

RECEPTION OF VERSES ABOUT SOCIAL WELFARE AT BANDA ACEH SOCIAL SERVICES

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Abstract

The Quran contains many verses about the concept of realizing social welfare. The current reality of social welfare in Banda Aceh City has not been appropriately resolved, as proved by the high poverty rate. This problem is the responsibility of the government by social services. This study wants to see how the reception of verses about social welfare includes their understanding and implementation at the Banda Aceh City Social Service work program. Research data were collected through interviews and documentation, then analyzed and presented descriptively. The results showed that Banda Aceh City Social Service employees, in general, had the same understanding of aspects of social welfare but a different emphasis on handling social welfare, namely by fulfilling basic needs, reducing the burden on the community, and providing social security. They know who deserves help and attention according to the messages contained in the Quran. However, they do not fully understand the concept of welfare in the Quran. The implementation of the verses on social welfare in the work program of the Banda Aceh City Social Service can be grouped into five, that is: 1) Social Empowerment, 2) Social Solidarity, 3) Social Security, 4) Social Rehabilitation, and 5) Improved work ethic.

Keywords: Reception of the Quran, Social Welfare

Abstrak

Alquran mengandung banyak ayat tentang konsep untuk mewujudkan kesejahteraan sosial. Realita saat ini, kondisi kesejahteraan sosial di Kota Banda Aceh belum terselesaikan dengan baik, hal ini dibuktikan dengan masih tingginya angka kemiskinan. Masalah ini menjadi tanggung jawab pemerintah melalui dinas sosial. Penelitian ini ingin melihat bagaimana resepsi ayat-ayat tentang kesejahteraan sosial meliputi pemahaman dan implementasinya pada program kerja di Dinas Sosial Kota Banda Aceh. Data penelitian dikumpulkan melalui wawancara dan dokumentasi, selanjutnya disajikan secara deskriptif analisi. Hasil penelitian menunjukkan bahwa pegawai Dinas Sosial Kota Banda Aceh secara umum memiliki pemahaman yang sama tentang aspek kesejahteraan sosial, tetapi berbeda penekanan pada aspek pemenuhan kebutuhan dasar, mengurangi beban masyarakat dan adanya jaminan sosial.

Mereka mengetahui pihak yang layak mendapatkan bantuan dan perhatian sesuai dengan pesan yang terkandung di dalam Alquran. Namun belum memahami konsep kesejahteraan dalam Alquran secara menyeluruh. Kemudian, bentuk implementasi ayat-ayat tentang kesejahteraan sosial pada program-peogram kerja Dinas Sosial Kota Banda Aceh dapat dikelompokkan menjadi lima, yaitu: 1) Pemberdayaan Sosial, 2) Solidaritas Sosial, 3) Jaminan Sosial, 4) Rehabilitasi Sosial, 5) Peningkatan etos kerja.

Kata Kunci : Resepsi Al-Qur'an Kesejahteraan Sosial.

PENDAHULUAN

The Indonesian government itself formulates that social welfare is a condition where material, spiritual and social needs are met so that people can live properly and be able to develop their potential (Kementerian Hukum dan Ham RI, 2009). The problem of social welfare in Banda Aceh City is still a problem that creates social inequality. The poverty rate in Banda Aceh City as of July 2020 was 18.97 thousand people, with monthly per capita spending below the poverty line, namely Rp. 674,977,-. This poverty rate is considered quite large, considering that Banda Aceh City is the capital of Aceh Province.(<https://bandaacehkota.bps.go.id/> 2021) Aceh Province have authority to implement Islamic Sharia. However, applying Islamic Sharia does not only regulate matters of worship, dress codes, and other social ethics. But it should also hold all aspects of people's lives, including social welfare issues (Bahri, 2013). The application and implementation of Islamic Sharia in Aceh is based on the Quran and hadith as well, then formulated so its accordance with the 1945 Constitution.

In the Quran, there are many verses about the concept of social welfare, one of which is in QS. al-Baqarah verse 177:

“It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing.” (Al-Baqarah: 177).

This verse explains that virtue is faith in Allah, His prophets and Messengers, the Scriptures, His angels, the Last Day, and the decrees of good and evil. This manifestation of faith must be accompanied by good deeds, improving community relations by caring for each other to help people in need (Wahbah al-Zuhaili, 2013). This verse is one of the many verses in the Quran that explain the concept of social welfare. To improve social welfare, social services has made efforts to realize social welfare in society, especially on the issue of poverty alleviation.

