



Initiation of Social Financing for Poverty Alleviation Through Cash Waqf Linked Qurban (CWLQ) in Indonesia

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Abstract. Poverty in Indonesia is a serious problem, where the amount of meat consumption is decreasing, and the inequality of meat consumption between the rich and poor groups is increasing every year. The sacrificial worship has great potential to improve the community's economy, including livestock waqf, which can overcome the inequality of meat consumption. This study aims to analyze the initiation of social financing facilities through CWLQ to alleviate poverty in Indonesia. The research method used is panel data analysis by combining data from 34 provinces in Indonesia in the period 2019-2023. The independent variables used are sacrificial production, poverty in the previous period, economic growth, HDI, and the Gini coefficient, while the dependent variable is the poverty rate. The results of the analysis of sacrificial production, poverty in the previous period, economic growth, HDI, and the Gini coefficient will provide insight into the influence of economic and social factors in poverty alleviation efforts. This research is expected to contribute to developing more effective waqf-based policies in Indonesia, especially in supporting the national agenda to reduce poverty. These findings can also be a reference for policymakers and social and financial institutions designing sustainable CWLQ management strategies that positively impact the welfare of the wider community.

Keywords: Cash Waqf, Cash Waqf Linked Qurban, Social Financing, Qurban Production, Poverty Alleviation.

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INTRODUCTION

Today's poverty phenomenon in Indonesia is a severe challenge that reflects the economic inequality in various regions (Rusdarti, & Sebayang, 2013; Faharuddin & Endrawati, 2022). Although regional autonomy has been implemented through various poverty alleviation programs such as social assistance and infrastructure development, the results have not been

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evenly distributed (Indriani, 2018). This was exacerbated by the COVID-19 pandemic, which increased poverty rates because most people lost their jobs and income (Suryahadi, et al., 2020; Suryahadi, et al., 2021). Data from Badan Pusat Statistik (2024a), shows that although it fluctuates, the number of poor people is experiencing an increasing trend, where the population below the poverty line is 24,786 thousand people (2019), which will increase to 25,898 thousand people (2023).

One problem that illustrates poverty in Indonesia is the consumption of beef, buffalo, and goat meat. According to Badan Pangan Nasional (2023), the average fresh beef consumption per capita of the people in Indonesia from 2019 to 2023 fluctuated and tended to decrease by 0.14 percent per year, with the highest peak in 2022 reaching 2.56 kilograms/capita/year. This figure is relatively lower than the average world beef consumption of 6.31 kilograms/capita/year. Meanwhile, the average fresh goat meat consumption per capita also fluctuated, with an increasing trend of 1.55 percent per year, with the highest peak in 2023 reaching 0.43 kilograms/capita/year. This goat consumption figure is still relatively low compared to the average world goat meat consumption, which reaches 1.78 kilograms/capita/year. According to Haetubun and Matatula (2023), meat consumption has been imbalanced between the rich and the poorest groups, where the average meat consumption of the rich is 4.5 kg per year, while the poorest group only consumes 0.03 kg per year.

When viewed from a regional production aspect, the average beef and goat meat production in Indonesia decreased by 0.04 kilograms and 3.31 kilograms, respectively, throughout 2018-2023 (Badan Pusat Statistik, 2024b, 2024c) (see Graph 1). Regarding potential, the three provinces' beef and goat meat production centers are East Java, West Java, and Central Java (Direktorat Jendral Peternakan dan Kesehatan Hewan Kementerian Pertanian RI, 2024). However, these three provinces occupy the top ranking in terms of the number of poor people in Indonesia in 2023 (Tim Nasional Percepatan Penanggulangan Kemiskinan & Australian Government, 2022). This means that the meat production that is carried out has not been distributed evenly among the community.

