



The Indigenization of the Meaning of Poor and Poor in Qur'an

Muhammad Yasser Hamzah^{1*}, Mursalim¹, Washif Izzuddin²

¹ Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia

² Internasional Islamic University of Malaysia, Indonesia

Corresponding Author ✉ yaszerghazy@gmail.com*

ABSTRACT

This article examines the meaning of needy and poor in the Qur'an and its implementation in the social context in Indonesia through an indigenization approach. By using literature review methods and descriptive analysis, this research reveals the meaning of needy and poor from the perspective of contemporary language, terms and interpretations. The concept of Islamic indigenization initiated by KH. Abdurrahman Wahid (Gus Dur) became the theoretical basis for adapting universal Islamic values to the Indonesian context. The research results show that the needy and the poor have fundamental differences, where the poor reflect a more severe condition of deprivation than the poor. The implementation of this concept in public policy in Indonesia, such as poverty criteria by BPS and zakat regulations by BAZNAS, shows the relevance of Islamic values in dealing with poverty. This research also highlights differences in poverty indicators in various regions in Indonesia which are influenced by local social and economic conditions. This research recommends updating poverty data and indicators to adapt to socio-economic dynamics, as well as the need for a contextual approach in implementing policies based on Islamic values to ensure more inclusive social justice.

Keywords: *Indigenization, Islam, Poverty, Had Kifayah.*

ARTICLE INFO

Article history:

Received

October 30, 2024

Revised

November 20,
2024

Accepted

December 30, 2024

Journal Homepage

<https://ojs.staialfurqan.ac.id/IJoASER/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

INTRODUCTION

Poverty is a problem that is routinely handled by most countries, especially countries with Muslim populations. (Ismail, 2020) Especially in Indonesia, so far poverty is still a serious problem for the Indonesian people, the number of poor people is still large. (Sitepu, 2012) The conditions of poverty and injustice felt by Muslims in particular will give rise to ongoing problems, so strategic and relevant efforts are needed to break down adversity. (Abrori & Kharis, 2022) Islam has special teachings related to the alleviation of poverty. the poor. (Fiqh Afriadi & Sanrego, 2020)

In the Al Qur'an, on the social aspect, the most striking characteristics of humans are rich and poor. In some verses the word "أغنياء" is mentioned in one verse with the word "مساكين" such as in surat al Baqarah verse 273, Ali imran verse 181, al Hasyr verse 7, which has the meaning of rich and poor translation.

Al Baqarah verse 273

لِلَّذِينَ هُمْ يُقْرَأُونَ Those who are besieged in the path of God cannot attack the land. The ignorant thinks they are Rich people Of self-control you recognize them by their

marks. They do not ask of people forcefully. And whatever good you spend, God is All-Knowing of it.

Meaning: "(What you spend) is for the poor who are hindered (in their efforts due to jihad) in the way of God, so that he who cannot strive on earth; (others) who do not know, think that they are rich people because they keep themselves (from begging)". (Indonesia, 1971)

Ali imran verse 181

Indeed, God has heard the words of those who said, "Indeed, God poor And we Rich people We will write down what they said and the prophets who killed them unjustly, and we will say, "Taste the torment of burning."

It means: "Truly, Allah has heard the words of the people (Jews) who say, "Verily Allah is poor and we are rich." We will record their words and their deeds of killing the Prophets without right (just cause), and We will say (to them), "Taste the burning punishment!" (Indonesia, 1971)

Al Hasyr verse 7

Whatever God bestows upon His Messenger from the people of the villages belongs to God and to the Messenger and to the relatives and the orphans and ^{المساكين} المساكين And the wayfarer, so that he does not become a state between The most beautiful And whatever the Messenger has given you, take it, and whatever he forbids you, abstain from it, and fear Allah. Indeed, Allah is severe in punishment.

It means: "The spoils of wealth that God gave to His Messenger (who came from the people of several countries) are for God, the Messenger, relatives (the Messenger), orphans, the poor and for those who are on a journey, so that the wealth does not just circulate among the rich among you. Whatever the Messenger gives you, accept it. And what he forbids you, leave it. And fear God. Truly, God is very severe in His punishment" (Indonesia, 1971)

And in some verses, the single word poor is "مسكين" or *people* "مساكين" is paired with the single word faqir "فقير" or *people* "poor". For example, as in Surat At Taubah verse 60

Alms are forFor the poor AndPoor people And those who work upon it, and whose hearts are reconciled, and for freeing slaves and debtors, and in the path of God and the wayfarer, an obligation from God. And God is All-Knowing, All-Wise

