

**ANALYSIS OF POVERTY REDUCTION PROGRAMS IN  
*MAQASHID SHARIAH* STUDY (Case Study of Prosperous Family  
Program (PKH) in Sambirejo Village, Mantingan Sub-District, Ngawi  
Regency) at 2018**



By:

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DEPARTMENT OF ISLAMIC ECONOMICS  
FACULTY OF ECONOMICS AND MANAGEMENT  
UNIVERSITY OF DARUSSALAM GONTOR

2019/1440

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Program (PKH) in Sambirejo Village, Mantingan Sub-District, Ngawi  
Regency) at 2018**

**THESIS**

Presented to University of Darussalam Gontor in Partial Fulfillment  
of Requirements for Completing the Sarjana Program in Faculty of  
Economics and Management

Department of Islamic Economics

By

Ira Kartika Rakhman

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I declare that this thesis has been composed solely by myself and that it has not been submitted, in whole or in part, in any previous application for a degree. Except where states otherwise by reference or acknowledgement, the work presented is entirely my own.

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APPROVAL OF SUPERVISOR

To Honorable,  
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It has been processed and corrected to fulfill of the requirement for Sarjana program in  
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*Wassalamu 'alaikum Wr. Wb.*

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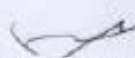
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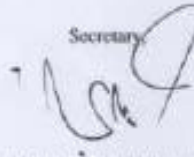
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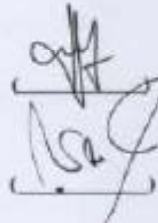
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## PEDOMAN TRANSLITERASI ARAB-LATIN

Transliterasi Arab-Latin berdasarkan Surat Keputusan Bersama Menteri Agama RI dan Menteri Pendidikan dan Kebudayaan RI Nomor 158/1987 dan 0543 b/U/1987, tanggal 22 Januari 1988.

### A. Konsonan Tunggal

Huruf Arab	Nama Latin	Huruf	Keterangan
ا	Alief	-	Tidak dilambangkan
ب	Ba'	B	-
ت	Ta'	T	-
ث	Sa'	S	s dengan titik di atasnya
ج	Jim	J	-
ح	Ha'	H	h dengan titik di bawahnya
خ	Kha'	Kh	-
د	Dal	D	-
ذ	Zal	Z	z dengan titik di atasnya
ر	Ra'	R	-
ز	Za'	Z	-
س	Sin	S	-
ش	Syin	Sy	-
ص	Sad	S	s dengan titik di bawahnya
ض	Dad	D	d dengan titik dibawahnya
ط	T{a'	T{	t dengan titik di bawahnya



ظ	Za'	Z	z dengan titik di bawahnya
ع	'Ain	'	Koma terbalik di atasnya
غ	Gain	G	-
ف	Fa'	F	-
ق	Qaf	Q	-
ك	Kaf	K	-
ل	Lam	L	-
م	Mim	M	-
ن	Nun	N	-
و	Wawu	W	-
ه	Ha'	H	-
ء	Hamzah	'	Apostrof
ي	Ya'	Y	-

## B. Konsonan Rangkap

Konsonan rangkap, termasuk tanda *Syaddah*, ditulis lengkap

أحمدية: ditulis *Ah}madiyyah*

## C. Ta' Marbutah di akhir Kata

1. Bila dimatikan ditulis h, kecuali untuk kata-kata Arab yang sudah terserap menjadi bahasa Indonesia

جماعة: ditulis *jamā'ah*

2. Bila dihidupkan karena berangkai dengan kata lain, ditulis t.

نعمة الله: ditulis *ni'matullāh*

ذكرة الفطر: ditulis *zakātul-fitri*

#### **D. Vokal Pendek**

Fathah ditulis a, kasrah ditulis i, dan dammah ditulis u

#### **E. Vokal Panjang**

1. a panjang ditulis a, i panjang ditulis i dan u panjang ditulis u, masing-masing dengan tanda (  $\bar{\quad}$  ) di atasnya
2. Fathah + ya' tanpa dua titik yang dimatikan ditulis ai, dan fathah + wawu mati ditulis au