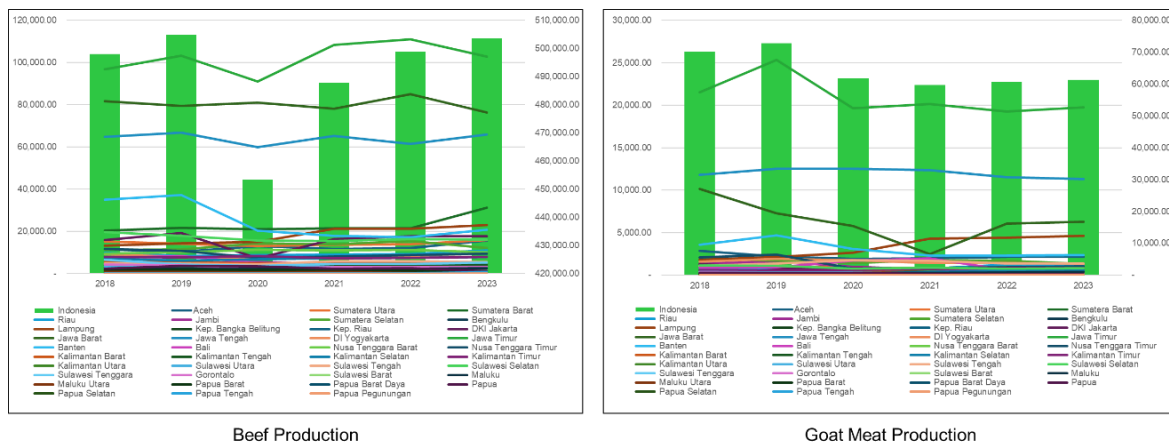


Figure 1. Beef and Goat Meat Production in Indonesia by Province, 2018-2024 (Tons)

Source: Badan Pusat Statistik, (2024b, 2024c)

According to the Badan Amil Zakat Nasional (2024), Indonesia has a high potential for the urban economy, reaching IDR 34.3 trillion. This calculation is based on the participation of 2.75 million households or shohibul qurban who participated in the implementation of qurban (see Table 1). The value of this economic potential increased compared to the previous year by 8.5 percent, equivalent to an additional IDR 2.7 trillion. In addition, the number of participants increased by 140 thousand households. This figure reflects that the potential for qurban is not only related to the religious aspect but also contributes significantly to the economy, primarily regional economic growth.

Table 1. Economic Potential of Qurban in Indonesia, 2024

Types of Sacrificial Animals	Economic Potential (Rp)	Mudhohi (Household)	Conversion of Sacrificial Meat	Number of sacrificial animals (heads)
Super cow 750 kg	11,471,099,038,583	185,018	79,095,078	514,943
Premium beef 500 kg	6,252,992,738,544	105,893	30,179,559	
Standard Cow 250 kg	3,152,389,801,855	150,114	21,391,217	
750 kg cow (1/7)	907.655.895.277	105,893	6,467,048	
500 kg cow (1/7)	825,966,864,702	105,893	4,311,366	
Cow 250 kg (1/7)	921.973.237.699	307,324	6,256,247	1,791,532
Extra super goat/sheep 80 kg	6,755,041,738,183	900,672	29,542,049	
Extra super goat/sheep 60 kg	2,882,194,562,098	524,035	12,891,270	
Extra super goat/sheep 40 kg	955.185.479.648	262,018	4,297,090	
Extra super goat/sheep 20 kg	222,834,813,858	104,807	859,418	
TOTAL	34.347.334.170.447	2,751,668	195.290.341	2,306,475

Source: Badan Amil Zakat Nasional (2024)

On the other hand, Indonesia has the potential for cash waqf, which will continue to grow (Pusat Ekonomi dan Bisnis Syariah, 2023). Livestock waqf, one form of its implementation, has proven effective in supporting the sustainability of livestock farming businesses. To address the gap in meat consumption and maximize the potential for sacrifice (Abiba and Suprayitno, 2024). By considering the existing problems and potentials, the researcher proposes a Cash Waqf Linked Qurban model integrated with a halal supply chain to overcome the inequality of meat consumption and optimize the potential for qurban in Indonesia.

Based on the background above, the formulation of the problem of this study is how the implementation of Cash Waqf Linked Qurban can be an effective means of social financing for poverty alleviation in Indonesia. This study will explore the extent to which this model can increase the production and distribution of qurban animals and its impact on the welfare of poor people in the region. In addition, this study will examine the challenges and opportunities faced by integrating Cash Waqf Linked Qurban with the halal supply chain to achieve sustainable social and economic goals in Indonesia.

LITERATURE REVIEW

Poverty

Poverty theories encompass a variety of approaches that attempt to explain the causes, characteristics, and impacts of poverty in society. One of the best-known theories is the income theory, which states that poverty results from insufficient income to meet basic needs (Todaro & Smith, 2015). However, this approach is often considered too narrow, so the concept of multidimensional poverty was introduced by Todaro & Smith (2020); Fatmawati, & Mulazid (2022), which emphasizes the importance of access to various capabilities, such as education and health, that enable individuals to function optimally in society. In addition, the cycle of poverty theory explains how individuals and families trapped in poverty have difficulty escaping from this condition due to a lack of access to education, health, and better economic opportunities (Sutiyo & Fadhilah, 2024). At the macro level, structural factors such as economic policies, social injustice, and political conditions also play an essential role in creating and maintaining poverty (World Bank, 2022 Bangsawan, 2024). By understanding these theories, the government can develop more effective policies to address poverty and improve people's welfare.