Based on previous literature reviews on the concept of social welfare, researchers found that research on the concept of social welfare is focused on literature review. One of them is the study of the concept of philanthropy in the Quran which discusses the relevance of social welfare through zakat, infaq, alms, and endowments (Aini Latifa Zani, 2020). In addition,

social welfare must begin with an excellent moral education as a basis for realizing shared prosperity (Fadilah, 2020). The concept of al-Falah in realizing social welfare includes physical and spiritual aspects and aspects of the hereafter, and these aspects are interrelated with one another (Ismail, 2015). Based on the literature review, researchers have not found a study regarding the understanding and implementation of the concept of social welfare in the Quran by institutions or agencies that are responsible for realizing social welfare.

METHODS

This study uses the Living Quran theory, which focuses on the reception of the Quran, including a form of understanding, response, interaction, and implementation the verses that live in a society and cultural reception, which are influenced by ways of thinking, social conditions, and geographical location (Mustaqim, 2014). This study aims to determine the extent of understanding and implementation of the concept of social welfare in the work program of the Banda Aceh City Social Service.

ANALYSIS OF THE UNDERSTANDING OF BANDA ACEH CITY SOCIAL SERVICE EMPLOYEES ABOUT THE CONCEPT OF SOCIAL WELFARE IN THE QURAN.

The result of interview with the employee that the employees of Banda Aceh City Social Service are understand that social welfare will be realized if the basic needs of every citizen of Banda Aceh City can be fulfilled. ... Adquency of these basic needs can be achieved through several aspects. *First*, increasing people's income. *Second*, there is a match between income and lifestyle. *Third*, regular and adequate income... (E-1).

The summary of interview with the employee that the existence of these three aspects can guarantee the fulfillment of the basic needs of the community. Because when people's income increases and is stable, it will undoubtedly increase the community's standard of living. However, this needs to be addressed wisely, If the expenses for people's lifestyles are more significant than their income, it will cause their not prosperous by their attitude. Furthermore, another way is reducing the burden on the community itself. This burden on society can be caused by economic and geo-social factors, natural disasters, and even their family environment. Efforts to reduce the burden on vulnerable communities are carried out by providing direct assistance, shelters for homeless and neglected children, and education through social welfare agents spread across the community (E-2). The head of division said "...Social security provides access to health services, education, economic assistance, and the completion of basic needs. Social welfare can be realized by providing social protection and security for the community in dealing with social problems..." (KB-B).

Regarding the understanding of Social Service employees of the City of Banda Aceh regarding the concept of social welfare in the Quran, in generally, they already understand the concept of social welfare in the Quran, such as helping the poor, orphans, displaced people, victims of natural disasters and people with disabilities. However, all informants could not explain the social welfare concept in the Qur'an comprehensively about regarding the verses or the concept of social welfare. The city of Banda Aceh is an area that implements Islamic law, the resource should have fully understood the concept of social welfare. So, the implementation of efforts to realize social welfare can be carried out correctly.

This might happen because the Banda Aceh City Social Service has never held an activity in the form of a study or *tausiyah* regarding the concept of social welfare in the Qur'an and Hadith. Studies on Islamic turas as an effort to increase the understanding and insight of Banda Aceh City Social Service employees regarding their work have also never been carried out. Applying Islamic law in Aceh should not only deal with matters of worship, dress regulations, and association provisions or problems with gambling and alcohol. But it includes implementing a comprehensive Islamic law that regulates other substantial issues such as social affairs, namely to improve social welfare to create a civilized society.

IMPLEMENTATION SOCIAL WELFARE CONCEPT IN THE QURAN ON THE WORK PROGRAMS AT BANDA ACEH SOCIAL SERVICES

The implementation carried out by the government is the application and performance of policies to produce a positive impact in the broader community. Head of subsection said "...the work program in the Banda Aceh City Social Service is developed from the primary menu provided by the social ministry, adapted to Banda Aceh City's conditions. In its implementation, it coordinates with the Banda Aceh City Regional Development Planning Agency..." (KS-W). The form of implementation of the verses concerning social welfare in the work program of the Banda Aceh City Social Service regarding social welfare, especially on the problem of poverty alleviation, are as follows:

