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Poverty Reduction Strategy Based on Family Empowerment in the Perspective of Islamic Law

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ABSTRACT

The mandate to eradicate poverty is part of the mission of the presence of Islam as a religion of rahmatan lil 'alamin. Poverty alleviation is one of the main aspects of development, as stated in the Sustainable Development Goals (SDGs). This study aims to determine two things: (1) What is the poverty alleviation strategy based on family empowerment in Indonesia?; (2) What is the perspective of Islamic law on poverty alleviation strategies through family empowerment? Poverty alleviation policies in Indonesia are operationalized in various forms of activity, including targeting family empowerment programs. This study uses a literature review method. Based on the results of the analysis, it was found that the poverty alleviation strategy through family empowerment was in three main policy groups, namely the social assistance and protection-based policy group, the participatory empowerment-based policy group, and the micro and small business empowerment-based policy group. Both strategies are in line with Islamic teachings, which contain poverty alleviation.

Keywords: *Poverty Alleviation Strategies, Family Empowerment, SDGs, Islamic Law*

ABSTRAK

Amanat pengentasan kemiskinan merupakan bagian dari misi hadirnya Islam sebagai agama rahmatan lil 'alamin. Pengentasan kemiskinan menjadi salah satu utama pembangunan yang tertuang pada Sustainable Development Goals (SDGs). Penelitian ini bertujuan untuk mengetahui dua hal yaitu: (1) Bagaimana strategi pengentasan kemiskinan berbasis pemberdayaan keluarga di Indonesia? (2) Bagaimana perspektif hukum islam terhadap strategi pengentasan kemiskinan melalui pemberdayaan keluarga? Kebijakan pengentasan kemiskinan di Indonesia dioperasionalisasikan dalam berbagai bentuk kegiatan termasuk diantaranya menysasar pada program pemberdayaan keluarga. Penelitian ini menggunakan metode literature review. Berdasarkan hasil analisis diperoleh hasil bahwa strategi pengentasan

kemiskinan melalui pemberdayaan keluarga pada tiga kelompok kebijakan utama yaitu kelompok kebijakan berbasis bantuan dan perlindungan sosial, kelompok kebijakan berbasis pemberdayaan partisipatif, dan kelompok kebijakan berbasis pemberdayaan usaha mikro dan kecil. Kedua strategi tersebut sejalan dengan ajaran Islam yang memuat tentang pengentasan kemiskinan.

Kata kunci: Strategi Pengentasan Kemiskinan, Pemberdayaan Keluarga, SDGs, Hukum Islam

1. INTRODUCTION

Poverty is one of the endless social problems. In every period and period of development, the issue of poverty alleviation has always been one of the key factors in measuring the success of development which also underlies the completion of development problems in various sectors. The problem of poverty is dynamic and multidimensional, not only due to economic limitations but also due to a lack of access to education, health, and other dimensions (Purwastuti, 2018; Amin, 2021). Poverty is characterized by unemployment, backwardness, and adversity. The poor have limited access to socio-economic activities and are very weak in their ability to do business (Murdiansyah, 2014).

In the *Sustainable Development Goals* (SDGs), poverty alleviation is the first goal among 17 sustainable development goals targeted to be achieved by 2030. It indicates that poverty alleviation is the root of solving various development problems in various fields. Indonesia's poverty rate managed to drop from around 40 percent in the mid-1970s to 9.22 percent in 2019. During this time, the poverty rate had increased, especially during the 1997-1998 and 2006-2007 crises (Amin, 2021).

Poverty is closely related to the capacity and population in an area (Murdiansyah, 2014). Based on data released by the Central Statistics Agency (BPS, 2021), it is noted that Indonesia is still facing an extreme poverty rate of 4 percent, which is equivalent to 10.86 million people from the total population. Extreme poverty is a condition where people's welfare is below the extreme poverty line - equivalent to USD 1.9 PPP (*purchasing power parity*) (TNP2K, 2021). Responding to this fact, the government is targeting eliminating extreme poverty by 2024. In 2021 the poverty alleviation target is focused on seven provinces, including West Java, Central Java, East Java, East Nusa Tenggara, Maluku, West Papua, and Papua, and prioritized on 35 districts representing 20 percent of the total poor nationally. There are 2.1 million people or 899 thousand targeted poor households in 35 priority districts with various poverty alleviation programs.