Social Financing

Social financing refers to the mechanisms used to fund programs to improve social welfare and reduce poverty (Andrikopoulo, 2020). Social financing involves a variety of sources, including public, private, and philanthropic funds, as well as innovative methods such as social bonds and crowdfunding. According to Rizzi, Pelegrini, & Battaglia (2017); Widyaningsih & Ashshidiqy (2022); Pujiyoo, et al (2024), Social financing focuses on providing funds and creating a sustainable system to support long-term social programs. In this context, social financing bridges the gap in access to essential services, such as education, health, and housing. This concept also includes efforts to increase community participation in planning and decision-making, resulting in programs more responsive to local needs (Nicholls, & Emerson, 2015; Rizzello, & Kabli, 2020). Thus, social financing becomes essential in achieving sustainable development goals and creating inclusive prosperity for all levels of society (Ototitas Jasa Keuangan, 2024).

Cash Waqf

The concept of cash waqf refers to the giving of assets in the form of money by individuals or institutions for charitable purposes, with the expectation that the funds will be managed and used to support various social and economic programs that benefit the community (Rusydiana, & Rahayu, 2019). Cash waqf is becoming an increasingly popular alternative due to its flexibility and ease of management compared to waqf in fixed assets such as land or buildings (Asy'ari, 2018; Chusma, S'diyah, & Latifah, 2022). This is in line with Azhar (2019), Cash waqf can not only provide direct benefits to recipients but also has the potential to be invested in productive projects that can generate sustainable income. The income from this investment can then be used for various social purposes, such as education, health, and community empowerment. Thus, cash waqf contributes not only to the aspect of worship but also to the development of the community's economy and poverty alleviation. In Islamic law, cash waqf is recognized as a legitimate instrument and can be used as a tool to improve the community's welfare (Hasan, 2020).

Research hypothesis

The hypothesis is a statement that will be tested for truth in research. The hypothesis in question is an assumption that may be true or false. Based on the theoretical basis, the research hypothesis is formulated as follows:

- a. Beef and goat meat production ($\ln_prod_kurban$) has a negative effect on poverty rates ($\ln_Pov$), whereas increasing beef and goat meat production will reduce poverty rates in Central Java Province. Increasing beef and goat meat production will create new jobs in the livestock sector and increase local farmers' income, ultimately reducing poverty rates in Central Java Province (Asfaw, & Amassie, 2004).
- b. Gross regional domestic product growth (eco_growth) has a negative effect on poverty rates ($\ln_pov$). This means that positive gross regional domestic product growth is expected to indicate a decrease in poverty rates because regional economic growth usually correlates with increased employment opportunities and income. Research in various regions shows that inclusive economic growth significantly reduces poverty rates (Dollar, & Kraay, 2002).
- c. The Human Development Index (HDI) has a negative effect on poverty rates ($\ln_pov$). Where an increase in the HDI, which reflects an increase in the quality of education, health, and living standards, will indicate a decrease in poverty rates. Previous research has shown that areas with higher HDI tend to have lower poverty rates because their people are more educated and healthy, so they are better able to participate in economic activities (Sahn, & Stifel, 2003).

The Gini coefficient ($gini$) has a positive effect on poverty rates ($\ln_pov$). The analysis results will show that increasing income inequality, indicated by a higher Gini index, will increase poverty rates. Research shows that income inequality exacerbates poverty by limiting poor groups' access to better economic opportunities (Ravallion, & Chen, 2007).

METHOD

Research Model

Looking at previous studies that have been conducted and by making adjustments that are considered to provide better results to be able to explain the determining factors of the role of beef and goat meat production in the economy, especially for poverty alleviation in Central Java Province, the following mathematical function was constructed (Affandi & Puji, 2013):

$$\ln_pov: f(\ln_Prod_Kurban; Eco_growth; HDI; Gini)$$

From the function above, it can be modified into a linear model with the following specifications:

$$\ln_Pov_{it} = \alpha + \beta_1 \ln_Prod_Kurban_{it} + \beta_2 Eco_Growth_{it} + \beta_3 IPM_{it} + \beta_4 Gini_{it} + e_{it}$$

The use of panel data is carried out to test the validity of the model consisting of three main approaches: (1) Pooled Least Squares (PLS), a basic model without considering individual effects; (2) Fixed Effects Model (FEM), a model that can capture specific individual effects that are not observed; (3) Random Effects Model (REM), a model that can capture inter-individual variation with the assumption that individual effects are not correlated with independent variables. The selection of the best model is carried out three times, namely (Caraka, & Yasin, 2017; Basuki & Prawoto, 2023): (1) The Chow test to compare the Common Effects model with the Fixed Effects model; (2) The Hausman test to compare the Fixed Effects model with the Random Effects model; (3) The Breusch-Pagan Lagrange Multiplier test, to compare the Random Effects model with the Common Effects model.

