverty. The Qur'an's emphasis on acts of charity and communal support resonates with the SDGs' call for global collaboration among governments, businesses, and civil society. This shared principle underscores the notion that poverty alleviation necessitates collaborative efforts across various levels. Although not explicitly mentioned in the discussed Qur'anic verses, the Qur'an's principles of responsible resource management and avoidance of wastefulness align with the SDGs' emphasis on sustainable consumption, production, and environmental preservation. Both perspectives recognize the interconnectedness of environmental well-being and poverty reduction, underscoring responsible resource usage for the benefit of present and future generations.

The Qur'an's focus on just governance and fair resource allocation harmonizes with the SDGs' emphasis on effective governance, institutions, and policies to combat poverty. Both viewpoints acknowledge the role of proficient governance and policies in establishing an enabling environment for poverty alleviation, ensuring efficient and equitable resource utilization.

The Qur'an's value of knowledge and education as tools for empowerment corresponds with the SDGs' goal of providing inclusive, quality education for all. Both perspectives acknowledge education as a means to equip individuals with skills and knowledge necessary to break the cycle of poverty, enhance their livelihoods, and contribute positively to society<sup>35</sup>.

While the Qur'an primarily addresses individual and community-level actions, its principles of compassion, charity, and social support extend to broader humanitarian endeavors. This parallels the SDGs' emphasis on partnerships and international cooperation among diverse stakeholders to address global challenges, including poverty. The Qur'an and the SDGs advocate for lasting poverty solutions. By promoting self-reliance, sustainable development, and an environment where poverty can be permanently eradicated, both emphasize addressing root causes and creating enduring positive change in individuals' lives and communities. This aligns with the concept of fostering self-sustaining societies that can thrive without continuous external assistance.

## **E. Conclusion**

The convergence between the principles outlined in the Qur'an and the Sustainable Development Goals (SDGs) highlights a profound understanding of the complexity of poverty and the shared vision for comprehensive solutions. Both perspectives acknowledge the intricate web of factors that contribute to poverty, encompassing economic, social, spiritual, and environmental dimensions. This recognition underscores the imperative to address not only income disparities but also essential components like education, healthcare, clean resources, and social inclusion. The alignment of values in both the Qur'an and the SDGs demonstrates

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<sup>35</sup>Muhammad Munadi, Ahmad Umar, and Novianni Anggraini, "Education and Concern of Zakat Agencies," *JURNAL PENELITIAN* 15, no. 1 (2021): 51–76.

a deep concern for the dignity and well-being of all individuals. By focusing on fundamental needs and promoting equitable distribution of resources and opportunities, both perspectives strive to uplift marginalized communities and enhance overall quality of life. Moreover, the emphasis on collective responsibility, sustainable growth, and equitable governance in both the Qur'an and the SDGs highlights the significance of collaboration among individuals, communities, governments, and international entities. This partnership-driven approach underscores the necessity of a united effort to overcome the intricate challenges posed by poverty. The shared commitment to lasting change and self-sustaining progress resonates through both the Qur'an and the SDGs. By addressing root causes, promoting education, encouraging skill development, and advocating for responsible resource management, these perspectives envision a world where poverty is not just alleviated temporarily, but eradicated permanently. This vision extends to nurturing societies that can thrive independently, fostering a future where the cycle of poverty is broken and every individual's potential is realized.



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