Empowerment and Social Security

Empowerment is conceptualized as giving power, so that other people can do what they want. Social empowerment is a process that is continuously carried out to encourage existing potential and increase the power or abilities of those who are less fortunate by involving existing potential (Ismowati dan Subhan, 2018). Social empowerment is an effort to increase the potential and capabilities of vulnerable groups by involving various parties. The process of social empowerment is also related to social solidarity. Social solidarity is a relationship between individuals or groups caused by moral feelings, beliefs, and emotional experiences (Isfironi, 2014). Solidarity emphasizes a sense of cohesiveness and togetherness in social life, which is based on moral values to produce an emotional experience that will strengthen community relations.

Social empowerment and solidarity at the Banda Aceh City Social Service focus on the poor by assisting poor and low-income families. The assistance provided is in the form of business capital assistance, the family hopes programs, and non-financial food assistance through the strategic plan of the Banda Aceh City Social Service. Also, through social welfare workers who are placed in each sub-district and the Family Welfare Consultation Institute as a forum for reporting, looking for solutions and counseling which are expected to be able to increase potential sources of family welfare (Dinas Sosial Kota Banda Aceh, 2022).

This program is in accordance with the message from QS. al-Baqarah verse 177. That verse indicates that the value of a person's piety is seen not only in *mahdah* worship but also in involving interactions with other human beings so the piety of Muslims can be achieved by caring and siding with relatives, orphans, and the poor (Kemenag RI, 2015). Then, Allah commands them to do good to their parents because God made parents the cause of the emergence of children (Muhammad, 2001). This verse explains that one form of virtue is placing common interests above personal interests. The integrity in this verse is to be patient and keep trying to overcome life's difficulties (Shihab, 20017). Head of subsection said "...the

Banda Aceh City Social Service built solidarity by making policies by forming community welfare workers and family welfare consulting institutions, the social solidarity of the people in Banda Aceh has decreased. To improve it, need to revive the mutual cooperation culture in the community. This sense of collaboration will increase solidarity and togetherness. So the community can solve every social problem that arises in society...” (KS-W).

To increase social solidarity, need to be a direct role from all parties, including the community itself. Social solidarity covers all lines of people's lives so the community can be solid. So as Adi Winata said above that the community itself could solve the social problems that arise if the community has strong solidarity. With support from the government, then social welfare can be realized. Things like this should be very appropriate to be implemented following QS. Al-Hasyr verse 9.

"Those who entered the city and the faith before them love those who flee unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And whoso is saved from his own avarice – such are they who are successful”. (QS. Al-Hasyar :9).

The verse also explains that those who protect themselves from miserliness will gain victory and be free from all calamities. But in forming social solidarity to defend yourself from stinginess, you have to do it the right way, and it doesn't mean you have to spend all your possessions (Ash-Shiddieqy, 2001c). The verse above tells about the willingness of the Ansar to the Muhajirin, even though they themselves were in need. At the end of the verse, the people whom Allah makes safe from miserliness are people who are pleased by Allah and are safe from the hell of saqar (Al-Qarni, 2007).

Prophet Muhammad increased social solidarity by emphasizing the attitude of living a simple and not extravagant life. The practice of handling the poor during the time of the Prophet Muhammad, who immediately received assistance, was the ahl-Shuffah, while the poor who could work were encouraged to work so that the person concerned did not beg and kept his honor. The responsibility for helping the poor was also arranged by the Prophet Muhammad, namely for the family, then relatives, and neighbors. The assistance provided is not only for basic needs but also in the form of business capital to escape poverty (Muna, 2011).

Social empowerment and social solidarity have a very significant role in improving social welfare. That requires attention from the government, in this case, the social services and the role and direct contributions of the community to help each other people in need to produce a good impact and increase emotional relations between communities. For this reason, the concept offered by the Prophet Muhammad and the concept during the subsequent caliphate regarding social welfare needs to be considered. It's just that it needs to adjust the concept offered with the government system and work system following existing regulations in Indonesia.

Social Security and Rehabilitation

Social security is a form of one party's responsibility to another party. This social security is given to vulnerable people or groups in need. Economic factors, the poor, or the death of a family member, such as orphans, cause the emergence of the vulnerable group. It is driven by social factors, such as displaced people, the elderly, and victims of trafficking in persons. In addition, it can also be caused by natural disasters (Wartini, 2014). Social

rehabilitation functions to restore social conditions, for example, service for people with physical or mental disabilities to the community so they can be well received. In addition, social rehabilitation is also intended to restore social functions to people who have impaired functioning in social situations, such as displaced persons and victims of human trafficking.