Data Types and Sources

The type of data used is panel data, a combination of time series data from 2018-2023 and cross-section data from 34 provinces. The number of data used is 204, obtained from the number of research periods ($T = 6$) and the number of provinces used ($N = 34$). The data sources used in this study are secondary data from primary sources taken from the Central Statistics Agency, the United Nations Development Program, the National Zakat Agency, and several other publications.

Table 2. Definition of Dependent and Independent Research Variables

Variables	Definition	Data source
Poverty (Dependent Variable - Y)	<i>Poverty</i> is defined as the inability of a person or group of people to meet basic needs, including food and non-food (Badan Pusat Statistik, 2022). Poverty figures are measured based on the poverty line, which is determined by the minimum expenditure required to meet the standard of basic needs (World Bank, 2023).	Central Bureau of Statistics
Production of Sacrificial Animals (Independent Variable – X1)	Qurban animal production is the number of livestock prepared and slaughtered for urban worship, especially on Eid al-Adha (Sari & Azizah, 2022). This production data includes various qurban animals, such as cows and goats, depending on the region and tradition (Badan Amil Zakat Nasional, 2021).	Central Bureau of Statistics, National Zakat Collection Agency
Economic growth (Independent Variable – X2)	Economic growth is an increase in the production of goods and services in an economy in a certain period, measured by the increase in Gross Domestic Product at constant prices (Organisation for Economic Co-operation and Development, 2022). Economic growth reflects the increase in a country's economic capacity to produce more output, which is usually associated with increased employment, community income, and quality of life (Badan Pusat Statistik, 2023).	Central Bureau of Statistics
Human Development Index (Independent Variable – X3)	The Human Development Index (HDI) is an indicator that describes the achievement of human development from three fundamental dimensions: long and healthy life (measured by life expectancy at birth), knowledge (measured by average years of schooling and expected years of schooling), and a decent standard of living (measured by adjusted per capita expenditure) (United Nations Development Programme, 2022; Badan Pusat Statistik, 2022).	Central Bureau of Statistics; United Nations Development Programme
Gini Coefficient (Independent Variable – X4)	The Gini Coefficient is an indicator used to measure the level of inequality in the distribution of income or wealth in a society (United Nations Development Programme, 2023; Organisation for Economic Co-operation and Development, 2023).	Central Bureau of Statistics

Conceptual Framework of Research

This study uses a mixed-method approach that combines quantitative and qualitative research (see Figure 2). Quantitative research uses panel data regression to determine how beef and goat meat production can affect poverty in Indonesia. Meanwhile, a qualitative approach focuses on a literature review to obtain a cash waqf-linked qurban initiation model as an integrated strategy

with a halal supply chain for poverty alleviation by producing and distributing urban animals in Indonesia.