The government has a major role in poverty reduction efforts (Murdiansyah, 2014). The government-driven strategy is implemented by integrating collaborative interventions, data validation, and sharpening the database to achieve target accuracy and extreme poverty reduction efforts (TNP2K, 2021). Intervention collaboration is needed to reach poverty reduction targets more broadly. Data validation provides certainty that any strategy that creates poverty alleviation programs is not mistargeted, and sharpening the database means providing space for more systematic integration of poverty data and updating poverty data.

The government's strategy for accelerating poverty reduction is the formation of the National Team for the Acceleration of Poverty Reduction (TNPK). The strategy is promoted by prioritizing four principles, namely: (1) improving social protection programs; (2) Improving access to basic services; (3) Empowerment of poor community groups; and (4) creating inclusive development. TNP2K's strategy for accelerating poverty reduction is implemented through a targeted program. Poverty reduction programs are carried out with direct targets for people classified as poor and near-poor, which are expected to be much more effective in poverty reduction efforts. The targeted program is divided into 4 clusters, namely

1. poverty reduction programs targeting households or families (Cluster I),
2. community-targeted poverty reduction programs (Cluster II),
3. prevention programs targeting micro and small businesses (Cluster III), and
4. improvement and expansion of pro-people programs (Cluster IV).

The family is one of the focuses of the poverty alleviation program. In Indonesia, the program was born in several forms, including the Family Hope Program (PKH), Community Health Insurance (JAMKESMAS), Rice for the Poor (RASKIN), and Poor Student Assistance (BSM). These programs target aspects of basic needs, health, and education. As the smallest social organization unit, the family is a place to develop various aspects of community life. The family is an elementary institution for the development of society (Awaru, 2021). Sunarto (2004) emphasizes the importance of the function of the family, namely as a place to form individuals, an important center for the functioning of other social institutions in society, determining the functions and processes of effective socialization, and the family as a system that is functionally related to other elements that form the basis for the formation of a civilized society.

The importance of the family function as a determinant of continued socialization in society simultaneously shows that the family should be able to fulfill various physical and spiritual life needs. In other words, the family needs to ensure that as a social organization, it can carry out the function of meeting needs and does not become a low-income family. Rejekingsih (2011) states that low-income families have characteristics of low income, do not have a permanent job, low education and even uneducated, do not have a permanent residence, and are unable to meet minimum nutritional standards. In addition, low-income families are also unable to fulfill their daily needs due to limited resources. Overcoming the problem of poverty in the family is crucial and determines human civilization.

Poverty alleviation through family empowerment is part of Islamic teachings sourced from the Qur'an and al-Hadith. The family as the target focus is an entity mentioned for its management prior to the wider community. The family is a mandate that must be maintained both physically and spiritually. As mentioned in QS al-Tahrim verse 6:

"O you who believe! Protect yourselves and your families from a hell fire whose fuel is people and stones; its guardians are angels who are harsh, and harsh, who do not disobey Allah in what He commands them and always do what He does. Order."

In the context of poverty alleviation with the family target locus, contextually, it becomes the embodiment of the implementation of Allah's command to protect the closest human environment, namely the family. Referring to the poverty alleviation program implemented in Indonesia, this study focuses on analyzing two main questions, namely: (1) What is the poverty alleviation strategy

based on family empowerment in Indonesia?; (2) What is the perspective of Islamic law on poverty alleviation strategies through family empowerment? This study aims to explore poverty alleviation strategies based on family empowerment in Indonesia and relate them to the perspective of Islamic law.

2. METHOD

This study is the result of analyzing literature sources using the literature review method. The literature review method is a writing method by building arguments based on credible evidence from previous research. The literature review presents the context and background of the knowledge you want to explore by gathering logical arguments and a comprehensive understanding of state of the art regarding the studied topic. The stages of the literature review method in this study include: (1) Selecting a topic and defining the problem; (2) Developing a problem-solving flow; (3) Collect and compiling data and information; (4) Looking for evidence and building arguments; (5) Draw conclusions; and (5) Writing results and evaluating conclusions (Machi & McEvoy, 2012).