#### **F. Vokal-vokal Pendek yang Berurutan dalam satu kata dipisahkan dengan apostrof ( ' )**

أَنتُمْ : ditulis *a'antum*

مُؤَنَّث : ditulis *mu'annas*

#### **G. Kata Sandang Alief + Lam**

1. Bila diikuti huruf Qamariyyah ditulis al-  
القرآن : ditulis *al-Qur'an*
2. Bila diikuti huruf syamsiyyah, huruf i diganti dengan huruf syamsiyah yang mengikutinya  
الشيععة : ditulis *asy-syī'ah*

#### **H. Huruf Besar**

Penulisan huruf besar disesuaikan dengan EYD

#### **I. Kata dalam Rangkaian Frase dan Kalimat**

1. Ditulis kata per kata, atau
2. Ditulis menurut bunyi atau pengucapannya dalam rangkaian tersebut

الشيخ الإسلام: ditulis *syaiikh al-Islām* atau *syaiikhul-Islām*

## **J. Lain-Lain**

Kata-kata yang sudah dibakukan dalam Kamus Besar Bahasa Indonesia (seperti kata *ijmak*, *nas*, dll.), tidak mengikuti pedoman transliterasi ini dan ditulis sebagaimana dalam kamus tersebut.

**ANALISIS PROGRAM PENGENTASAN KEMISKINAN DALAM KAJIAN  
MAQASHID SYARIAH (Studi Kasus Program Keluarga Harapan Desa Sambirejo  
Kecamatan Mantingan Kabupaten Ngawi Jawa Timur) Tahun 2018**

**ABSTRAK**

**Ira Kartika Rakhman**

**36.2015.4.1.0768**

Negara Indonesia yang penuh dengan sumber daya alam dapat memberdayakan masyarakatnya melalui beberapa program yang menunjang tingkat kesejahteraan masyarakat. Rendahnya kualitas hidup masyarakat miskin berakibat pada rendahnya tingkat pendidikan dan kesehatan. Khususnya di Indonesia, masalah kemiskinan selalu menjadi topik utama dalam pembangunan ekonomi Indonesia. Keberhasilan maupun kegagalan dalam membangun negara dapat diukur berdasarkan tingkat kemiskinan, karena kemiskinan merupakan masalah pembangunan yang ditandai dengan banyaknya pengangguran, keterbelakangan dan keterpurukan masyarakat. Berdasarkan hasil survei sosial ekonomi nasional (Susenas) yang dilakukan BPS, jumlah penduduk Indonesia yang hidup dibawah garis kemiskinan pada tahun 2017 tingkat kemiskinan Indonesia meningkat dari tahun sebelum-sebelumnya yaitu masih diatas rata-rata 28,32 juta jiwa. Khususnya di Jawa Timur, tingkat kemiskinan sebesar 34,8 juta penduduk Jawa Timur yang berada di bawah garis kemiskinan dengan persentase 14,9% pada tahun 2017. Dengan demikian, program pengentasan kemiskinan selalu diuji coba oleh berbagai pihak diharapkan dapat meningkatkan standar hidup masyarakat miskin. Di desa Sambirejo, mayoritas pekerjaan masyarakat desa adalah sebagai petani dan peternak yang masih belum berkembang dalam sistem kerja. Keluarga yang miskin di Sambirejo adalah ±332 kepala keluarga dari ±2.500-2.700 kepala keluarga yang mendapat bantuan dana untuk kebutuhan hidupnya. Program Keluarga Harapan (PKH) mempunyai dua prioritas bantuan dana, yaitu untuk bidang kesehatan dan pendidikan yang telah dilakukan koordinasi sesuai dengan ketentuan dan alur mekanisme yang telah ditetapkan. Dengan melihat dari sisi *maqashid syariah*, program ini mengarah pada unsur-unsur yang akan mempengaruhi ke seluruh *maqashid syariah*. Karena dengan memperbaiki kesehatan dan pendidikan, maka akan menyebar kepada perbaikan lainnya, seperti spiritual, keturunan dan harta masing-masing manusia. Tujuan penelitian ini adalah menganalisa pelaksanaan program keluarga sejahtera (PKH) dalam mengentaskan kemiskinan di desa Sambirejo dan mengetahui pelaksanaan Program Keluarga Harapan (PKH) dalam studi *Maqashid Syariah*. Metode yang digunakan adalah kualitatif dan lapangan serta mewawancarai beberapa orang sebagai sumber yang terkait dengan masalah. Hasil penelitian ini adalah program keluarga sejahtera (PKH) yang menjadi salah satu program pengentasan kemiskinan di desa Sambirejo, Kecamatan Mantingan, Kabupaten Ngawi, Jawa Timur telah memberikan pengaruh yang lebih baik terhadap pola pikir mereka yang buruk. Program Keluarga Harapan (PKH) telah mengurangi jumlah persentase kemiskinan dan menjadi bukti nyata pengaruh dalam program ini.

