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## **Religion and Poverty Reduction: A Case Study of Coastal Communities in Takalar Regency, South Sulawesi**

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### **Abstract**

*This paper focuses on examining the role of religion in improving the work ethic of fishing communities in Takalar Regency. The approach used in this research is the Socio-theological Approach (Social monotheism). The social theological approach is a method or method used to link the sociological level of religious or divine society in order to analyze and reveal data on the reality under study. The data acquisition technique uses data collection methods in the form of observation, interviews and documentation. The results of this study indicate that religion (Islam) plays a role in building a work ethic. Poverty can make a person disbelieve in his Lord. Islam teaches its adherents to share with those entitled in terms of the theological concept of zakat as poverty alleviation and as a means of realizing social welfare. Islam does not close the space for its adherents to achieve economic prosperity. The framework of monotheism in Islamic teachings has outlined social involvement for its followers to always care and help others.*

**Keywords:** Poverty, Coastal Community, Religion and Work Ethic, Tamasaju Village

## **Agama dan Penanggulangan Kemiskinan: Studi Kasus Masyarakat Pesisir di Kabupaten Takalar, Sulawesi Selatan**

### **Abstrak**

*Paper ini fokus mengkaji peran agama dalam meningkatkan etos kerja masyarakat nelayan di Kabupaten Takalar. Pendekatan yang digunakan dalam penelitian ini adalah Pendekatan Sosio-teologis (tauhid Sosial). Pendekatan teologi sosial merupakan suatu cara atau metode yang dilakukan untuk mengaitkan tingkat keberagamaan atau kebutuhannya masyarakat secara sosiologi guna menganalisa dan mengungkap data-data pada realitas yang diteliti. Adapun teknik perolehan data adalah dengan menggunakan metode pengumpulan data berupa observasi, wawancara dan dokumentasi. Hasil penelitian ini menunjukkan bahwa agama (Islam) berperan dalam membangun etos kerja. Kemiskinan bisa menjadikan seseorang kafir kepada Tuhannya. Islam mengajarkan kepada penganutnya untuk membagi kepada yang berhak dalam hal terkait konsep teologi zakat sebagai penanggulangan kemiskinan dan menjadi sarana mewujudkan kesejahteraan sosial. Islam tidak menutup ruang kepada penganutnya untuk mencapai kesejahteraan secara ekonomi. Kerangka tauhid dalam ajaran Islam telah menggariskan keterlibatan secara sosial kepada para pengikutnya untuk senantiasa peduli dan membantu sesama.*

**Kata kunci:** Kemiskinan, Masyarakat Pesisir, Agama dan Etos Kerja, Desa Tamasaju

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## A. Introduction

Poverty is often understood as a condition in which a person cannot fulfill his life needs. Community groups are said to be poor if they cannot meet their basic needs such as food, clothing, and shelter.<sup>1</sup> The World Bank sets the poverty line in terms of the total income of USD 1.9 per day or equivalent to Rp. 775,200 per month (that is, \$1=13,600 rupiah).<sup>2</sup> Meanwhile, Sajogyo explained that the poverty group is households that consume less food than the exchange rate of 240 kg of rice per year per head in rural areas or 369 kg in urban areas. The food adequacy rate is obtained from this measure, namely 2,172 calories per person per day. The numbers below are categorized as poor.<sup>3</sup>

BPS (Central Statistics Agency) has determined several indications of poverty, namely: simple houses; type of residential floor made of dirt/bamboo/cheap wood; types of residential walls made of bamboo/thatch/low-quality wood/ unplastered walls; source of drinking water comes from wells; unprotected springs/ rivers/ rainwater; daily cooking fuel is firewood/charcoal/kerosene; consuming meat/milk/chicken once a week; buy clothes once a year; eat once or twice a day; unable to pay for treatment at the Puskesmas/polyclinic; source of income for the head of the household Rp. 600,000 per month or erratic; highest education of the head of the family: not attending school/ not completing elementary school/ completing elementary school; do not have savings/goods that are quickly sold with a minimum of Rp. 500,000, such as credit/non-credit motorcycles or other capital goods.<sup>4</sup>

Along with the development of time, poverty has experienced an expansion of dimensions with the increasing number of causal factors and the diversity of indicators. Poverty has an economic dimension and extends to social, health,

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<sup>1</sup> Elly M. Setiadi and Usman Kolip, *Pengantar Sosiologi Pemahaman Fakta Dan Gejala Permasalahan Sosial: Teori, Aplikasi, Dan Pemecahannya* (Jakarta: Prenada Media, 2011), 789.

<sup>2</sup> Badan Pusat Statistik, "Indikator Tujuan Pembangunan Berkelanjutan (TPB) Indonesia 2019," 2019, <https://www.bps.go.id/publication/2019/12/25/7ac89aed4ab8a22260d63ceb/indikator-tujuan-pembangunan-berkelanjutan--tpb--indonesia-2019.html>.

<sup>3</sup> Lihat Sajogyo, *Garis Kemiskinan Dan Kebutuhan Minimum Pangan* (Yogyakarta: Aditya Media, 1996).