3. RESULTS AND DISCUSSION

3.1 Poverty Reduction Strategy through Family Empowerment in Indonesia

The concept of poverty is multi-faceted (with many sides) (Pattinama, 2009; Bhinadi, 2017). Poverty describes a condition of lack of ownership and low income, or in detail, describes a condition that which basic human needs cannot be fulfilled, namely food, shelter, and clothing (Bhinadi, 2017). There are at least four types of poverty, namely absolute poverty, relative poverty, cultural poverty, and structural poverty (Khomsan *et al.* (2015), with each explanation as follows. (1) Absolute poverty refers to poverty whose income level is below the poverty line set by the state or, in other words, the condition of individuals whose income is insufficient to meet their primary needs. (2) Relative poverty is poverty caused by development policies that have not been evenly distributed so that they have not been able to reach the whole community. Relative poverty can also be interpreted as poverty that comes from comparing the population and the environment. Even though a resident's condition is above the poverty line, he still looks poor because the average income of the local population is higher. (3) Cultural poverty is poverty formed from people's habits which eventually become a culture both from the values adopted, thoughts, and ways of working. Cultural poverty manifests in laziness, low work ethic, easy acceptance of fate, corruption, collusion and nepotism, rejection of science and technology, and inferiority. (4) Structural poverty is poverty that comes from the social structure of certain community groups and allows conditions to occur where they cannot use available resources due to structural factors.

Chox (2004) in Bhinadi (2017) divides several dimensions of causes of poverty, namely: (1) Poverty caused by globalization has consequences for the high number of poverty in developing countries because they are marginalized by competition and free markets. (2) Poverty is related to development; poverty conditions are caused by the nature and speed of economic growth, where not all groups benefit from development. (3) Social poverty is looking at the social conditions that do not benefit some groups in society. Social conditions can be gender bias, discrimination, or economic exploitation. (4) Consequential poverty emphasizes external factors that cause poverty, such as conflict, natural disasters, environmental damage, and high population.

Referring to Murdiansyah (2018), two categories of poverty alleviation strategies have been implemented in Indonesia. First, rescue efforts are a short-term effort to save poor households from getting worse. Rescue efforts are not intended to eradicate the poor but to prevent the poor from getting worse and prevent poverty from causing other things. The main objective of this strategy is to provide income for low-income families to survive (*charity*). Second, recovery efforts, which are long-term efforts to reduce poverty, revolve around nature, strengthening institutions, developing village economic facilities and infrastructure, and increasing human resource capabilities.

According to Huraerah (2013), poverty reduction strategies implemented in Indonesia still face several errors, including: (1) still oriented to the economic aspect rather than the dimensional aspect; (2) more nuanced charitable (*generosity*) than productivity; (3) more positioning the poor as objects rather than subjects; and (4) the government is still the ruler rather than the facilitator. Based on the criticism of these conditions, Huarerah (2013) provides input for poverty reduction strategies, including:

Poverty alleviation programs do not only prioritize the economic aspect but also pay attention to other dimensions. The target of overcoming non-economic poverty must follow the fulfillment of basic needs. Therefore, poverty alleviation strategies should eradicate negative cultural values such as apathy, apolitical, fatalism, powerlessness, and others.

- a) Improving the basic ability of the poor to increase income through improving health and education, business skills, technology, expanding networks, and market information.
- b) Involving the poor in the entire poverty reduction process, from planning, implementation, and monitoring to evaluation, even in the decision-making process.
- c) Fourth, empowerment strategy creates an atmosphere or climate that allows the potential of the community to develop with the starting point that every human being and society has potential (*power*) that can be developed and strengthens the potential or power possessed.

Based on the type of program, poverty reduction through family empowerment in Indonesia is targeted at three categories of households: very poor, poor, and near-poor (TNP2K, 2021). The categorization of very poor, poor, and near-poor households is obtained from the poverty line value sourced from the National Socio-Economic Survey (SUSENAS) data. Poverty reduction targeted at families or households in Indonesia in the early stages was based on social assistance and protection. The purpose of poverty alleviation at the family level is to fulfill basic rights, reduce the burden of life, and improve the quality of life of the poor.

The hope that low-income families have a better life is overcome by programs that fulfill the basic rights of individuals and poor households, including education, health services, food, sanitation, and clean water. Mechanisms that are carried out to touch aspects of basic needs are carried out through direct activities, and the benefits can be felt by the poor. Beneficiaries of poverty reduction programs targeting families/households are groups of very poor people. The very poor community is vulnerable and, at the same time, has not been able to fulfill basic rights properly and independently.

Poverty already made Millions of people can not education, limited clothing, food and housing, no opportunity to save, difficulty in health insurance. Poor has limit rights people for get education decent, guaranteed health, get a good job worth and poverty is the perfect reason for the low *Human Development Index* (HDI) (Samoedra, 2009).