**Kata Kunci:** *Maqashid Syariah, Program Pengentasan Kemiskinan, Program Keluarga Harapan (PKH)*

**ANALYSIS OF POVERTY REDUCTION PROGRAMS IN *MAQASHID SHARIAH*  
STUDY (Case Study of Prosperous Family Program (PKH) in Sambirejo Village,  
Mantingan Sub-District, Ngawi Regency) at 2018**

**ABSTRACT**

**Ira Kartika Rakhman**

**36.2015.4.1.0768**

Indonesian state is full of natural resources that can empower its people through several programs that support the level of community's welfare. The poor's low quality of life results in low levels of education and health. Thus, the poverty alleviation to attempted by various parties is expected to raise the standard of poor's living. The problem of poverty in Indonesia has been a major topic in Indonesia's economic development. The success and failure in developing the state can be measured based on the level of poverty, because poverty is a development's problem which is characterized by the numerous of unemployed, backwardness and society's downturn. Based on the results of the national socio-economic survey (Susenas) conducted by BPS, the quantity of Indonesian's living below the poverty line in 2017 Indonesia's poverty level increased from the previous year, which is still above the average of 28.32 million people. Especially in East Java, the level of poverty is 34.8 million people who are below the poverty line with a percentage of 14.9% in 2017. Thus, the poverty program always tested by various parties and expected to improve the standard life of poor. In Sambirejo, the majority of the village society's work is as farmers and cattlemen who still have not developed in the work system. And the poor families in Sambirejo is ±332 families from ±2.500-2.700 families get funding for their needs. Prosperous Family Welfare (PKH) is one of the poverty alleviate programs has two priorities, that is helping fund of health and education has been done in accordance with the terms of coordination and Groove mechanism that has been set. Looking at *the maqashid shariah* side, this program looks at the all kind in *maqashid shariah*. Because by the improving health and education, it will spread to other improvements, such as spiritual, hereditary and human wealth. The purpose of this research is analyze the implementation of the Prosperous Family Program (PKH) in alleviating poverty in the village of Sambirejo and to find out the implementation of the Prosperous Family Program (PKH) in the *Maqashid Shariah* study. Method that used is qualitative and the field by interviewing several people as resource related to the problem. The result of this research is Prosperous Family Program (PKH) that became one of poverty alleviation program in Sambirejo Village, Mantingan Sub-District, Ngawi Regency, East Java have given more good influence for their bad mindset. Prosperous Family Program (PKH) was reducing number of percentage of poverty be tangible evidence of influence in this program.