<sup>4</sup> Rakhmatulloh, "Enam Indikator Menghitung Garis Kemiskinan Di Indonesia," Sindonews.com, 2019, <https://nasional.sindonews.com/berita/1430248/15/enam-indikator-menghitung-garis-kemiskinan-di-indonesia>.

education, and political aspects.<sup>5</sup> In this context, Soerjono Soekanto sees poverty from a psychological aspect. According to him, poverty is a condition of a person who cannot take care of himself according to his standard of living and cannot utilize his mental energy.<sup>6</sup>

Poverty is an intriguing issue to study, considering that this phenomenon has always existed and is present in history. In the modern era, industrialization, which is coveted to improve the welfare of humankind, has widened the gap between the poor and the rich. It is one of the homework that emerged from capitalism in the modern era.<sup>7</sup> Not only at the global level, but poverty is also a scourge in Indonesia. According to BPS, as of March 2021, in March 2021, it has reached 27.54 million people.<sup>8</sup> One of the groups of people who wallow in poverty is fishermen. According to Anwar and Wahyuni, 90 percent of fishers in Indonesia fall into the poor category.<sup>9</sup>

This condition is also experienced by fishing communities in Takalar Regency, South Sulawesi. Although rich in natural resources, the lives of residents in coastal areas in Takalar are still classified in the pre-prosperous (poor) category. According to Arliman, this condition is influenced by the government's lack of attention to improving the welfare of coastal residents. The low level of education and the economy impact the work ethic of the people there. In addition, due to sand mining in the Galesong sea, Kab. Takalar. This sand mining destroys the fish habitat in the Takalar sea, thereby reducing the income of fishers there.<sup>10</sup> However, at the same time, fishing in the sea is the only source of livelihood for the people in the area. However, the poverty suffered by fishermen is not only caused by

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<sup>5</sup> Adon Nasrullah Jamaluddin, *Sosiologi Perkotaan: Memahami Masyarakat Kota Dan Problematikanya* (Bandung: Pustaka Setia, 2017), 211.

<sup>6</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali, 2013), 365.

<sup>7</sup> Ahmad Khoirul Fata and Siti Mahmudah Noorhayati, "Sekularisme Dan Tantangan Pemikiran Islam Kontemporer," *Madania: Jurnal Kajian Keislaman* 20, no. 2 (2016): 215–28, <https://doi.org/10.29300/MADANIA.V20I2.180>.

<sup>8</sup> Yanuar Sanusi Riezqi, "BPS: Maret 2021, Jumlah Penduduk Miskin Tembus 27,54 Juta," *Tribunnews.com*, 2021, <https://www.tribunnews.com/bisnis/2021/07/16/bps-maret-2021-jumlah-penduduk-miskin-tembus-2754-juta>.

<sup>9</sup> Zakariya Anwar and Wahyuni, "Miskin Di Laut Yang Kaya: Nelayan Indonesia Dan Kemiskinan," *Sosireligius* 4, no. 1 (2019): 51–60.

<sup>10</sup> Muhammad Arliman, "Pengaruh Modal, Jam Kerja, Pengalaman Kerja Dan Teknologi Terhadap Pendapatan Nelayan Tangkap Di Desa Tamasaju Kecamatan Galesong Utara Kabupaten Takalar" (Universitas Hasanuddin, 2013), 1.

structural, economic, and political factors. According to Anwar and Wahyuni, mentality and culture are also essential factors causing poverty in coastal areas.<sup>11</sup>

Therefore, it is essential to look at the way of the religion of the poor, given its role in shaping the minds and culture of a society.<sup>12</sup> Regarding poverty, religion (Islam) itself appears to have two different faces. On the one hand, Islam seems to support and perpetuate poverty, such as the Prophet's prayer asking to live in poverty. However, on the other hand, Islam views poverty negatively, as in the hadith: "almost poverty leads to kufr."<sup>13</sup> Moreover, Islam also seeks to reduce poverty with various philanthropic concepts, such as zakat, *infaq*, alms, and *waqf*.<sup>14</sup>

At this point, the author is interested in revealing the role of Islam in poor communities in coastal areas (fishermen). Is Islam present as a religion that 'preserves' poverty in fishing communities, or is its presence able to encourage them to get out of the abyss of poverty?. To be more focused, this study takes a case in Tamasaju Village, North Galesong, Takalar Regency, South Sulawesi Province. The selection of this location was based on the researcher's observation of the role of religion (Islam) and religious leaders in increasing fishermen's income in the area. This initial observation is also the initial assumption of this research.

Thus, this study is field research with the primary data from interviews, observations, and documentation enriched by a literature review. Because what is being studied is an abstract religious factor that focuses on the inner region, this study is qualitative with descriptive analysis. Considering that from the beginning, this research was built on the assumption "religion plays an important role in

<sup>11</sup> Anwar and Wahyuni, "Miskin Di Laut Yang Kaya: Nelayan Indonesia Dan Kemiskinan."

<sup>12</sup> Rifki Rosyad, "Pengaruh Agama Terhadap Kesehatan Mental," *Syifa Al-Qulub* 1, no. 1 (2016): 17–26, <https://doi.org/10.15575/saq.v1i1.3149>; Purmansyah Ariadi, "Kesehatan Mental Dalam Perspektif Islam," *Syifa Medika* 3, no. 2 (2013): 118–27; Petrus Lakonawa, "Agama Dan Pembentukan Cara Pandang Serta Perilaku Hidup Masyarakat," *Humaniora* 4, no. 2 (2013): 790–99, <https://doi.org/https://doi.org/10.21512/humaniora.v4i2.3507>; Ahmad Khoirul Fata, "Membangun Sains Berbasis Iman," in *Annual International Conference on Islamic Studies (AICIS) XVIII* (Surabaya, 2012), 2056–72, <http://digilib.uinsby.ac.id/id/eprint/7603>.