Social rehabilitation is carried out by restoring self-esteem, self-confidence, awareness, mental condition, and responsibility toward one's self to develop oneself in a social environment. This social rehabilitation is expected to restore a person's condition mentally and psychologically (Astutik, 2017). Social security and social rehabilitation have a very close relationship. To guarantee the condition of vulnerable people, it is also necessary to rehabilitate these vulnerable groups.

Social security at the Banda Aceh City Social Service is carried out as rehabilitation for persons with disabilities, neglected children, abandoned elderly, homeless, and beggars outside social institutions. In addition, there is also physical, mental, spiritual, and social guidance. Also guaranteed access to health services and guaranteed education for orphans and neglected children (Dinas Sosial Kota Banda Aceh, 2022). Regarding the handlers of orphans, there is no specific economic level for the orphans concerned. Because orphans need our love and attention.

The policies and work programs of the Banda Aceh City Social Service have carried out the message from QS. QS. al-Ma'un: 1-3:

“Hast thou observed him who belieth religion?, That is he who repelleth the orphan, And urgeth not the feeding of the needy.” (QS. Al- Ma’un : 1-3).

According to al-Maraghi, that verse is a question for people who deny unseen religious issues. Whereas in the Quran, there are unseen problems that should not be ignored, especially those related to religion (Bakar, 1993). Quraish Shihab said that the word al-din is popularly interpreted as a religion but can also be interpreted as revenge. The meaning of this revenge is associated with a reluctance to help orphans or the poor with the assumption that this assistance will not affect anything. In that case, it shows that the nature of their attitude is that they do not believe in the Day of Judgment. This attitude is denial and denial of religion (Shihab, 2007).

Furthermore, al-Maraghi explained that rebuking orphans is a form of belittling religion. Rebuke is not only through words or speaking in a high tone. But what is meant by rebuking is any behavior or action that can hurt the orphan. Furthermore, people who do not advocate feeding the poor, are very stingy because they incite other people to not care about their surroundings (Bakar, 1993).

Based on the interpretation of QS al-Ma'un verses 1-3 above, it shows that there is compatibility between the work program of the Banda Aceh City Social Service and the message of the verse regarding the handling and care of orphans and the poor. There is also a need for joint efforts to overcome problems arising from cases of orphans and the poor to improve living standards and social equality in society.

Social security at the Banda Aceh city Social Services has also implemented messages from QS. Al-Nisaa' verse 36 by providing direct assistance in need. Hasbi ash-Shiddieqy explained that the verse above means worshipping Allah sincerely and avoiding shirking towards Allah. Then do good to parents, and make a good association with close relatives so they can create a strong family. Furthermore, it applies well to orphans with no other people to

take care of their lives and the poor because they have no wealth, is physically weak, disabled, and have different reasons. Furthermore, Hasbi ash-Shiddieqy explained that the poor were divided into two. First, the poor are obliged to be assisted in the form of money and food because they are physically weak, disabled, or hit by a natural disaster destroying their property. Second, poor people become poor because of extravagant living, wrong associations, gambling victims, etc. (Ash-Shiddieqy, 2001b).

Social security is provided in the form of the principle of benefits in the form of direct assistance or cash value and health services according to the needs of people with social welfare, such as clothing, food, housing, old age security, job security, and education. The program and policy directions of the Banda Aceh City Social Service have carried out the messages of the Qur'anic verses about social welfare by guaranteeing and recovering from the problems by providing direct assistance in the form of basic needs and physical development, mental, spiritual and social. It's necessary to control the assistance recipients so that the service provided can positively impact the recipients of assistance.

Work Ethic

Work ethic is a person's attitude toward getting results or achieving success. Work ethic is about hard work and thinking, and enthusiasm for work. In addition, a person's work ethic is also influenced by the level of worship and their understanding of the work ethic itself (Sohari, 2013). The Banda Aceh City Social Service program that leads to developing the community's work ethic is physical and mental. Spiritual development for persons with disabilities, abandoned children of, homeless people, and beggars and conducting job training for these groups so that these vulnerable groups have the will and expertise to work and are expected to be able to fulfill their needs.