**Keywords:** *Maqashid Shariah, Poverty Reduction Program, Prosperous Family Welfare (PKH)*



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# CHAPTER I

## INTRODUCTION

### A. BACKGROUND OF STUDY

The Indonesian state is full of natural resources it can empower its people through several programs that support the level of community's welfare. However, with the high level of poverty in Indonesia, Indonesia's economic growth can not move smoothly. Economic growth and poverty are important indicators to see the success of a state's development. Each state will try to reduce the poverty. The main of requirement must be done by each state in reducing the poverty by measuring the level of economic growth.

The development is cohesive with fulfilling the needs of society for the creation of prosperity that measured by the fulfillment of their ability to fulfill their needs. The poor's low quality of life results in low levels of education and health that can affect the productivity. Thus, the poverty alleviation to attempted by various parties is expected to raise the standard of poor's living.<sup>1</sup>

The problem of poverty in Indonesia has been a major topic in Indonesia's economic development. The poverty alleviation efforts from the central government to the regions are carried out in detail. Because one of the main goals of the state's development is reducing the level of poverty by improving the welfare of people in all fields. Many programs have been run by the government and supervised directly by the government. However, the problem of poverty is a big problem because the limited human resources and the economic potential. Many structural problems are

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<sup>1</sup> Dedy Utomo, etc., "Pelaksanaan Program Keluarga Harapan Dalam Meningkatkan Kualitas Hidup Rumah Tangga Miskin (Studi pada Unit Pelaksana Program Keluarga Harapan Kecamatan Purwoasri, Kabupaten Kediri)", *Public Administration Journal*, Vol. 2, No. 1, p. 29

obstacles to achieving programs that empower people.<sup>2</sup>

The number of government programs that have not shown results, the government still strives to reduce amount of poor people in Indonesia. The success and failure in developing the state can be measured based on the level of poverty, because poverty is a development's problem which is characterized by the numerous of unemployed, backwardness and society's downturn.<sup>3</sup> The proprietary rights of the poor described by Bappenas in 2004 in the Strategic Plan (Renstra) are expected to empower people with the increasing funding for poverty reduction each year.<sup>4</sup>

Based on the results of the national socio-economic survey (Susenas) conducted by BPS, the quantity of Indonesian's living below the poverty line in 2017 Indonesia's poverty level increased from the previous year, which is still above the average of 28.32 million people. The condition of the poor generally the suffers of malnutrition, the wicked of healthy, the higher in illiteracy, the wicked of environment and the lack of access to infrastructure and adequate public services.<sup>5</sup> Especially in East Java, the level of poverty is 34.8 million people who are below the poverty line with a percentage of 14.9% in 2017.<sup>6</sup>

Sambirejo Village is a village in Mantingan Subdistrict, Ngawi Regency, East Java Province, which is a famous Islamic boarding school at

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<sup>2</sup> Dody Prayogo dan Yosef Hilarious, "Efektivitas Program CSR/CD dalam Pengentasan Kemiskinan (Studi Peran Perusahaan Geotermal di Jawa Barat)", *Sociology Society Journal*, Vol. 17, No. 1, p. 2

<sup>3</sup> Isnan Murdiansyah, "Evaluasi Program Pengentasan Kemiskinan Berbasis Pemberdayaan Masyarakat (Studi Kasus Pada Program Gerdu-Taskin di Kabupaten Malang)", *WIGA Journal*, Vol. 4, No. 1, March 2014, p. 71

<sup>4</sup> P. Eko Prasetyo, et.al., "Model Kaji Tindak Program Pembangunan Partisipatif Pengentasan Kemiskinan Dan Rawan Pangan", *Economic Development Journal*, Vol. 11, No. 2, December 2010, p. 74

<sup>5</sup> Arius Jonaidi, "Analisis Pertumbuhan Ekonomi Dan Kemiskinan Di Indonesia", *Economic Course Journal*, Vol. 1, No. 1, April 2012, p. 3

<sup>6</sup> Badan Pusat Statistik, "Garis Kemiskinan Menurut Kabupaten/Kota, 2015-2017", (accessed on September 02, 2018 at 02.15 pm, <https://www.bps.go.id>.)