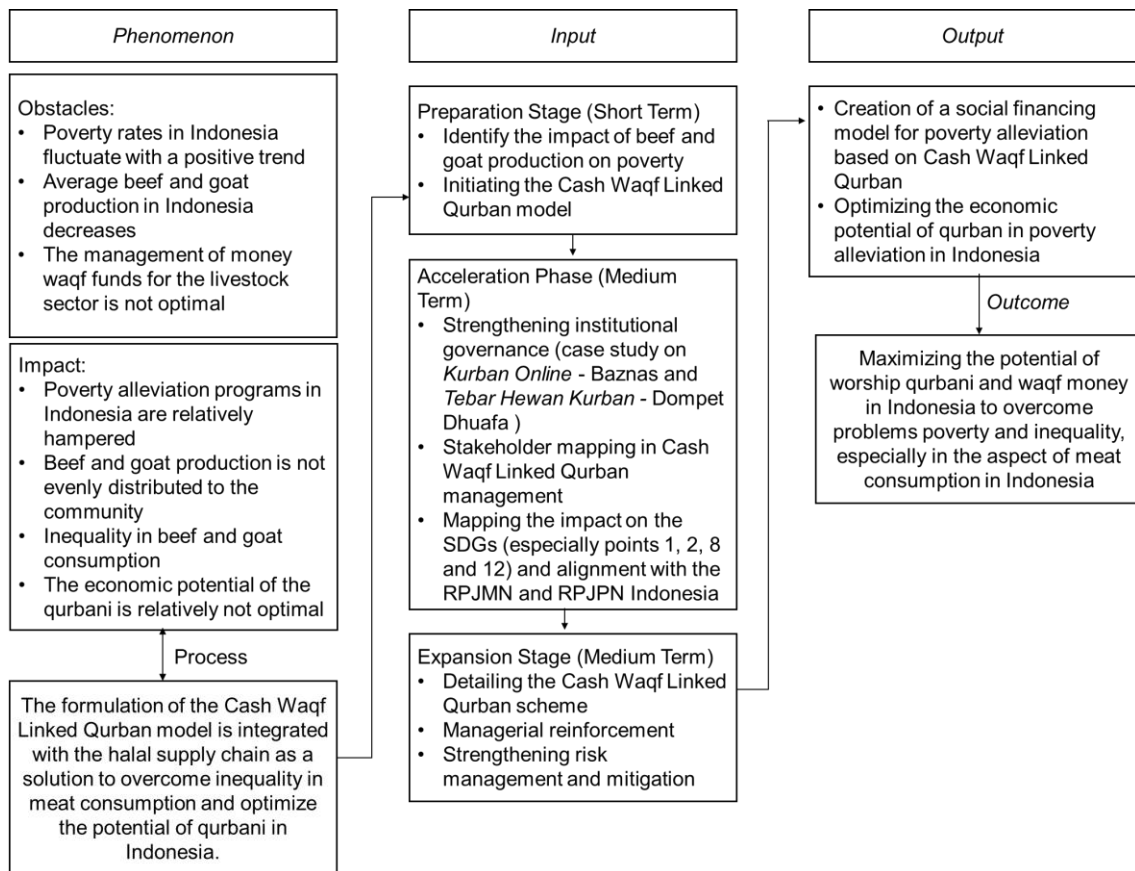


Figure 2. Cash Waqf Linked Qurban Model Research Framework

RESULTS

The regression results based on the suggested model are fixed effect models described as follows:

Table 3. Panel Data Processing Results

No	Variables	FEM
1	Poverty (ln_pov)	
	Constants	12.20073 ***
	Prob	(0.0000)
2	Beef and goat meat production (ln_prod_kurban)	-0.064380 ***
	Prob	(0.0007)
3	Economic growth (eco_growth)	-0.001298
	Prob	(0.2003)
4	Human Development Index (HDI)	0.013103 **
	Prob	(0.0148)
5	Gini Index (gini)	1.060946 **
	Prob	(0.0142)
6	R2	0.998328
	Adj R2	0.997955
7	F	2678.818 ***
	Prob	(0.000000)

Note: *Significant at the 10 percent level

**Significant at the 5 percent level

***Significant at the 1 percent level

The relationship between beef and goat meat production, economic growth, human development index, and Gini index on poverty can be analyzed using the following equation:

$$\ln_pov_{it} = 12,200 - 0,064 \ln_Prod_Kurban_{it} - 0,001 Eco_Growth_{it} + 0.013 IPM_{it} + 1.061 Gini_{it} + e_{it}$$

The analysis of the data and models above can conclude that:

- The variable of beef and goat meat production partially has a significant negative effect on the poverty rate in Indonesia with a significance level of one percent. This can be seen from the significance value of less than 0.01, which is 0.0007 and the coefficient value of -0.064380 (negative direction).
- The economic growth variable partially has a negative but insignificant effect on the poverty rate in Indonesia. This can be seen from its significant value of less than 0.10, which is 0.2003 and its coefficient value of -0.001298 (negative direction).
- The national development index variable partially has a significant positive effect on the poverty rate in Indonesia with a significance level of five percent. This can be seen from its significance value of less than 0.05, which is 0.0148 and its coefficient value of 0.013103 (positive direction).

- d. The Gini index variable partially has a significant negative effect on the poverty rate in Indonesia with a significance level of five percent. This can be seen from its significance value of less than 0.05, which is 0.0142 and its coefficient value of 1.060946 (positive direction).

DISCUSSION

Based on the results of the tests that have been carried out using panel data regression tests, the following results were obtained:

The Impact of Sacrificial Animal Production on Poverty Levels

In the context of sacrificial animal production, wealth redistribution is carried out through the distribution of meat to the poor, which leads to increased welfare and poverty reduction (Nugroho, 2019). Besides that, Susilo & Haryanto (2021) found that in statistical regression, each increase in the production of sacrificial animals is associated with a significant decrease in poverty levels, mainly through the redistribution of wealth and increased social welfare among the poor. The sacrificial program also strengthens social cohesion and improves the quality of life of the less fortunate, thus creating a long-term impact on poverty alleviation (Hakim et al., 2020). Thus, the production of sacrificial animals has excellent potential to significantly support poverty reduction in Indonesia (Zuhri, 2018).