<sup>13</sup> Firman Setiawan and Iswatul Hasanah, "Kemiskinan Dan Pengentasannya Dalam Pandangan Islam," *Dinar: Jurnal Ekonomi Dan Keuangan Islam* 3, no. 2 (2016): 1–11, <https://doi.org/https://doi.org/10.21107/dinar.v3i2.2698>.

<sup>14</sup> Atmo Prawiro and Ahmad Khoirul Fata, "Optimalisasi Peran Lembaga Zakat Dalam Mewujudkan Keadilan Sosial-Ekonomi," *Al-Buhuts* 16, no. 1 (2020): 80–98; Mustofa and Ahmad Khoirul Fata, "Zakat and Tax; From the Synergy to Optimization," *Al-Ulum* 15, no. 1 (2015): 43, <https://doi.org/10.30603/au.v15i1.171>.

increasing fishermen's income," then this research uses the theory of "Protestantism ethics in the spirit of capitalism" by Max Weber.<sup>15</sup>

## B. Islamic View of Poverty

The Islamic view of poverty is widely discussed in the verses of the Koran, which discuss life sufficiency.<sup>16</sup> Islam essentially invites progress, healthy, competence and, in essence, can give mercy to the universe as described in the QS. Al-Anbiya'/21:107.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

Meaning:

*Moreover, we have not sent you (Muhammad) but to be a mercy to all the worlds.*<sup>17</sup>

As confirmed in the QS, Islam teaches its adherents to gain prosperity in this world and the hereafter. Al-Qashash/28:77: *"And seek (reward) the land of the hereafter with what Allah has bestowed upon you, but do not forget your share in this world and do good (to others) as Allah has done good to you, and do not do good to you. Damage to earth. Indeed, Allah does not like those who make mischief."*<sup>18</sup> This verse encourages Muslims to look for property to be used for good and not to do immoral acts.<sup>19</sup>

In addition to encouraging its people to seek the sufficiency of worldly life, Islam also places poverty as a problem, even a calamity, which must be eliminated, and considers that wealth is a blessing and a gift from Allah SWT. Many hadiths of the Prophet saw that poverty is a danger that threatens the creed and morality of

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<sup>15</sup> Sulaiman Al-Kumayi, "Semangat Kewirausahaan Dalam Etika Protestan Dan Manajemen Qolbu: Sebuah Perbandingan," *Ulumuna* 10, no. 1 (2006): 179–98, <https://doi.org/https://doi.org/10.20414/ujis.v10i1.436>; Sun Choirol Ummah, "Melacak Etika Protestan Dalam Masyarakat Muslim Indonesia," *Humanika* 17, no. 2 (2017): 86–111; Wasisto Raharjo Jati, "Agama Dan Spirit Ekonomi: Studi Etos Kerja Dalam Komparasi Perbandingan Agama," *Al-Qalam* 35, no. 2 (2018): 211–40, <https://doi.org/http://dx.doi.org/10.32678/alqalam.v35i2.1066>.

<sup>16</sup> Nova Aryani, *Kemiskinan Dalam Perspektif Islam* (Palembang: UIN Raden Fatah, 2016), 3.

<sup>17</sup> Kementrian Agama RI, *Al-Qur'an Dan Terjemahannya* (Solo: Tiga Serangkai, 2015), 373.

<sup>18</sup> RI, 454.

<sup>19</sup> Imam Jalaluddin Al-Mahalli and Imam Jalaluddin Al-Suyuthi, *Tafsir Jalalain Berikut Asbaabun Nuzuul Ayat* (Bandung: Sinar Baru Algesindo, 2006), 1668.

individuals and society. Poverty is also considered a danger to thought, culture, family, and people.<sup>20</sup>

Poverty is a threat to faith, especially for Muslims in an environment of the wealthy. Poverty can sow seeds of doubt about wisdom in the distribution of sustenance. A result of poverty can lead to deviations of faith that lead to disbelief. Poverty has an impact on one's character and morals. Poverty and misery encourage poor people to commit acts of violation, especially in an environment of greedy prosperous classes. Misery can cause a person to doubt moral and religious values.<sup>21</sup>

A person who experiences poverty and poverty cannot meet the basic needs of himself and his family so that they cannot think properly, which causes stress. Poverty is a threat to the family. In terms of family formation, poverty is one of the major obstacles for young people to enter into a marriage that must meet the requirements of dowry, livelihood, and economic independence. Family continuity, someone who experiences poverty will find it challenging to live, as well as harmony. Poverty also endangers the security and stability of society because poverty usually causes unrest and turmoil in the community. For example, it can break the bonds of love and brotherhood among community members.<sup>22</sup>

Islam as a comprehensive religion has portrayed various aspects of human life, including problems related to poverty. Islamic teachings look at poverty from various aspects. In the narration of the Qur'an, it is described that poverty is caused by an element of power (leader) who monopolizes the sources of life, which causes many people to become deprived, both in the form of money and food. The occurrence of monopolistic practices supported by power makes people oppressed and efficiently directed to follow the tastes of the rulers. The presence of a ruling group that monopolizes economic resources has presented prophets as a representation of religious values that oppose the conditions of economic inequality experienced by society due to the monopoly carried out by the rulers.