the international level, it is Boarding School Darussalam Gontor 1 and 2 for Girls, and has owned a standard public health center.<sup>7</sup>

The majority of the village society's work is as farmers and cattlemen who still have not developed in the work system. This village also still has a lot of high values of the customs of ancestral heritage and a lot of great potential and can be developed for the welfare of the village's society, such as the potential of agriculture and livestock which is very unfortunate because it is only managed by the older generation. For the younger generation, they prefer to go outside the area. And the poor families in Sambirejo is ±332 families from ±2.500-2.700 families get funding for their needs. In this village is who has the bathroom till 95% and the malnutrition of child is 2%.<sup>8</sup>

**Table 1.1. Comparison Data of Poverty Per Thousand People  
In 2017**

NO	REGENCY	AMOUNT	PROVINCE	AMOUNT
1	Ngawi	123.76	East Java	4617.76
2	Magetan	65.87	DI Yogyakarta	488.53
3	Madiun	83.43	Central Java	4450.72
4	Ponorogo	99.03	West Java	4168.44
5	Pacitan	85.26	DKI Jakarta	389.69

*Sourcer: Badan Pusat Statistik, "The Poverty's Line Among District, 2015-2017", <https://www.bps.go.id>. accessed on 02 September 2018 at 02.15 pm*

The primary responsibility in this program is the society development helpless or a power, strength and ability. The ability powerless has the same meaning with the self-reliance of the community. In measuring poverty level, BPS uses the concept of the ability to meet the needs of basic, viewed

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<sup>7</sup> Wikipedia, "Desa Sambirejo, Kecamatan Mantingan, Kabupaten Ngawi Jawa Timur", (released by partodewo77@gmail.com accessed on March 03, 2010 at 10.21 am, [www.wikipedia.com](http://www.wikipedia.com))

<sup>8</sup> Interview with Sambirejo Village Secretary Mr. Eko Budi Santoso, on September 14, 2018 at 09.00 am

as an inability of the economic side in fulfillment of necessities of life.<sup>9</sup>

Prosperous Family Program (PKH) is one of the poverty alleviate that programs has two priorities, first is helping in fund of health and second education which has been done in accordance with the terms of coordination and groove mechanism that has been set, like a form of teamwork governance health services nor PKH education. And recently in the year 2018 was added primarily with social welfare.<sup>10</sup>

According to Asy-Syatibi, *maslahat* is realized for the goodness of human, nor the interesting of God. The intention of human should not follow the passion but based on God's Shariah refers to the *maslahah* of the human being, which for Asy-Syatibi is divided into three kinds, *Dharuriyat*, *Hajiyyat* and *Tahsiniyat*. The *maslahah* of the *dharuriyat* includes the following five things, keeping religion, soul, descent, property and intellectual.<sup>11</sup>

Looking at *the maqashid shariah* side, this program looks at the all kind in *maqashid shariah*. Because by the improving health and education in first, it will spread to other improvements, such as spiritual, hereditary and human wealth.

The meaning of the empowerment of society according to Islam is the balance between the world and the eternity which is equipped with *ukhuwah* and devotion to Allah SWT. In *maliyah* or material, it is divided into three points, such as fulfillment of basic needs, the independence of society and a sense of sovereignty in the society to show the empowerment in the community itself. And in *Madhiyah* or Spiritual side, where people can fulfill their obligations in religion and comfort among others.<sup>12</sup>

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<sup>9</sup> Information sources from Badan Pusat Statistik, "The concept of the poverty", (accessed on August 21, 2018 at 04.15 pm, <http://www.bps.go.id>.)