It means: "Indeed, zakat is only for the poor, the poor, the amil zakat, those whose hearts are softened (converts), to (liberate) slaves, to (liberate) those in debt, for the path of God and for those who are on a journey, as an obligation from God. God is All-Knowing, All-Wise". (Indonesia, 1971)

Basically, all humans are born equal, but in the course of their lives, they can experience differences, both in social aspects and economic levels. This difference is influenced by various factors, such as talent, skills, life experience, and so on. Individual talents and skills influence different abilities, which ultimately determine the division of labor in society. This division of labor creates variations in types of work and business, which then impacts income differences between individuals. Thus, human differences can occur vertically or horizontally, both of which are part of sunnatullah. Vertical differences include the level of technical and managerial abilities, while horizontal differences include the opportunities each person has, both influenced by time and ability, thus influencing the sustenance a person receives. (Subhan, 2019) In everyday life, poverty is something that is real in society. Poor people do not only exist in developing countries, but also in developed countries. Thus, the problem of poverty exists in this world, both in developed countries and developing countries such as Indonesia. Based on poverty data in Indonesia sourced from the Central Statistics Agency (BPS), it was found that there is still a high level of poverty in

Indonesia. (Permata et al., 2023) The Islamic economic system which is the foundation should be the solution, and zakat is present to ensure that one of these ashnaf can be immediately addressed. (Indriani & Khoiri, 2024) Namely in the poor and poor categories.

The word faqir and poor is the focus of the researcher. What is the correlation between the two so that they can be side by side in the verse of the Qur'an, specifically in the verse of asnaf zakat that mentions the poor and needy. As well as how it is realized when practiced in Indonesia. By presenting BPS and BAZNAS statistical data. As sources used from books of tafsir are "tafsir al munir by Wahbah Zuhaili", "tafsir al azhar by buya hamka" and al mishbah by Qurash Shihab as sources of contemporary tafsir. With the method of literature review with descriptive analysis.

METHOD

The theory that researchers use is the theory of indigenization which was initiated by the famous figure KH. Abdurrahman Wahid (Gusdur). The concept of Islamic Indigenization means that Islam is "shalihun li kulli masa wa makan," which means it is relevant to all times and places, showing flexibility to changing times. The indigenization of Islam emerged as a critique of Arab traditions, and the essence of this concept stems from several reasons. First, the indigenization of Islam is part of Islamic history, both in its country of origin and in Indonesia. Second, indigenization is a need for local Indonesian communities to practice Islam. Third, Indigenous Islam has a liberative character, being a teaching that can answer universal human problems regardless of religious and ethnic differences. (Ainul Fitriah, 2013) Indigenous Islam is not much different from what the Wali Songo did in spreading Islam. In spreading Islamic teachings, the Wali Songo used a local traditional cultural approach as a method of preaching. This is very different from the spread of Islam in the Middle East which uses military invasion as a route of preaching. (Tri Wahyudi Ramdhan, 2018)

RESULTS AND DISCUSSION

1. The Meaning of Poor and Poor According to Language and Terminology

In the KBBI (large Indonesian dictionary) the meaning of the word fakir is a person who is very needy or a person who is too poor, and poor is without wealth; underprivileged (very low income). (Language Development, 2023) From this term it can be concluded that the poor are in a more difficult situation than poor, because with the meaning of being too poor, the conclusion is that the poor are in the most difficult situation faced by society.

In Arabic according to the Al-Ma'ani dictionary, the word *poor* comes from the root of the word *faqira-yafqaru-faqran*, which means someone who complains about the difficulties in life due to poverty or illness. Meanwhile, *poor* refers to individuals who are in need because they do not have sufficient sources of income to meet the needs of themselves and their families. Besides that, *poor* also describes someone who expresses suffering due to economic downturn and poor health conditions. (Al Ma'any, n.d.) While the word *poor* comes from the root of the word of the *sakana-yaskunu family*, which means stop moving. In other words, *poor* refers to someone who does not have the assets to meet the needs of his family or himself, so it is often equated with *poor*. Besides that, *poor* can also be interpreted as someone who is submissive, obedient, or in a humiliated condition. (Ibn Farisi Ibn Zakaria, 1994)

It can be concluded here that the definition of faqir according to language is a person who is bankrupt who needs something to fulfill his needs. Meanwhile, poor

people are people who are still unable to move or try because of the conditions of poverty that befall them. (Nurzansyah, 2021)