The Influence of the Human Development Index on Poverty Levels

In this case, the human development index can measure development progress by considering health, education, and standard of living (Pardita, et.al., 2024). When the HDI increases, the poverty rate tends to decrease due to the improvement in the community's quality of life. Conversely, a low human development index indicates poor living conditions, contributing to high poverty rates. According to United Nations Development Programme (2020), the increase in the HDI is directly proportional to the decrease in poverty rates, where areas with higher HDI tend to have better health and education facilities and more job opportunities.

The Influence of the Gini Index on Poverty Levels

This study is in line with the theory of economic inequality, which states that when income distribution is uneven, the poor will find it more difficult to escape poverty because access to economic resources is increasingly limited (Sumarsono, 2018; Todaro & Smith, 2020). This means that the higher the Gini index value, which reflects greater income inequality, the higher

the poverty rate in a region (Sumarsono, 2018). This inequality has a significant impact on poverty because low-income people find it increasingly challenging to access economic resources such as education, health, and employment, which causes them to be trapped in a cycle of poverty (Putri, & Yulianto, 2019; Azizah, 2020).

Cash Waqf linked Qurban Scheme as an Integrated Halal Supply Chain

To increase the economic empowerment of the community and maximize the benefits of sacrificial animals, Dompot Dhuafa Republika and the National Zakat Agency (BAZNAS) collaborated to present innovation in the implementation of qurban through the Cash Waqf Linked Qurban scheme (Jatmiko, & Azizon, 2020). This concept is a modification of the existing Qurban Animal Distribution Program to create an integrated and sustainable halal supply chain. This scheme allows muqarrib (people who make qurban) to provide qurban funds as cash waqf. Thus, the funds collected are used to buy qurban animals and can be managed and invested in various community economic empowerment programs. This creates a sustainable effect, where the investment results can be used for social, educational, and health needs in communities in need.

Every stage of the qurban process, from animal selection and slaughtering to meat distribution, is carried out with strict halal principles (see Figure 3). Technology support makes this process more transparent and efficient, allowing donors to track their donations in real time. By utilizing Islamic economic principles and social innovation, this program aims to create a broad and sustainable positive impact on society (Hasan, 2021).

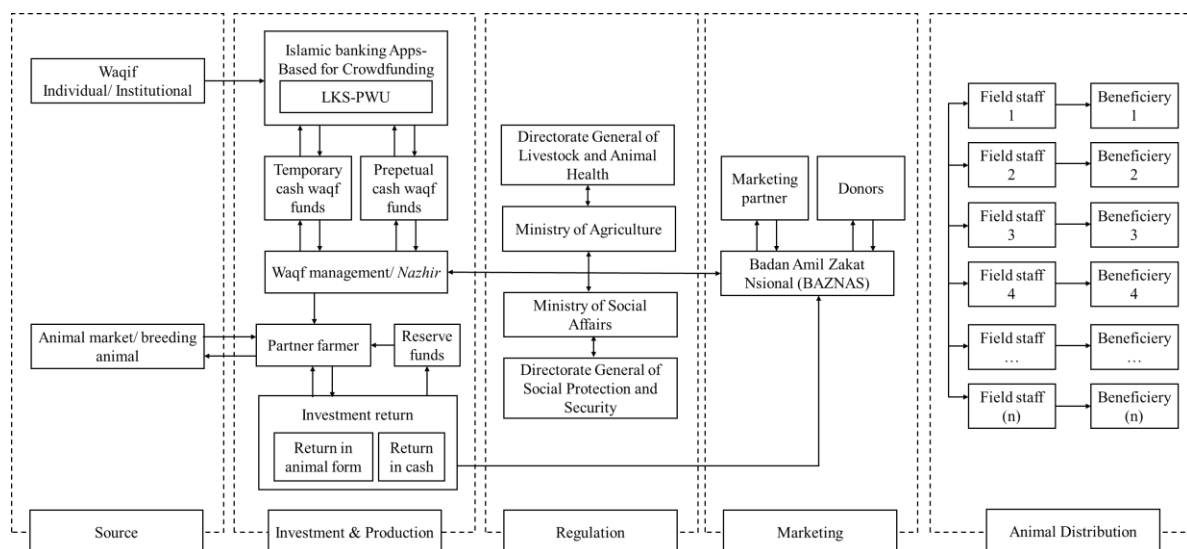


Figure 3. Integrated Halal Supply Chain Management in Social Enterprise

Source: Sofiyawati (2020); Sanabil (2023), modified

Collaboration between all stakeholders is essential to ensure that the Cash Waqf Linked Qurban Program successfully carries out the qurban worship and significantly impacts alleviating poverty in Indonesia. With their respective clear roles, this program can create an integrated and sustainable halal supply chain, as well as improve community welfare, including:

1. Wakif (Donor), Wakif plays an essential role in the Cash Waqf Linked Qurban Program by providing funds in the form of cash waqf. They supply funds for the qurban program and have a social commitment to empower the community
2. Animal Market serves as a provider of sacrificial animals that meet halal and health standards. They are responsible for providing quality animals and collaborating with management institutions to ensure the procurement process is transparent and efficient.
3. Islamic financial institutions (cash waqf managers) manage funds using Sharia principles. They make investments to generate returns that benefit the community and provide transparent reports on waqf funds' use and investment results.
4. Nazhir is responsible for managing and distributing waqf funds by Sharia provisions. They also play a role in educating the community about the benefits of waqf and how to participate in the qurban program.
5. The Ministry of Social Affairs (Directorate General of Social Protection and Security) plays a role in developing regulations and policies supporting the Qurban program's implementation. They conduct monitoring to ensure that the program is running with the goal of alleviation.
6. The Ministry of Agriculture (Directorate General of Animal Husbandry and Animal Health) regulates and supervises the health of animals used in the Qurban program.
7. Field Officers are responsible for directly implementing the Qurban program. They interact with the community, understand their needs, and educate them about the benefits of the qurban program.

Implementation of Cash Waqf Linked Qurban in Line with Sustainable Development Goals and National Development Plan

Cash waqf-linked qurban is an innovation in managing waqf funds integrated with the practice of sacrifice. This concept does not only focus on the ritual aspect of sacrifice but also the economic empowerment of the community, especially in the context of poverty alleviation (Syuhada', & Munir, 2020). This is in line with Sustainable Development Goals (SDGs), especially goal 1 (No Poverty), goal 2 (Zero Hunger), goal 8 (Decent Work and Economic

Growth), goal 12 (Responsible Consumption and Production), which aim to reduce poverty and create sustainable employment (United Nations, 2015).