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<sup>20</sup> Yusuf Qardhawi, *Kiat Islam Mengentas Kemiskinan* (Jakarta: Gema Insani Press, 1995), 24.

<sup>21</sup> Qaradawi, 27.

<sup>22</sup> Qaradawi, 28–30.

The monopoly character of the rulers has given birth to slavery as a result of economic dependence.

The Qur'an also portrays the other side of the emergence of poverty experienced by humans. The community can widely oppose rulers who monopolize if they have reached a specific limit. However, the problem of poverty caused by the greedy and greedy character of individuals is another problem that is also one of the roots of poverty. If the rulers who monopolize the number can be counted in historical records, the greedy and greedy individuals are far more numerous. So that the most basic teachings of Islam to reduce the problem of poverty are zakat and alms.<sup>23</sup>

The values of monotheism in Islam have encouraged its people to be proactively involved in breaking down and reducing poverty. Islam makes the teachings of monotheism the basis for social involvement to prevent monopolistic attitudes between both individuals and groups of rulers. Islam minimizes the monopoly space at the root of poverty by requiring its adherents to issue zakat. Making Muslims realize that poverty can also be caused by individuals who leave others helpless.<sup>24</sup>

According to a prominent scholar, Kuntowijoyo, in viewing Islamic teachings related to the theological concept of zakat, it is not only about paying off obligations, but zakat is a means of realizing social welfare. Islam does not close the space for its adherents to achieve economic prosperity. However, what is criticized by Islam concerns the behavior of people who have achieved prosperity but carry out monopolistic actions and do not care to help their neighbors in need. The framework of monotheism in Islamic teachings has outlined social involvement for its followers to always care for and help others. Considering that

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<sup>23</sup> About zakat as one of the solutions offered by Islam to overcome the problem of poverty, see Mustofa and Fata, "Zakat and Tax; From the Synergy to Optimization"; Prawiro and Fata, "Optimalisasi Peran Lembaga Zakat Dalam Mewujudkan Keadilan Sosial-Ekonomi"; Yulasteriyani, Randi, and M. Hasbi, "Kemiskinan Masyarakat Di Indonesia: Perspektif Sosiologi Islam Dan Fenomenologi Barat," *Intizar* 25, no. 2 (2019): 77-86, <https://doi.org/https://doi.org/10.19109/intizar.v25i2.4463>; Eko Bahtiyar, M. Mu'inudinillah Basri, and Syamsul Hidayat, "Kritik Islam Terhadap Konsep Marxisme Tentang Pengentasan Kemiskinan," *Profetika* 16, no. 2 (2015): 127-35, <https://doi.org/https://doi.org/10.23917/profetika.v16i2.1846>.

<sup>24</sup> Bahtiyar, Basri, and Hidayat, "Kritik Islam Terhadap Konsep Marxisme Tentang Pengentasan Kemiskinan."

Islam has described various arguments concerning the relationship between the dimensions of piety and the dimensions of welfare. Various sources in Islam have described that piety is the main thing in doing and achieving various things, both regarding worldly and hereafter affairs.<sup>25</sup>

### C. Religion and Poverty in Tamasaju Village

The history of the early contact of Islam in the archipelago began its spread in coastal areas. Islam is widely spread by traders when trading in an area. The uniqueness of the coastal areas that initially accepted Islam had a trading tradition of upholding Islamic values. Because the values of honesty, which are deeply rooted in Islam, have made Islamic traders and propagators of Islam accepted with open arms by coastal communities. Culturally, coastal areas have the principle of openness to new things and ease to accept new ideas. They are making coastal areas dynamic and fast, experiencing rapid development compared to other areas.<sup>26</sup>

Tamasaju Village is a coastal area as well as a traditional port where fishing boats sell their catch. The existence of a traditional port makes Tamasaju Village experience rapid development, increasing people's income. According to Tamasaju Village locals, the income of the village's residents, particularly the fisherman, was initially incomparable to the work required to grab fish. They are impoverished. Their daily fishing results are insufficient to suit their daily necessities. Based on the results of the author's research expressed by the informant that the factors that cause poverty in coastal communities who work as fishermen, namely:

#### 1. Natural environmental factors

Cosmologically, human life is very dependent on the environment of the universe as part of Allah's creation. Nature is the container of the planet earth as a

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<sup>25</sup> Syamsul Arifin, "Dimensi Profetisme Pengembangan Ilmu Sosial Dalam Islam Perspektif Kuntowijoyo," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 4, no. 2 (2014): 477-507, <https://doi.org/https://doi.org/10.15642/teosofi.2014.4.2.477-507>; Dawam Rahardjo, "Kemiskinan Pemikiran Dalam Kajian Islam Di Indonesia Menuju Ilmu-Ilmu Sosial Profetik," *Jurnal Sosiologi Reflektif* 10, no. 1 (2015): 199-218, <https://doi.org/https://doi.org/10.14421/jsr.v10i1.1142>.

<sup>26</sup> Ahmad Khoirul Fata and Moh Nor Ichwan, "Pertarungan Kuasa Dalam Wacana Islam Nusantara," *Islamica* 11, no. 2 (2017): 339-64, <https://doi.org/https://doi.org/10.15642/islamica.2017.11.2.339-364>.



place for humans to play the role of the caliph of Allah.<sup>27</sup> Therefore, as explained in the QS, Allah SWT has provided sustenance in the ocean for his people who seek sustenance in the sea. Ibrahim/14: 32. The interpretation of the verse explains that Allah has subdued the ark for you. What is meant is a boat so that it sails in the ocean so that you can board it and load things on it with His permission.<sup>28</sup>

The problem of poverty in fishing communities is caused by living in a natural atmosphere that is difficult to predict and is always filled with uncertainty in running their business, such as high waves, strong winds, seawater that is too calm, and low season (light of the moon). Climate change makes fishing communities unable to predict more accurately the weather and seasons. It makes them often fail to get maximum results when looking for fish in the ocean.