2. The Meaning of Poor and Poor according to Contemporary Mufassir

- a. Quraish Shihab in his interpretation *Al Mishbah* believes that language and fiqh scholars have different opinions regarding meaning *poor* And *poor*. In Al-Qurthubi's interpretation, there are nine opinions regarding this matter, one of which states that *poor* are people in need from among Muslims, meanwhile *poor* refers to people in need from the Ahl al-Kitab (Jews and Christians). Although there are various views, what is certain is that it is good *poor* nor *poor* both need help. Their income, whether present or not, is insufficient to meet the needs of a decent life, whether they express their needs to the point of losing self-esteem, or hide their situation. Based on many religious texts, the scholars set a number of conditions for *poor* And *poor* who is entitled to receive zakat. One of the main conditions is the inability to earn a living. This inability can be caused by various factors, such as the lack of employment opportunities or lack of adequate qualifications and skills to meet their daily needs, including the needs of their dependents. (Quraish Shihab, 1999)
- b. Buya hamka in the interpretation *Al Azhar* he thinks *poor* The origin of the meaning is from "bending the spine". Taken as a name for people who have stooped to carry the heavy burden of life. *Poor* from the word *sukuun*, which means just keep quiet, be patient with the suffering of life. Therefore, there is nothing wrong if someone thinks that the Poor and Poor are one type. These are the first two types or the first type who are entitled to receive zakat. (PROF. DR. HA. JI ABDULMALIK ABDULKARIM AMRULTAH, 1989) The poor are people who have difficulty or are unable to meet their needs from Muslims, while the poor are people who cannot afford it from Jews and Christians. According to Hamka, Muslims are entitled to receive zakat from the needy and poor. Jews and Christians have the right to receive it if Muslims have received their rights. (Ariandini, 2019)
- c. Wahbah Zuhaili in his interpretation *Al Munir* conveyed that Al-fuqaraa' (*poor people*) are those who live in poverty and have nothing to meet their basic needs. Meanwhile Al-Masaakiin (*poor people*) is another group of people who also experience deprivation. Fiqh experts differ in their views regarding whose condition is worse between these two groups. According to scholars from the Shafi'i and Hambali schools, the condition of the poor is considered worse than that of the poor. They are of the opinion that a poor person is a person who does not have any assets or work that can fulfill his daily needs. Meanwhile, poor people have a little wealth, but the amount is not enough to meet their living needs. On the other hand, the Hanafi and Maliki schools of thought are of the view that the conditions of the poor are more difficult than those of the poor. (Prof. Dr. az Zuhaili, 2013)

3. Determination of criteria for needy and poor according to regulations in Indonesia

The government as the policy authority is expected to be able to play a role in overcoming the problems of unemployment and poverty. (Mulyadi, 2016) The Indonesian government has issued a Law on Poverty Management, namely Law no. 13 of 2011 concerning Handling the Poor. This regulation aims to overcome the problem of poverty in Indonesia. However, upon further study, it turns out that this law does not specifically include criteria for the poor. In General Provisions Article 1, the poor are defined as individuals who have no source of income at all, or have income but are unable to meet adequate basic needs for themselves or their families. Article 8 regulates the determination of the criteria for the poor, but again does not specify the criteria clearly. This article only stipulates that the authority to determine criteria for

the poor is given to the Minister who is responsible for the social sector. In Paragraph (1) it is stated that the Minister determines the criteria for the poor as a guideline in dealing with poverty. Paragraph (2) adds that in determining these criteria, the Minister must coordinate with related ministries and institutions. Paragraph (3) states that these criteria will be the basis for institutions that handle statistical matters, such as the Central Statistics Agency (BPS), to collect data. Thus, this law gives authority to related institutions, especially BPS, to determine technical poverty criteria. (Aflah, 2017)

In several regional regulations, such as Ternate City Regional Regulation Number 30 of 2011 concerning Zakat Management, in Article 1 number (15) letters (a) and (b), needy and needy are defined in the explanation of mustahik. a. The poor are people who do not own property and do not have a decent income that meets their needs for food, clothing, housing and other primary needs. b. Poor is a person who has property and has a business that is suitable for him, but his income is not enough to meet the minimum needs for himself and his dependent family. (Nafi et al., 2024)

In Surakarta Mayor's regulation Number 7 of 2022 regarding Zakat Management Procedures, the definition of mustahik is mentioned in article 1 number (16) to number (22). A poor person is a person who does not have valuable goods and does not have wealth and effort so that his needs are very much needed, and poor is a person who has valuable goods or a job that can cover some of his needs but it is not enough. (Nafi et al., 2024)