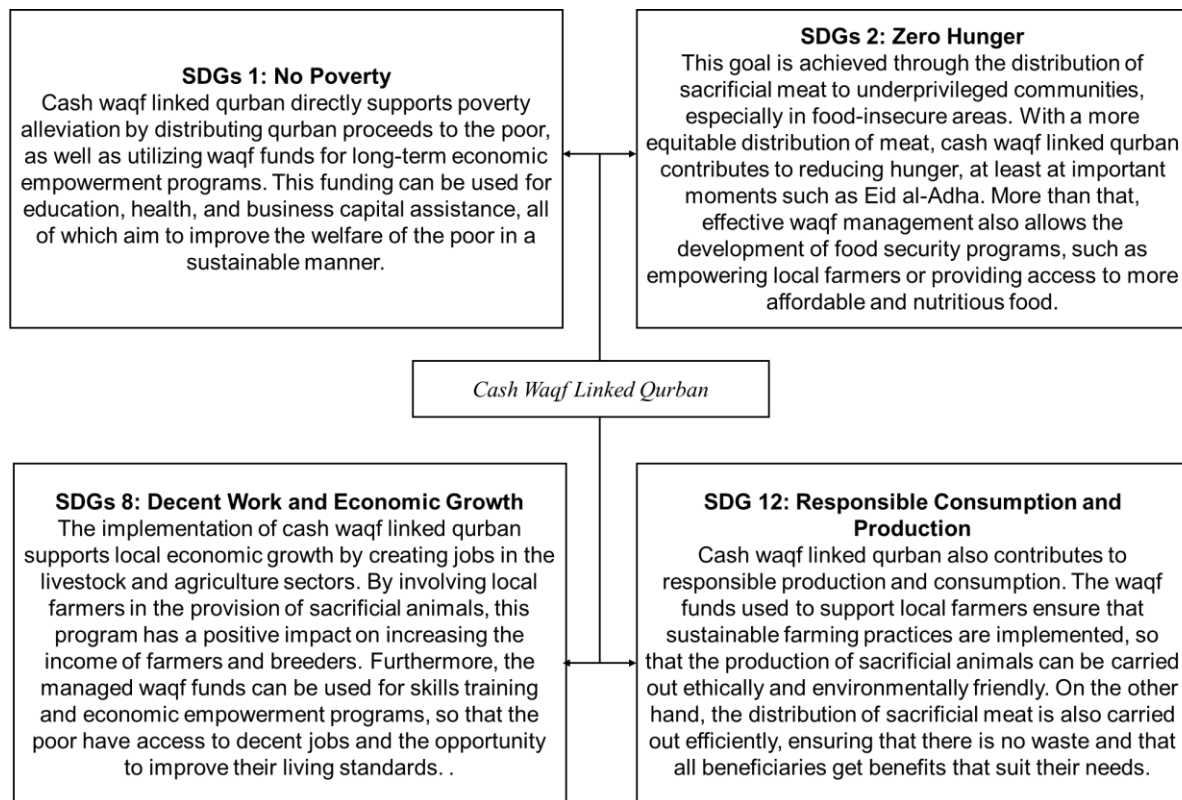


Figure 4. Compliance of SDGs with the Implementation of Cash Waqf Linked Qurban for Poverty Alleviation in Indonesia

Source:United Nations (2015), Tamimah (2021), modified

The use of cash waqf-linked qurban provides benefits during Eid al-Adha and contributes to long-term improvements. Through good management, waqf funds can generate income that can be used to finance social programs, such as education for underprivileged children and skills training for the community. This helps increase the community's economic capacity to escape the shackles of poverty. According to Azizah (2020) waqf-based funding can effectively empower communities and reduce social inequality.

Combining the principles of waqf and qurban, cash waqf-linked qurban is an innovative solution for sustainable poverty alleviation efforts (Ningsih,et.al., 2022). The success of this program is measured not only by the number of sacrificial animals distributed but also by its socio-economic impact. Through these steps, we can achieve the SDGs and create a better future for all. According to Fauzin, et.al., (2022); Jawi, & Soemitro (2022), areas implementing the cash waqf-linked urban program had lower poverty rates compared to areas that did not implement similar programs. This shows a positive relationship between waqf-based

philanthropic practices and poverty reduction. This aligns with Muis (2022) that cash waqf-linked qurban directly benefits recipients and strengthens the local economy by procuring and distributing sacrificial animals.

In addition, the Cash Waqf Linked Qurban Program is in line with the objectives and strategies contained in the National Medium-Term Development Plan (RPJMN) 2020-2024 and the National Long-Term Development Plan (RPJPN) of Indonesia 2025-2045 (Hendrawan, 2020) (See Tabel 4)

Table 4. Implementation of Cash Waqf Linked Qurban in line to National Development Plan

Development Plan	Explanation
the National Medium-Term Development Plan (RPJMN) 2020-2024	The RPJMN emphasizes the importance of poverty alleviation and improving community welfare. The Cash Waqf, Linked Qurban program, supports this goal by providing an alternative for the community to participate in sustainable social activities. By diverting qurban funds into cash waqf, the funds can be managed and invested in programs that provide long-term benefits, such as education, health, and economic empowerment (Badan Perencanaan Pembangunan Nasional, 2019).
the National Long-Term Development Plan (RPJPN) 2025-2045	The RPJPN emphasizes sustainable development and community empowerment as the foundation for more equitable prosperity. Cash Waqf Linked Qurban is in line with this principle because it focuses on fulfilling the qurban worship and integrates sustainable economic and social aspects. This program can contribute to local economic development by involving livestock breeders and small business actors, as well as improving the community's quality of life through waqf fund investment (Badan Perencanaan Pembangunan Nasional, 2024).

CONCLUSION

This study's conclusion shows a significant relationship between several economic and social variables and the poverty rate in Indonesia. First, beef and goat meat production significantly negatively affects poverty rates, meaning that increasing meat production contributes to poverty reduction. Conversely, although economic growth has a negative effect, it does not significantly reduce poverty, indicating that economic growth alone is not effective enough without equitable distribution. In addition, the human development index significantly positively affects poverty, indicating that uneven development can exacerbate poverty. Meanwhile, the Gini index, which describes income inequality, has a significant negative effect on poverty, meaning that reducing income inequality will help reduce poverty rates.

Based on these findings, a holistic approach is needed to overcome poverty through a social financing scheme involving cash waqf linked to the qurban program (Cash Waqf Linked Qurban). This scheme can be an effective solution by involving various stakeholders such as the government, Islamic financial institutions, zakat institutions, and local communities. This collaboration will ensure that cash waqf funds are used productively for programs that support poverty alleviation, such as increasing livestock production, distributing meat to people experiencing poverty, and developing more equitable social infrastructure.

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