The Indonesian Government has implemented various policies and programs for poverty alleviation. Through TNPK, under the coordination of the Vice President of the Republic Indonesia, the Government classifies the policies and programs of counter measures poverty into three groups (*cluster*) policy that is as follows Purwanto (2016): (1) Based policy groups help and protection social. This policy is in the form of a program covering education, health services, food, sanitation, and clean water. The program implementation mechanism is direct, and the benefits can be felt directly by Very Poor Families (KSM). The classification of this program includes the Public Health Insurance program (JAMKESMAS), Rice for Poor Families (RASKIN), Assistance for Poor Students (BSM), and Family Hope Program (PKH). (2) The policy group is of the type of empowerment with a participatory approach. The activities are carried out in groups with a sustainable development plan. Beneficiaries are poor people—for example, independent PNPM. (3) Policy group based on the empowerment of micro and small businesses. This policy aims to provide access and economic strengthening for micro and small-scale business actors. Included in this category is the People's Business Credit (KUR).

One program that is the foundation of family-based poverty reduction is the Family Hope Program (PKH). The general objective of PKH is to reduce the number and break the chain of poverty, improve the quality of human resources, and change the behavior of families or “Very Poor Households” (RTSM), which are relatively less supportive of improving welfare. According to Duvall and Logan (1986) in Awaru (2021), a family is defined as individuals bound by marriage, birth, and adoption who aim to create, maintain a culture, and enhance the physical and mental, emotional, and social development of each family member. Friedman (1998) defines a family as a collection of people who are bound through marriage, adoption, and birth which aims to create and maintain a common culture increase the mental, emotional, and social, physical development of individuals in it, which is characterized by reciprocal interaction and interdependence with one another. Others for a common purpose.

Aziz (2015) explains that the family is a collection of individuals who have a sense of selfless devotion for the benefit of all who take shelter in it. A family is a social group characterized by shared residence, economic cooperation, and reproduction united by ties of marriage or socially approved adoption, which interact with each other according to their social roles. Helmawati (2014) views the family as a small group with a leader and members, a division of tasks and work, and rights and obligations for each member. The family is the smallest unit in a society consisting of a father (husband), a mother (wife), and children. They learn beliefs, noble qualities, communication and social interaction, and life skills from their families.

There are 8 family functions that must be carried out properly (Helmawati, 2014), namely (1) the function of religion, this function is carried out through the cultivation of the values of faith and piety. This function is closely related to the educative, socializing and protective functions. (2) iological function, as a function of meeting needs in the family such as food, clothing and shelter as well as sexual needs that function to produce offspring. (3) The economic function is related to the regulation of income earned to meet family needs. (4) The function of affection, namely how each family member should love one another. (5) Protection function, that is, every family member has the right to get protection from other members.

- a) The function of education, the family is the first educational institution, from this family children begin to learn values, beliefs, morals, learn to speak, and socialize.
- b) Social function, the family is the first means in the process of social interaction, parents should teach how to listen, appreciate and respect others.
- c) The function of recreation is to refresh the mind, calm the soul and familiarize family ties in the form of recreation.

Sunarti (2015) explains family empowerment as an effort by various parties to make families more empowered and qualified through their capabilities. Family empowerment is expected to give birth to an independent family, able to manage problems and find solutions to problems. Empowered families have creativity in improving the welfare of their family members. The scope of family empowerment includes the components of family resilience, namely how to make the family carry out its functions, roles, and duties, manage resources, manage stress and problems, interact and communicate effectively, and interact with the environment (social and natural) well. In essence, all development activities aim for the welfare of individuals, families, and society. Efforts to empower families to improve the quality and welfare of the family will continue to apply at all times, given the socio-economic developments and information technology. Family empowerment is important to do in order to improve the family's ability to live a higher quality of life.

3.2 Islamic Law Perspective on Poverty Reduction Strategies through Family Empowerment

The word poor is a *ism masdar* that comes from *sakana-yaskunu-sukun/poor*. Judging from the origin of *Sakana-sukun*, this word has the meaning of silent, fixed, or subsided. Al-Isfahani and Ibn Manzur interpret this as "something remains after it has moved." In addition, it can also be interpreted as "residence" If viewed from the original meaning, which means "silent", then if it is taken, the meaning of the term is a person who cannot get something to fulfill his life needs. It is his silence that causes his poverty. He cannot get something because he does not move, or there is no will or opportunity to move (Sahabuddin *et al.*, 2007). In Camus al-Muhit, the word poor is defined as a person who does not have something or has something but is not sufficient. Alternatively, people are silenced by poverty.