Decree of the Minister of Social Affairs of the Republic of Indonesia Number 146/HUK/2013 concerning Determining Criteria and Data Collection on the Poor and Disabled People, in this regulation, the poor and poor are not mentioned separately but rather as one unit which according to this regulation is divided into two, namely the registered poor and the unregistered poor. This regulation also determines 11 indicators that a person can be categorized as poor. Apart from the Minister of Social Affairs Decree, it turns out that other regions have their own poverty criteria and indicators, as regulated by Malinau Regent Regulation Number 8 of 2017 concerning Indicators for Poor Families in Malinau Regency. This Perbup divides it into 5 aspects, namely: income, health, education, economy and housing. In Banyuwangi Regency in 2013, Regent Regulation Number 28 of 2013 concerning Indicators for Poor Families in Banyuwangi Regency was issued. In this Perbup, the criteria for poverty are grouped into: shelter, food, clothing, health, education and support. In Ciamis City, Regent Regulation Number 29 of 2016 concerning Local Indicators for Poor Families in Ciamis Regency, which states that there are 20 indicators in assessing whether a family is in the poor category or not. (Nafi et al., 2024)

Because there are no regulations that specifically address poverty issues, experts who focus on this field formulate definitions, concepts and criteria for poverty using various approaches. Through their own analysis, each expert develops a definition of poverty according to their understanding, often referring to the views of experts at both national and international levels, so there are criteria that have been established in various regions as explained above. Coordination between government and society needs to be improved, and regulations must be adapted to local wisdom. Management of special funds must be more targeted and focused on increasing human resources to reduce poverty more effectively. (Sipahutar et al., 2024)

4. Poor Criteria according to BPS (Central Statistics Agency)

One important factor in efforts to overcome poverty is the collection of detailed poverty data and precise targets. (Sugeng & Ab Rahman, 2017) As a legal and integrity

government institution, BPS has the authority to determine standards and criteria for poverty, dividing poverty into two types, relative poverty and absolute poverty. Data released by the Central Statistics Agency (BPS) noted that the Indonesian population still living below the poverty line as of September 2015 reached 28.51 million or 11.13% of the total population of Indonesia. When compared with previous releases, this figure has increased from before. In 2014 the number of people living below the poverty line was around 27.73 million people or 10.95% of the total population of Indonesia. It is suspected that the increase in the number of poor people is due to high prices of basic necessities and global economic turmoil. (Hakim, 2018)

Relative poverty is a condition where a person is considered poor because of the impact of development policies that have not been able to reach all levels of society evenly, resulting in inequality in income distribution. Minimum poverty standards are determined based on the living situation in a country at a particular time, with special attention to groups of people considered to be the poorest, such as the 20 to 40 percent of the population with the lowest income or expenditure. Therefore, relative poverty is very dependent on the distribution pattern of income or expenditure in society. In practice, rich countries tend to have higher poverty lines than poor countries. This was reported by Ravallion and quoted by BPS. In the report, it explains the reasons why, for example, in the early 1990s, the official poverty rate in the United States was almost the same as in Indonesia, namely around 15 percent, even though the economic conditions of the two countries were very different. In other words, many people who are considered poor in the United States would actually be considered living in prosperity using Indonesian poverty standards. When a country experiences an increase in prosperity, the country usually raises its poverty line standards, except for the United States, where the poverty line has remained relatively constant for almost 40 years. For example, the European Union generally defines the poor as individuals with a per capita income below 50% of the median income. As median income increases, the relative poverty line also rises. To identify and set targets for the poor, the relative poverty line can be used, as long as it is adjusted to the overall level of development of a country. However, the relative poverty line is not suitable for comparing poverty levels between countries or between time periods because it does not reflect a uniform level of welfare. (Aflah, 2017)

The Chemistry Department Absolutely. Absolute or absolute poverty refers to a minimum standard of living determined in the form of a poverty line. Determination of this poverty line depends on the definition of minimum living standards. Therefore, absolute poverty can be interpreted as the difference between a person's income and the amount of income needed to meet his basic life needs. (Aflah, 2017)

Absolute poverty is measured based on a person's inability to meet the minimum basic needs, such as food, clothing, health, shelter, and education, necessary to live and work. These minimum basic needs are expressed in the form of a financial measure in the form of money, known as the poverty line. People who have income below the poverty line are categorized as poor people. (www.bps.co.id, 2018)