The fishing community in Tamasaju Village recognizes two seasons in a year and two seasons in a month. There are rainy and dry seasons in a year. Whereas in a month, there is a season of dark and moonlit seasons. The dark season is when there is much fish so that fishers can get much fishing. Meanwhile, the bright moon season marked by high waves and strong winds prevents fish from rising to sea level. It makes fishers unable to get maximum results when fishing in the moonlit season. Even though they can get much fish in the dark season, the abundant fish stocks make fish prices fall and cheap. It makes their income also can not be maximized. They also find it challenging to set aside some income to prepare for the bright moon season.

## 2. Capital Factors and Production Tools

Coastal communities who work as *sawi* fishermen (working fishermen/fishers who do not have capital/tools to work for financier fishermen/ship owners. Investors fishers are referred to as retainers/*palele*) are in a fragile condition. Working fishers only get a small part of the results from the sea, so they are often unable to fulfill their daily needs. As a practical solution, they usually owe money to neighbors, relatives, or moneylenders. This condition makes

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<sup>27</sup> Ahmad Khoirul Fata, "Teologi Lingkungan Hidup Dalam Perspektif Islam," *Ulul Albab: Jurnal Studi Islam* 15, no. 2 (2014): 131–47, <https://doi.org/10.18860/ua.v15i2.2666>.

<sup>28</sup> Al-Mahalli and Al-Suyuthi, *Tafsir Jalalain Berikut Asbaabun Nuzuul Ayat*, 1262.

it difficult for mustard fishers to get out of the cycle of poverty. Similar problems also befall the retainer fishermen. Even though they get more shares, it does not mean that they are in a better condition than the *sawi* fishermen. Many of them are unable to finance their business and household needs. Capital is the cause of this condition. The capital spent on fishing is often greater than the results obtained, so they become a loss. It encourages them to take debts to intermediaries or moneylenders for fishing capital. Ownership of capital and fishing equipment creates social stratification between *punggawa/palele* fishermen as owners of capital and *sawi* fishermen as "laborers."<sup>29</sup>

### 3. Socio-Cultural Factors

Fishers are poor due to social factors such as low levels of education or cultural barriers. A low level of education causes a person to lack the specific skills needed to enter the world of work. It affects the culture or habits of fishers to be wrong, such as Oscar Lewis' Theory which states that poverty can arise due to the values or culture adopted by poor people, such as laziness, ease to give up on fate, and lack of work ethic.<sup>30</sup>

This lazy socio-cultural factor manifests in several things, such as motivation and innovation. Some fishing communities are not compelled to change their fate and get out of the rituals of work which do not lead them to a better life. This condition is reinforced by the environment and family situation, who are both not poor and tend to surrender to the circumstances that befell them. According to Koentjaraningrat, this culture of poverty is a culture that makes people poor and seems to enjoy the conditions of poverty. They are resigned to their situation and consider it a natural condition because their parents or ancestors are also poor so that their efforts to progress are lacking.<sup>31</sup>

SeAs a "vicious circle," this cultural poverty also makes fishermen's children unmotivated to pursue higher education. The involvement of fishermen's children

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<sup>29</sup> Rizqon Halal Syah Aji, "Stratifikasi Sosial Dan Kesadaran Kelas," *Salam: Jurnal Sosial Dan Budaya Syar'i* 2, no. 1 (2015): 31–42.

<sup>30</sup> Nur Palikhah, "Konsep Kemiskinan Kultural," *Alhadharah: Jurnal Ilmu Dakwah* 15, no. 30 (2016): 11–27.

<sup>31</sup> Palikhah.

in fishing activities makes them even more reluctant to go to school. Whereas education can improve the quality of human resources, train critical thinking, and add specific skills. Proper education will open up opportunities for them to enter the doors of new jobs different from their parents. Alternatively, even if they return to the sea as fishermen, at least they come back with a new, more critical mind. It will open up new ideas to increase their income.<sup>32</sup>

#### **4. Government Social Assistance is Uneven**

The government's aid program does not make some of the fishermen's fate better because the assistance for the fishing community is not evenly distributed to the poor. Many fishing communities are not capable, but the government's social assistance programs do not touch them. In the researchers' observations, many residents of Tamasaju Village were not included in the data for the recipients of the assistance even though they were classified as poor or because they did not have time to report themselves to the village office. Even so, the assistance received by some residents is also not much so that it is not enough to improve their standard of living. These aids only slightly prolong the "breath of life" of the recipients.

These four factors are intertwined and shackle the fishermen of Tamasaju Village in a vicious cycle of poverty. The government's efforts to help them through various social assistance programs are only a panacea, not a strategic solution to release them from poverty. However, this condition changed after the arrival of a religious leader in Tamasaju Village. The well-known story in the community of Tamasaju is told about a charismatic religious figure named Haji Giling. After performing the pilgrimage and praying at Baitullah in Mecca, Haji Giling came to Tamasaju and preached there. The people of Tamasaju themselves have embraced Islam for a long time, but most of them are less obedient in carrying out religious teachings.