Moreover, it can also be interpreted as people who are lowly and weak (*Majd*). While the word poor in the Lisan al-'Arab dictionary is defined as a person who has nothing. Furthermore, some say poor is a person who does not have something that can meet their needs (Manzur, 2019 in Hakim & Syaputra, 2020).

The explanation of the Qur'an in explaining the background of the causes of the emergence of poverty problems is certainly different from the analysis of social experts (Hakim & Syaputra, 2020). In the Qur'anic vocabulary index compiled by Muhammad Fu'ad Abd al-Baqilsmail (2012), It can be seen from the eight verses of the Qur'an that discuss poverty, emphasizing that Muslims provide first aid to the poor with the command *tha'am al-miskin*, to provide staple food to the poor, in order to maintain their survival. The basic help is to help them to be able to help themselves by changing their mindset and attitude patterns, to become human beings who are responsible for themselves by working hard and trying to change their destiny. Furthermore, Ismail (2012) explains that the Qur'an commands many ways to encourage Muslims to become people who care and share with the poor by doing *tha'am al-Miskin*, giving staple food to the poor.

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The Qur'an also calls for humans to play an active role in fulfilling the necessities of life and not to be passive, as mentioned in Surah al-Ra'd verse 11, which explains that Allah SWT does not change the condition of a person until they change the situation that is in themselves. This shows that the sustenance that Allah SWT has prepared for His creatures cannot be obtained without effort and hard work. The sunnatullah binds all humans. For those who are serious and work hard to seek sustenance in the form of wealth, Allah SWT will give it even if they are disbelievers or hypocrites. Furthermore, vice versa, even though he is a person who believes in Allah SWT and is known as an expert in worship if he stays silent and does not try to work seriously, he will never be free from poverty (Hakim dan Syaputra, 2020).

Overall, the Qur'an mentions the term *miskin* (poor) 23 times, 11 times in the singular, *miskin*, and 12 times in the plural, *masakin*. From a linguistic point of view, the term *miskin* comes from the verb *sakana*, whose root consists of *sin-kaf-nun*. The word *sakana* means silent, fixed, immutable, and static. The linguistic explanation of the notion of *miskin* implies that the term *miskin* describes the consequences of a person or group of people who are weak (Ismail, 2012).

Based on the Islamic context, poverty is not judged by the amount of expenditure or income but by the fulfillment of individual basic needs. These basic needs include adequate clothing, food, shelter, health, and education. Based on the Qur'an surah al-Baqarah (233), al-Thalaq (6), al-Taubah (103), al-Rum (39), and Ibrahim (7), Islam's way of alleviating poverty can be seen from: (a) Individual factors; Islam teaches every Muslim who can work hard and try to make a living both for himself and for his dependent family and (b) Social, environmental factors which consist of the principle of the importance of productive zakat and the principle of cooperation in the family and community (Humaida, Sa'adah, & Nida, 2020).

Hakim dan Syaputra (2020) provides an analysis that the Qur'an and Hadith as sources of Islamic law have two perspectives in the context of poverty alleviation, namely: (1) Al-Qur'an and Hadith as instructions for individual Muslims about proper life attitudes lived for his good; and (2) Al-Qur'an and Hadith as instructions on attitudes and behavior that should be carried out towards other people. This perspective answers the problem of poverty that is multidimensional, meaning that the Qur'an answers the problem of poverty reduction based on family empowerment from the individual side of family members, interactions between individuals within the family as a social unit, and the interaction of the family with the wider social unit, namely the community with all its forms of social organization.

The Qur'anic perspective for individual-based poverty alleviation in the family includes recommendations to work hard, prohibition of begging and begging, and suggestions for a simple life (QS Hud verse 6; QS al-Ra'd verse 11; al-Mulk verse 15 ; QS al-Jumu'ah Verse 10, QS al-Isra' Verse 26-27).

"And there is not a creeping animal on the earth but Allah who provide for it, and He knows the place of the beast's dwelling and its place of storage. Everything is written in a real book (QS Hud: 6)."

"...Verily, Allah does not change the condition of a people until they change what is in themselves..."(QS al-Ra'd: 11).