Relative poverty standards are based on the level of living determined subjectively by local communities and are local. Individuals who live below this standard are considered relatively poor. Meanwhile, the absolute poverty standard refers to the minimum needs that must be met to meet basic needs, both in the form of food and non-food. This minimum basic needs standard is known as the poverty line. (Aflah, 2017)

In 2000, BPS conducted a Study for Determining Poor Population Criteria (SPKPM

2000) to determine the characteristics of households that could characterize poverty conceptually (basic needs/poverty line approach). (www.bps.co.id, 2018) From the results of the 2000 SPKPM, 8 variables were obtained that were considered feasible and operational for determining poor households in the field. A score of 1 refers to traits that characterize poverty and a score of 0 refers to traits that characterize non-poverty. The eight variables are:

1. Per Capita Floor Area:
 - $\leq 8 \text{ m}^2 = (\text{skor } 1)$
 - $> 8 \text{ M}^2 = (\text{Skor } 0)$
2. Floor Type:
 - Land (Score 1)
 - Not Land (Score 0)
3. Drinking Water Clean Water Availability:
 - Rainwater / Unprotected Well (Score 1)
 - Plumbing/PAM/Protected Well (Score 0)
4. Type of toilet/toilet:
 - None (Score 1)
 - Together / Alone (Score 0)
5. Asset Ownership:
 - Have no assets (score 1)
 - Have Assets (Score 0)
6. Income (total monthly income)
 - $\leq \text{IDR } 350,000,- (\text{Score } 1)$
 - $> \text{IDR } 350,000,- (\text{Score } 0)$
7. Production (total production for food)
 - 80 percent + (Score 1)
 - < 80 percent (Score 0)
8. Consume side dishes (meat, eggs, fish, chicken)
 - None/present but does not vary (Score 1)
 - Yes, varies (Score 0)

BPS uses the method *stepwise logistic regression* to determine the eight variables mentioned previously, with a misclassification rate of approximately 17 percent. Descriptive analysis and the Chi-Square test show that these eight variables have a significant relationship with the phenomenon of poverty, with a confidence level of 99 percent. The cutoff score used is 5, based on the mode of the total score of poor households conceptually. Therefore, if a household has at least five characteristics of poverty, then the household is categorized as a poor household. (Aflah, 2017)

According to the author, this data needs updating at several points, especially at the point that monthly income must be adjusted to the conditions of a region. Because income levels in one region and another vary so that there can be more accuracy and misqualification. In East Kalimantan Province, in particular, the minimum income for the city of Samarinda is IDR 3,360,858. (<https://diskominfo.kaltimprov.go.id/ketenagakerjaan/pemprov-kaltim-tetapkan-upah-minimum-kabupatenkota-untuk-tahun-2024>, n.d.)

BPS reports that the poverty line for the March 2024 period is IDR 582,932 per capita per month. The national poverty line is divided into two components, namely: The food poverty line or for food needs is IDR 433,906 per head/capita per month (74.44 percent) The non-food poverty line or for needs other than food is IDR 149,026 per capita per month (25.56 percent). This means that every Indonesian with a monthly

expenditure of less than this nominal amount will be categorized as poor. (<https://www.kompas.com/tren/read/2024/07/06/110000565/Catat-Ini-Kriteria-Penduduk-Miskin-Menurut-Laporan-Bps-2024>, n.d.)

Based on a study conducted by BPS on the SKPM 2000 program, these 8 variables can be used as a reference as criteria for poverty in Indonesia with several updated data such as monthly income and adjusted for the number of members in each family.

5. Poor Criteria according to BAZNAS

The National Zakat Amil Agency (Baznas) of Central Java Province is formed by the community or is under a certain institution that has nothing to do with the government. This is useful to find out whether the community has a positive response to implementing (paying) zakat, and how the institution professionally carries out the task of managing zakat as an effort to alleviate poverty. (Aziz, 2015)

Indigent is a person's low level of ability both in the form of wealth and physical abilities. This inability results in a person having very few possessions or even none at all. Generally, the poor are classified as people who do not have a job or business. Indigent is often confused with poor, even though both refer to different conditions. Compared to the poor, the indigent are a group that needs help or assistance more. Poor is someone who has enough sustenance to meet their needs but still lacks it. Generally, poor are classified as people who have a job or business, but their salary/income is not enough to meet their basic needs. The reasons for this inadequacy are usually influenced by low salaries but a large financial burden or a person's limitations in working in a job that pays enough. Even though it is not as bad as being poor, the indigent category is one that is vulnerable to falling into the poor category. (BAZNAS, 2018a)