The Banda Aceh City Social Service has a program in the form of business capital assistance for poor people, provided that they already have a business embryo, so this assistance can be used to continue the business. Then the Social Services carried out control related to business development by the recipient of the aid. If the progress is good, then the assistance will be given back until the beneficiary can run his business independently. Furthermore, he also said that the program for children who needed work skills was delegated to the Office of Manpower or Baitul Mal.

Prophet Muhammad also carried out the practice of capital assistance for this business. Once a man from the Ansar came to the Prophet Muhammad and asked for something. Then Rasulullah wondered if there was anything in his house. The man replied that he had a thick cloth and a big bowl. Then Rasulullah asked him to bring the item to him, and he offered it to friends, and some friends bought the item. Then the Prophet gave the two dirhams to the Ansar man to buy food for his family and one more dirham to buy an axe. Furthermore, the Prophet ordered the person to look for firewood and sell it so that the income could be used to fulfill their daily needs (Dawud, n.d.).

Regarding the suggestion to work, Allah said in QS. Al-Jumu'ah verses 9-11. In this verse, Allah commands believers that when it is time for prayer, they should leave buying and selling and all worldly affairs to immediately go to the mosque to listen the sermon and perform the Friday prayers. Furthermore, after completing the Friday prayers, they may carry out or continue worldly affairs and seek halal sustenance. We should never forget Allah as much as possible to avoid cheating, fraud, and others because God knows everything. In this 11th verse,

Allah denounces the actions of the Muslims who welcome trade caravans. Even though, at that time, the Prophet Muhammad was standing preaching.

Furthermore, Allah ordered the Prophet to convey their mistakes by emphasizing that everything that is with Allah that benefits the hereafter is better than worldly gains and pleasures. This verse closes with the affirmation that Allah is the best provider of sustenance. For this reason, Muslims are taught to obtain halal sustenance by following the instructions from the Quran and Hadith (Kemenag RI, 1990).

After performing worship, humans are directed to do worldly benefits to seek the primacy of Allah by remembering Him (Ash-Shiddieqy, 2001a). Then it must also be accompanied by a prayer to Allah so that he will be given guidance for the good of the world and the hereafter, and the sustenance bestowed by Allah can bring blessings and benefits to the recipient (Imani, 2008). So that, humans, in carrying out their lives, must position their worship as the main priority. Then after that, do worldly work to make ends meet, but by remembering the obligation to worship. In developing this work ethic, it is also necessary to pay attention to the ethical aspects of work, such as working in ways and sources that are lawful and good. Because a lousy work ethic such as begging will cause social problems that have a broad impact on society. There is a hadith:

"And told us about Abdullah bin Maslamah, from Malik, from Nafi', from Abdullah bin Umar ra. when Rasulullah SAW said on the pulpit and mentioned alms and begging he said, "The hand above is better than the hand below, the hand above gives and the hand below asks." (HR. Bukhari and Muslim) (Abdulbaqi, 1996).

Based on that hadith, Islam denounces people who do not want to work even though they can work but depend on others for their lives. This situation is contrary to the characteristics of a noble and powerful Muslim community. As it should be, earning a reasonable and lawful living is obligatory for every Muslim.

The Banda Aceh City Social Service Program to realize social welfare, especially on the issue of poverty alleviation, has implemented messages from the verses of the Quran and Hadith. The form of the program is to formulate policies regarding social empowerment, emphasizing social solidarity that involves the community directly, guaranteeing social needs and rehabilitating vulnerable community groups, and developing a work ethic for people with social problems.

CONCLUSION

Based on the explanation above, the understanding of the Social Service staff of the City of Banda Aceh regarding the concept of social welfare is not comprehensive and detailed. But they understand the people or groups who deserve help according to the message in the Quran. To overcome these social problems, the Banda Aceh City Social Service Program, in the context of realizing social welfare, especially on poverty alleviation issues, has implemented messages from the verses of the Quran and Hadith. The form of the program is to formulate social empowerment programs, emphasizing social solidarity, social security, social rehabilitation, and developing a work ethic for vulnerable groups. So that it is expected to be able to overcome all the social problems that exist in the city of Banda Aceh. An interesting issue for further research is regarding the rampant begging cases in Banda Aceh City and their handling by the Banda Aceh City government.

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