"It is He who made the earth easy for you, so walk in all directions and eat of His sustenance. And only to Him you (return after) resurrected." (QS al-Mulk: 15).

"Let no one among you sit around seeking Allah's bounty, praying: O Allah, bestow bounty upon me! Whereas he already knows that the sky never rains gold and silver "and indeed Allah says: (When prayer has been fulfilled, then you scatter on the earth; and seek the bounty of Allah."(QS al-Jumu'ah: 10)

"And give to close families their rights, to the poor and those who are on the way and do not squander (your wealth) extravagantly. Verily, the spenders are the brothers of Satan and the devil is very disbeliever in his Lord. ."(QS al-Isra': 26-27).

Rasulullah saw. also advised individuals to work hard. It was narrated by Imam Bukhari that there is no food that a person eats better than the food he has worked for. Prophet Muhammad saw. also taught that a simple life is not will make a person poor. Abdullah bin Mas'ud narrated that the Messenger of Allah Swt., Rasulullah saw said, that people who want to live a simple life would not fall into poverty.

Furthermore, Islam has a family-based poverty alleviation perspective in the context of human relations, including through the recommendation to pay zakat (QS al-Taubah verse 103; QS al-Baqarah verse 267, QS al-Dzariyat verse 19), paying *kafarat* (QS al-Maidah verse 19). 89, QS al-Maidah verse 95, QS al-Mujadalah verse 3-4), infaq and alms (QS al-Baqarah verse 161-162, QS Ali Imran verses 133-134, QS al-Munafiqun verse 10), and giving feed the poor and orphans (QS al-Haqqah verse 34; QS al-Fajr verse 18, QS al-Ma'un verse 3; QS al-Muddatsir verse 44; QS al-Hajj: 28).

"Take zakat from some of their wealth, with that zakat you clean and purify them and pray for them. Verily, your prayer (becomes) peace of mind for them. And Allah is All-Hearing, All-Knowin." (QS al-Taubah: 103).

So whoever cannot (liberate my slave), then (he must) fast for two consecutive months before the two are mixed. But whoever is unable, then (obligated) to feed sixty poor people. So that

you may believe in Allah and His Messenger. These are the laws of Allah, and those who disobey them will have a very painful punishment." (QS al-Mujadalah: 4)

"And spend some of what We have given you before death comes to one of you; then he said: "O my Lord, why did you not postpone my death until the near future, so that I can give alms and I am among the pious?" (QS al-Munafiqun: 10)

"That they may witness the various benefits for them and that they may mention the name of Allah on the appointed day for the sustenance that Allah has given them in the form of livestock. So eat some of it and (part of it) give it to the poor and poor to eat." (QS al-Hajj: 28)

Rasulullah saw. also provides guidelines for human relations related to poverty alleviation. Among them are the virtues of giving and giving alms, which are highly recommended even though they are only as big as half a date. Everything spent in Allah's way will get a reward, and the benefits will return to him (Hakim & Syaputra, 2020).

"None of you, but Allah will speak to him directly, between him and Allah without an interpreter (intermediary). When he looks to his right, he sees nothing but what he has done, then he looks to his left, he sees nothing but what he has done, then he looks before him, then he sees not but the fire of hell right on his face. Therefore, protect yourself from the fire of hell, even if it is as big as a date palm."

"Whoever gives charity with something worth the price of a date, from the results of a good effort, and Allah will not accept anything but that which is good, then Allah will surely accept it with His right hand. Then He will care for the giver, just as one of you takes care of a newborn goat so that it becomes as big as a mountain."

"One of you carrying firewood on his back is better than asking someone to give it or refuse it."

Islamic teachings, which are a source of law for every action taken by humans both individually and socially, always lead to good benefits, especially related to poverty alleviation. Islam has arranged in such a way that people's lives run in harmony, and every right of human life can be fulfilled, including through the function of the family and how the family is empowered from poverty.

4. CONCLUSION

Based on the discussion that has been described, the authors draw the following conclusions. (1) The poverty reduction strategy based on family empowerment in Indonesia consists of three main policy groups: help and social protection, participatory community empowerment, and empowerment of micro and small businesses. (2) The perspective of Islamic law in poverty alleviation through family empowerment is in line with the current strategy of poverty reduction

policies in Indonesia. Islamic law overshadows the perspective of individual-based poverty reduction among individuals within the family and the family's relationship to the wider community.

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