However, there is a special study put forward by the PUSKAS BAZNAS team which has conducted a study on had kifayah as a basis for determining whether prospective mustahik meet the criteria for receiving zakat assets. Had Kifayah differs from one region to another, this is due to different regional incomes. Determination of had kifayah must be decided by the government through a survey of basic needs covered in each region to develop better zakat management. (Nafi et al., 2024)

Meaning of Limit Kifayah

Kifayah in Arabic comes from the root word KafÉ - YakfÉ- KifÉyah which means enough, to be sufficient for something important or sufficient for life and not needing help from other people. (Fairuzabadi, n.d.) In Arabic terminology, the word kifayah refers to two main things, namely food and independence without needing help from other people. As for terms, scholars provide meaning from different points of view, including:

1. Ibnu Abidin stated that Had Kifayah is the minimum limit that can prevent humans from the difficulties of life. Included in this case are the needs for food, clothing and shelter or other things such as tools and vehicles that do not reach the luxury level.
2. Imam Nawawi stated that kifayah is sufficiency, nothing less and nothing more (Nawawi & Muhs). This indicates that something is called kifayah if it is not excessive and meets needs.
3. Imam Syatibi stated that Had Kifayah is a measure of very urgent and fundamental needs. Had Kifayah is not just primary sufficiency, but is included in the secondary category which is a milestone in the smooth running of human life.
4. From the definition above, there are similarities between kifayah and the term kafaf. Kafaf is the level of human needs without shortages and excesses, while kifayah is a limit of sufficiency for a person which makes him not ask other people. However, there are points of difference between the two. The size of the kafaf for some people is

limited to primary things in the form of clothing, food and shelter. The size of the kifayah can be in the form of basic needs that are suitable for normal life such as education, health and transportation, etc. Therefore, Had Kifayah not only covers basic needs (Had Kafaf) but also needs above that are very urgent (Had Fawqa Kafaf). (BAZNAS, 2018b)

The limit of Kifayah is based on the epistemological framework of Maqasid Shari'ah, which includes protection against five main aspects: safeguarding life (Hifz al-Nafs), safeguarding religion (Hifz al-Din), safeguarding wealth (Hifz al-Mal), safeguarding reason (Hifz al-Aql), and safeguarding offspring (Hifz al-Nasl). These five aspects are then translated into seven dimensions of need, namely food, worship, clothing, board, education, health, and transportation. In this study, the formulation of Had Kifayah is designed with specific characteristics that are in line with the standards of Indonesian society's living standards. (BAZNAS, 2018b) The limit of kifayah is a line that determines whether a person has enough from an economic point of view to continue living. (Zainal & Edy, 2019) The kifayah limit of zakat is the dividing line between those who need to pay zakat and those who are entitled to receive zakat. (Ab Rahman et al., 2017)

According to research on various 7 quantitative dimensions of need, it can be concluded that the results of Had Kifayah calculations show that the average Had Kifayah in Indonesia reaches IDR 3,011,142.00 per family per month, while the Had Kifayah per individual reaches IDR 772,088.00 per capita per month. Central Java has the lowest Had Kifayah value with a value of IDR 2,791,147.00 per family per month or IDR 715,679.00 per capita per month. Meanwhile, the highest Had Kifayah value is in East Nusa Tenggara Province, namely IDR 3,363,105.00 per family per month or IDR 862,335.00 per capita per month. (BAZNAS, 2018b)

Priority 1: < Rp. 1,003,714.00

Priority 2: Rp. 1,003,714.00 to Rp. 2,007,428.00

Priority 3: Rp. 2,007,428.00 to Rp. 3,011,142.00

Priority 4: Rp. 3,011,142.00 to Rp. 4,159,999.00

Nishab Zakat Had Kifayah, families with income below IDR 1,003,714.00 per family per month are the first priority for assistance. Furthermore, families with income between IDR 1,003,714.00 to IDR 2,007,428.00 per family per month are the second priority for assistance. Families with income between IDR 2,007,428.00 to IDR 3,011,142.00 per family per month are the third priority for assistance. Meanwhile, families with income above Had Kifayah but still below the Nishab of zakat are priority four for assistance. (BAZNAS, 2018b)

CONCLUSION

The indigenization theory introduced by KH. Abdurrahman Wahid (Gus Dur) shows the flexibility of Islam in various local contexts. In practice, this is reflected in the adaptation of the zakat concept and poverty indicators to suit the needs and conditions of Indonesian society. For example, determining the criteria for needy and poor in some areas refers to the local socio-economic situation.