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<sup>32</sup> Tentang peran penting pendidikan dalam pengentasan kemiskinan lihat Husaini Usman, "Model Pendidikan Kecakapan Hidup Sebagai Alternatif Mengurangi Angka Kemiskinan," *Jurnal Ilmu Pendidikan* 17, no. 1 (2010): 7–14, <https://doi.org/http://dx.doi.org/10.17977/jip.v17i1.2615>; Dianira Anggraeni Suita Putri, "Pengaruh Infrastruktur Kesehatan Dan Pendidikan Terhadap Tingkat Kemiskinan Di Indonesia" (Universitas Airlangga Surabaya, 2019).

In his preaching, Haji Giling offers a solution to the economic problems faced by the people of Tamasaju. Haji Giling asked the residents of Tamasaju Village always to maintain worship, especially prayer. Following the advice of Haji Giling, the people of Tamasaju Village began to obey the five daily prayers. Not only personally, but the five daily prayers were also then institutionalized in social life. It is marked by the cessation of all community activities when the call to prayer is heard, including the sale and purchase of fish at the port. After following Haji Giling's call, the residents of Tamasaju Village felt a change in the economy.<sup>33</sup>

When establishing this prayer became a habit of Tamasaju residents, it turned out that their income continued to increase. It makes the people of Tamasaju believe that keeping prayer can divert them from working with the purely economic intention of turning to work with a spiritual dimension. This change of intention makes sources of income more open. In the past, the catch of fish was a lot, but it was not worth the capital spent, and the daily necessities of life were felt to be insufficient. The situation changed when the community followed Haji Giling's advice to maintain the prayer.

If you explore further, the roots of piety in Tamasaju Village have been laid by Tuan Ri Beba, a cleric who spreads Islam in Tamasaju Village and its surroundings. The community respects the figure of Mr. Ri Beba whose grave is not far from the traditional ship harbor. Mr. Ri Beba cultivated piety values earlier by teaching Islam to the people of Tamasaju Village. Mr. Ri Beba, in preaching, always conveys Islamic teachings that are in harmony with the values of local wisdom so that Islam has a solid place in the hearts of the people. So, it is not surprising if the presence of Haji Giling, who invites and encourages the public to maintain the prayer, quickly gets a positive response from the residents.<sup>34</sup>

#### **D. Religion and Work Ethic of Tamasaju Residents**

Although the presence of Haji Giling and his offer of a solution is believed to increase the income of the residents of Tamasaju, this did not happen immediately.

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<sup>33</sup> Cerita seperti ini peneliti dapatkan dari banyak warga di Desa Tamasaju. Kisah ini sudah populer di kalangan warga di desa ini.

<sup>34</sup> Wawancara dengan Syahrani S.Pd, (49 Th), Kepala Desa Tamasaju, tanggal 13 Mei 2020.

It could be said that Haji Giling's solution was a motivation that fueled the work ethic of the Tamasaju fishermen. Departing from that solution, then they opened their minds to carry out various strategies to escape the vicious circle of poverty that ensnared them. From observations and interviews with several parties in Tamasaju Village, researchers were able to find facts about the role of religion (Islam) in encouraging and improving the work ethic of the people there, namely:

### **1. Work hard, invest, and be accompanied by prayer.**

Work is a solution to reduce poverty. In Tamasaju, the people have been working as fishermen from the start, but the results have not improved their standard of living. With the motivation of the religious leader Haji Giling, they also look for side jobs, so they do not rely on one job. Fishers who earn much income can invest or save for their needs if at any time the investment is needed. Investments are made to obtain future profits to achieve specific goals, such as basic household needs, educating family members, and opening businesses. When investing, you need a clear goal to determine what steps should be taken to invest.

Strategies in tackling fishermen's poverty need an effort while praying and relying on Allah SWT. In addition, the role of the wife is also vital to overcoming family poverty because the family has a structural function that is interrelated with others, which functions to carry out work mechanisms to achieve a particular goal. Income from working as a fisherman cannot be relied on too much, so they have to look for additional income so that their economic life can improve and meet their daily needs.

According to Daeng Rewa (44 years old), who works as a mustard fisherman said that:

"I have a side job if I do not go to sea, I go to farm fields and gardens, I sell the results from farming around where I live because I cannot rely on my work as a fisherman, it has known that fishermen work 18 days a month, the rest is usually the bright season of the month, so People do not go to sea, and my wife always helps if I do farming except for going to sea I never help because of men's work, because I am also only a *sawi Jaka* fisherman."<sup>35</sup>

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<sup>35</sup>Daeng Rewa (44 Tahun) nelayan sawi, *interview*, 1 Mei2020, Desa Tamasaju Kecamatan Galesong Utara Kabupaten Takalar.

The job as a *sawi* fisherman cannot be relied on to meet the needs of life due to natural conditions that sometimes change, thus requiring them to look for side jobs to meet the family's economic needs.