As stated by contemporary commentators, their respective opinions do not differ much regarding the criteria for the poor, which are very global and need to be realized in accordance with the conditions of society, especially in Indonesia. In the Indonesian context, the government and its various instruments (laws, BPS and BAZNAS) have sufficient integrity to determine appropriate criteria in accordance with the social and economic conditions in Indonesia.

Then poor with the following criteria:

1. Families with monthly income below IDR 582,932 for each family member.
2. Families with monthly income < IDR 1,003,714.00 are the first priority, second priority: IDR 1,003,714.00 to IDR 2,007,428.00, third priority: IDR 2,007,428.00 to IDR 3,011,142.00, fourth priority: : IDR 3,011,142.00 to IDR 3,011,142.00. Rp. 4,159,999.00
3. From the results of the 2000 SPKPM, 8 variables were obtained which were considered feasible and operational for determining poor households in the field. (Floor area per capita, type of floor, availability of clean water, toilets, asset ownership, income, expenses, consumption of side dishes.

So the results of this government apparatus study can be a reference in determining mustahik zakat, especially in the needy and needy categories by adjusting the reference figures according to current conditions. Even though the definition is only poor, the poor are definitely included in the poor criteria. Because in the opinion chosen by BAZNAS, the poor are more difficult than the poor.

REFERENCES

- Ab Rahman, A., Tengku Zainal Abidin, T. M., & Mohamed Nor, Z. (2017). Determination of Zakat Sufficient Limits Based on Shariah Objectives. *Human Science*, 2(1), 48–53. <https://doi.org/10.33102/sainsinsani.vol2no1.50>
- Abrori, A., & Kharis, A. (2022). Transformative Da'wah Through Philanthropy: Islamic Philanthropy in Alleviating Poverty and Injustice. *Al-Ijtima'iyyah Journal*, 8(1), 102. <https://doi.org/10.22373/al-ijtima'iyyah.v8i1.13009>
- Aflah, K. N. (2017). URGENCY OF DETERMINING POOR CRITERIA. *THE URGENCY OF DETERMINING CRITERIA FOR THE POOR FOR ZAKAT DISTRIBUTION IN INDONESIA*, 4(ZISWAF), 167–192.
- Ainul Fitria. (2013). Abdurrahman Wahid's Thoughts About the Indigenization of Islam. *Theosophy: Journal of Sufism and Islamic Thought*, 3(1), 39–59.
- Al Ma'any. (n.d.).
- Ariandini, R. (2019). Indigenization of Islam in Tafsir al-Azhar in QS. At-Taubah verse 60 regarding Mustahiq Zakat. *MAGHZA: Journal of Al-Qur'an Science and Tafsir*, 4(2), 232–248. <https://doi.org/10.24090/maghza.v4i2.3167>
- Aziz, A. (2015). *USE OF ZAKAT AS AN EFFORT TO ALLEVIATE POVERTY (Study at Baznas Central Java Province) INTRODUCTION*. 1, 6. <https://doi.org/http://dx.doi.org/10.26623/jic.v1i2.552>
- BAZNAS. (2018a). <https://baznas.go.id/artikel-show/Mengenal-8-Asnaf-Zakat/261>. <https://baznas.go.id/artikel-show/Mengenal-8-Asnaf-Zakat/261?back=https://baznas.go.id/artikel-all>
- BAZNAS, P. (2018b). *Kifayah Limit Study*.
- Fairuzabadi, M. al-D. M. bin Y. (n.d.). *al Qamus al Muhith* (4th ed.). Dar Al-Jail.
- Fiqh Afriadi, & Sanrego, Y. D. (2020). Unraveling the Problem of Zakat Distribution to the Poor: Experience of Zakat Management Organizations Baznaz, Dompot Dhuafa, and Lazizmu. *Madania Journal*, 20(1), 23–36. <https://doi.org/http://dx.doi.org/10.29300/madania.v20i1.83>
- Judge, R. (2018). Co-contextualization of the Jurisprudence of Zakat Recipient Groups (Asnaf Tsamanayah) Zakat and its Relevance to Poverty Alleviation in Indonesia. *Proceedings of Annual Conference for Muslim Scholars, Series 1*, 393–406. <https://diskominfo.kaltimprov.go.id/ketenagakerjaan/pemprov-kaltim-tetapkan-upah-minimum-kabupatenkota-untuk-tahun-2024>. (n.d.). *No Title*. <https://www.kompas.com/tren/read/2024/07/06/110000565/catat-ini-kriteria-penduduk-miskin->

- menurut-laporan-bps-2024. (n.d.).
- Ibn Farisi Ibn Zakaria, A. al-H. (1994). *Mu'jam Al-Maqayis fi Al-Lughah* (1st ed.). Dar Al-Fikr.
- Indonesia, D. A. R. (1971). *Al Qur'an and its translation Juz 1-30*, CV. Jaya Shakti.
- Indriani, C., & Khoiri, U. (2024). Transforming Zakat Towards the Digital Era: Opportunities in Alleviating Poverty. *Journal of Civil Society*, 9(1), 41–62.
- Ishmael. (2020). Poverty Islamic Economic Perspective. *THAT: Journal of Sharia Economics*, 3(1), 110–134.
- Mulyadi, M. (2016). The Role of Government in Overcoming Unemployment and Poverty in Society. *Journal of Studies*, 21(3), 221–236. <https://jurnal.dpr.go.id/index.php/kajian/article/view/776>
- Nafi, M., Al-Amruzi, H. M. F., Hakim, B. R., Husin, H., & Fajeri, S. (2024). Reformulation of the Meaning of Poor in Baznas Regulations. *Al Qalam: Religious and Social Scientific Journal*, 18(5), 3223. <https://doi.org/10.35931/aq.v18i5.3648>
- Nurzansyah, M. (2021). Comparison of the interpretation of the word faqir and poor in the Qur'an. *Rausyan Fikr: Journal of Thought and Enlightenment*, 17(1). <https://doi.org/10.31000/rf.v17i1.4210>
- Language Construction, and B. P. (2023). <https://kbbi.kemdikbud.go.id/>
<https://kbbi.kemdikbud.go.id/>
- Permata, S., Abubakar, A., Sabry, M. S., Yosup Boni, S., & Arifai, S. (2023). Strategy for Handling Poverty in the Perspective of the Al-Quran. *Asy-Syarikah Journal: Journal of Islamic Financial, Economic and Business Institutions*, 5(2), 164–177. <https://doi.org/10.47435/asy-syarikah.v5i2.2066>
- Prof. Dr. as Zuhaili, W. (2013). *Tafsir Al Munir*. Human Echoes.
- PROF. DR. HA.JI ABDULMALIK ABDULKARIM AMRULTAH. (1989). *Tafsir Al Azhar*. National Library Pte Ltd Singapore,.
- Quraish Shihab, M. (1999). *Tafsir Al-Mishbah* (p. 630). Heart Lantern.
- Sipahutar, C., Hitalessy, Y. S. K., & Putri, Q. A. (2024). Implementation of Poverty Reduction Policy in Yogyakarta: Review of the Implementation of Regulations and Special Autonomy. *Humaya Journal: Journal of Law, Humanities, Society and Culture*, 4(1), 107–118. <https://doi.org/10.33830/humaya.v4i1.9104>
- Step, A. (2012). *FAMILY characteristics ratings by poverty: preliminary studies for the formulation of criteria for poor people*. 17(01), 48–63. <http://kebijakansosial.wordpress.com>
- Subhan, M. (2019). Islamic Paradigm Concerning Poverty and Solutions to Solve It. *JES (Journal of Sharia Economics)*, 4(1), 24–34. <https://doi.org/10.30736/jesa.v4i1.54>
- Sugeng, A., & Ab Rahman, A. (2017). Exploration of Indicators in Determining Needy and Poor Based on Had Al-Kifāyah Zakat: Studies in Lampung Indonesia. *Sharia Journal*, 24(3), 369–392. <https://doi.org/10.22452/js.vol24no3.2>
- Tri Wahyudi Ramdhan. (2018). Islamic Archipelago : NU-style Islamic indigenization. *Al-Insyiroh: Journal of Islamic Studies*, 2(Islamic Studies), 73–91. <https://doi.org/https://doi.org/10.35309/alinsyiroh.v2i1.3333>
- www.bps.co.id. (2018). *TANGERANG CITY POVERTY ANALYSIS*.
- Zainal, A. &, & Edy, S. (2019). Eligibility Assessment of Asnaf Fakir and Poor Based on Sufficient Limits. *International Journal of Humanities Technology and Civilization (IJHTC)*, 1(4), 23–41. <http://journal.ump.edu.my/ijhtc>