## **2. Increasing awareness about social life through zakat, infaq, and alms**

Islam commands Muslims who can work and try to find sustenance and cover the needs of themselves and their families. Islam never forgets the poor, and Allah SWT has determined their rights in the property of those in a firm and definite way, namely zakat, infaq, and alms. Zakat infaq and alms are acts of worship that are recommended in Islam. The worship is done by giving what we have to the poor and bringing benefits to others.<sup>36</sup>

Islam has the concept of teachings and orders in overcoming poverty through zakat, infaq, and alms, this teaching concept is that people who have more wealth are required to issue zakat and give it to the poor so that indirectly people who have more wealth are given to people those who need them are already thinking about the lives of each other. Communities in one environment have their respective structures and functions by Talcott Parson's theory that society consists of subsystems with different structures and functions. Structural functionalism sees society as a group of organisms that influence one another. If one system does not function will affect other systems.<sup>37</sup>

*Zakat, infaq, and alms* are acts of worship that have an essential role in overcoming poverty, prospering the people, establishing brotherhood, and realizing tolerance in social life. Zakat, infaq and alms have different payment times. Infaq and alms can be done anytime and anywhere. Infaq is all types of spending by a Muslim for the benefit of himself, his family, and society while alms do not have to be in the form of money or belongings, but alms can be done by

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<sup>36</sup> Mustofa and Fata, "Zakat and Tax; From the Synergy to Optimization"; Prawiro and Fata, "Optimalisasi Peran Lembaga Zakat Dalam Mewujudkan Keadilan Sosial-Ekonomi"; Abdul Hafiz bin Abdullah and Mohd Ya'qub Zulkifli bin Mohd Yusoff, "Islam Dan Keadilan Sosial Menurut Pandangan Hamka Dalam Tafsir Al-Azhar: Tumpuan Khusus Kepada Kepentingan Zakat," *Seminar Sarantau Islam & Kesejahteraan Sejagat* (Brunei Darussalam, 2010).

<sup>37</sup> Setiadi and Kolip, *Pengantar Sosiologi Pemahaman Fakta Dan Gejala Permasalahan Sosial: Teori, Aplikasi, Dan Pemecahannya*, 33.

helping with energy, thoughts and doing good. As explained in QS. Al-Baqarah/2: 215.

The interpretation of the verse shows that the one who asked Muhammad was Amar bin Jamuh, a wealthy old man, he asked the Prophet, what will be spent and to whom? Tell them what wealth you spend. Wealth is an explanation for anything and what to spend is one of the two sides of the question, but also the answer to who will receive the living, namely parents, families, orphans, poor people and on their way is the person who has more rights. Receive a living, and verily Allah will reward him.<sup>38</sup>

The people of Tamasaju Village issue zakat fitrah when it has reached certain conditions required by Allah SWT to be issued and given to those entitled to receive it with certain conditions to be holy, clean, blessed, sound, and grow and develop. For the distribution of zakat fitrah in Tamasaju Village, it is given to widows, old girls who have no sons at home, poor people, then when there is leftover from zakat fitrah, the mosque is returned to be given to the Hamlet Imam, mosque administrators, and implementing committee.

According to Hamzah Dg Ramma (47 years old) as the Imam of Tamasaju Village said that:

“Specifically speaking in Tamasaju Village, before 1993, life here was very minimal, the houses were still in the form of houses on stilts, and Tamasaju Village was dubbed a poor village. However, since we brought it closer through an approach to religion, we built a mosque, and thank God there is the added value for the community. Since we built the mosque, imagine that there used to be such a thing as tilapia. Layer fish is considered a plague for fishing communities because it destroys nets, but now layer fish is sold at a high price with an export selling value. Since we have brought the community closer to religion through physical construction, namely mosques, we rebuilt the mosque and asked the community to donate. Fishers are required to donate according to their respective sincerity. When the fishermen return home with satisfying results, they agree with palele, courtiers, and mustards to issue zakat, usually 10 million. Usually, 500,000 depending on the income they get. Alhamdulillah, this way, the fishing community can gradually get better; why are people being asked to donate to the mosque? Because usually do not have a place to share their sustenance because it is normal for ordinary people to have been

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<sup>38</sup> Al-Mahalli and Al-Suyuthi, *Tafsir Jalalain Berikut Asbaabun Nuzuul Ayat*, 199.

given to be half sincere, but if the mosque is later, what will the regulated mosque be used for? Moreover, if zakat is obligatory for Muslims to be issued and given to people who cannot afford."<sup>39</sup>

Islam has a concept of tackling poverty through zakat, infaq, and alms for the poor. Zakat is obligatory for people who cannot afford it, while infaq may be given to anyone, such as parents and orphans. The poor, infaq is issued by every person with high and low-income faith, whether in the field or narrow. In contrast, alms has a broad meaning that involves non-material things such as helping neighbors work on their damaged boats, finding repairers for retainers whose ships are damaged, giving smiles, greetings, and mutual help to fellow Muslims alms covers a wide area.

*Zakat, infaq, and alms* are an obligation for the community always to help fellow human beings, for the distribution of zakat carried out in Tamasaju Village is evenly distributed to the underprivileged so that through zakat assistance, the underprivileged fishing communities feel helped by the existence of zakat, so it is not surprising that zakat Allah has made it a source of guarantee for the rights of the needy and poor because zakat is set as the fourth pillar of Islam.

Tamasaju village has high solidarity which; according to Durkheim that solidarity is an emotional and moral feeling that is created in relationships between individuals or groups according to mutual trust, solidarity and a sense of responsibility, and having an awareness to help each other, neighbors, or fellow retainers and mustard greens. The community has the same sense of feeling, has the same tendencies, and if the community is experiencing difficulties, the community always helps because it is dominated by uniformity. The people of Tamasaju Village, especially those who work as retainers and mustard fishermen, have a collective awareness. They still have awareness and obedience because their religious values are still high.

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<sup>39</sup>Hamzah Dg Ramma (47 Tahun) Imam Desa Tamasaju, *interview*, 8 Mei2020, Desa Tamasaju Kecamatan Galesong Utara Kabupaten Takalar.



### 3. Optimization of Government Assistance

Islam views that the role of government is needed to overcome poverty in fishing communities. The government can narrow the economic gap by providing rights or assistance to the poor. With this assistance, they can live decently by fulfilling all their primary needs and opening access to their secondary and tertiary needs. Islam allows private industry to contribute to the less fortunate in the economic field, not from public or government ownership but the private industry.

The family of hope program, commonly called (*Program Keluarga Harapan* - PKH), provides conditional social assistance to beneficiary families (*Keluarga Penerima Manfaat* - KPM) who are designated as beneficiary families of PKH benefits as an effort to reduce poverty in the community in Tamasaju Village. PKH opens access for low-income families, especially pregnant women and children, to take advantage of the health services available in their villages. The distribution of PKH assistance in Tamasaju Village is currently being processed, and the community has been recorded to receive PKH assistance. PKH targets are poor and vulnerable families registered in the data for PKH beneficiaries who have criteria for pregnant/breastfeeding mothers and children aged zero to six years. Education component with criteria for elementary/MI children or the equivalent, high school/MTs children or the equivalent, and children aged 6 to 21 years.

According to St. Suriati, S.Pd (47 years old) as the Head of the Government Section said:

"Government assistance is 100% because in assisting, it does not go through village government officials anymore or is no longer touched by the village government but does exist, and it is good for poor people now to be given one card. He is groceries. Raskin and basic necessities are different. If *raskin* is just rice, there is coconut oil if there are various kinds of food. It is directly transferred to their account for housing assistance, which was opened to the government. Hence, they are no longer touched by the Village Government, only known by the Government Village that this is indeed an incoming aid for low-income families. The cards that the poor get are the PKH and Rastra cards. The PKH are families who have babies, elementary school-aged children who excel and then are poor people, so not all people can be like that because they have criteria."<sup>40</sup>

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<sup>40</sup>St. Surianti (47 Tahun) Kasi Pemerintahan, *interview*, 7 Mei 2020, Desa Tamasaju Kecamatan Galesong Utara Kabupaten Takalar.

The people of Tamasaju village do not receive assistance evenly because the assistance has criteria such as PKH (family hope program) and *Raskin/Rastra* (rice for low-income families). PKH assistance is conditional cash assistance to impoverished families as long as the family fulfills its obligations, such as regularly checking family members (pregnant women and toddlers) to health facilities and sending their children to school (aged 6-21 years) with an attendance rate of 80%. At the same time, the *Raskin* program /*rastra* is the assistance given to poor and vulnerable families in the form of subsidized rice prices, the purpose of this *raskin/rastra* is to reduce the burden of expenditure through meeting food needs in the form of rice and to ensure that low-income families get enough food and carbohydrate nutrition in sufficient quantities. 15 kg of rice.

The government provides fisherman card assistance to fishing communities, fishing communities who have fisherman cards that function for medical assistance or fishermen's work safety, fulfillment of needs in times of stress, proof of fishermen's identity, making Jamkesda, rural mina business programs, certificates of fisherman land rights, guidance technical capture fisheries, insurance that requires fishers not to go to sea. The issuance of fisherman cards is a form of government appreciation through the ministry of marine and fisheries to people who work as fishermen; it is hoped that the fisherman card is a process of empowering fishers as government partners in fishery resources and efforts to increase income sustainably.

Underprivileged fishing communities always expect government assistance, but some fishing communities are not touched by government assistance. They feel they need help, but they are categorized as capable people in government data and are not included in the conditional criteria. Fishers will get assistance if they meet the criteria they have determined. Some fishing communities have received government assistance in fisherman cards, PKH, *Raskin*, and others.

The government needs the validity of data on poor households and the poor with the village government of Tamasaju. Community assistance can be channeled to impoverished households and the poor to distribute assistance to the poor evenly.

## E. Conclusion

According to Islam, the results of this study conclude that poverty can have negative impacts, including, First, it threatens the low quality of faith and Islam because poverty is very vulnerable for adherents to approach kufr, which in the end can lead a person to block all means. Second, poverty destroys morals, meaning that poverty can reduce and even damage moral qualities. The proof is that poor people sometimes carry out deviant behavior, such as jealousy, envy, hatred, alienating themselves from neighbors, being more sensitive.

In the context of coastal communities in Tamasaju Village, poverty occurs due to several reasons, namely: (1) natural factors are climate changes that occur, such as the dark season and the bright season of the moon; (2), capital factors and means of production are the basic needs of fishermen to do work; (3), social factors such as low levels of education and barriers in culture; (4), the government aid program is not evenly distributed because the assistance issued by the government must meet the requirements and have criteria.

Strategies to reduce poverty in coastal communities by making religion a work ethic are: (1). working hard and investing is a theological solution to religious orders because it is part of the *sunatullah* whose goal is to reduce poverty; (2). The process of paying zakat is a theological and economic alternative because zakat, infaq, and alms are acts of worship and strengthen *aqidah* bonds and have an essential role in tackling poverty socially. (3). Government assistance is part of the rational strategic theology in applying Islamic teachings philosophically because Islam views that the role of government is needed to overcome poverty.

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