<sup>10</sup> Interview with UPPKH center of Mantingan Regency Mr. Sobirin, on September 14, 2018 at 10.15 am

<sup>11</sup> Muhammad Mawardi Djalaluddin, "Pemikiran Abu Ishaq Asy-Syatibi Dalam Kitab Al Muwafaqat", *Ad-daulah Journal*, Vol. 4, No. 2, December 2015, p. 297

<sup>12</sup> Lecture in class by Syamsuri, in University of Darussalam Gontor Mantingan Division, March 19, 2018, at 02.30 PM



Then, with the many efforts of the government in supplying the programs to alleviate poverty in empowering the Indonesian, the researcher wanted to analyze poverty alleviation programs through the Prosperous Family Program (PKH) in Sambirejo Village, Mantingan Subdistrict, Ngawi Regency, which was seen from the *Maqashid Shariah* side. Then, the researcher took the title “**ANALYSIS OF POVERTY REDUCTION PROGRAMS IN MAQASHID SHARIAH STUDY (Case Study of Prosperous Family Program (PKH) in Sambirejo Village, Mantingan Sub-District, Ngawi Regency) at 2018**”

## **B. PROBLEM FORMULATION**

Based on a view of problems that occur with the background above, in this study the following problems were raised:

1. How is the implementation of the Prosperous Family Program (PKH) alleviate poverty in Sambirejo Village’s society?
2. How is implementation the Prosperous Family Program (PKH) in the *Maqashid Shariah* study?

## **C. PURPOSE OF THIS STUDY**

The purpose of this study was :

1. To analyze the implementation of Prosperous Family Program (PKH) in alleviating poverty in the village of Sambirejo
2. To find out the implementation of Prosperous Family Program (PKH) in the *Maqashid Shariah* study

## **D. BENEFITS OF RESEARCH**

This research is expected to be useful:

1. Theoretically are as material for understanding and learning for researchers and other students to conduct more in-depth research on the implementation of the Prosperous Family Program (PKH) which aims to alleviate poverty in the study of *Maqashid Shariah*
2. Practically are as one of articles for improving the welfare in

Indonesia, as the comparison of the Prosperous Family Welfare (PKH) in each year, for the agency to be able to further optimize government programs in reducing the poverty in Indonesia and for the society to be able to support the implementation of the Prosperous Family Program (PKH) as a poverty alleviation program

## **E. RESEARCH METHOD**

### **1. Place and Time of Research**

The place of research that become the object of research which the one government's program is Prosperous Family Program (PKH) in the village of Sambirejo District, Mantingan Sub-District, East Java with the office of village Sambirejo District, Mantingan Sub-District, East Java.

About the time of the research was carried out for September until after the thesis examination with the first interview has been conducted with Sambirejo Village Secretary is Mr. Eko Budi Santoso and Center Coordinator PKH Mantingan Sub-District is Mr. Sobirin.

### **2. Type of research**

This type of research is carried out with qualitative methods and the field by interviewing several people who are resource persons related to the problem, regarding government programs aimed at alleviating poverty in Indonesia, one of which is the Prosperous Family Program (PKH) of Sambirejo Village, Mantingan Sub-District, Ngawi Regency.<sup>13</sup>

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<sup>13</sup> Lexy J Moloeng, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2002), p. 3

### 3. Data source

The data collection techniques that are used in this research are:

a. Primary data

Primary data obtained from field research with going to research places directly. With a natural process, this field research will get the necessary data.

b. Secondary data

Secondary data is a continuation of primary data that has been processed after obtaining primary data. Several types of secondary data can be used such as several articles, magazines, news, Al-Qur'an, Hadith and expert discussions regarding the implementation of the Prosperous Family Program (PKH).

### 4. Data Collection Techniques

This research use Triangulation technique which combines several data collection techniques that were combined from various data collection techniques and existing data sources:<sup>14</sup>

- a. Observation (observation) at the office of the Prosperous Family Program (PKH) in the village of Sambirejo Village, Mantingan Sub-District, Ngawi Regency
- b. Interview. In this method how a researcher to obtain information from the intended informant. The reason why researcher used interview method because researcher want to get as much data as possible related to the object of research. Researcher want to interview some of the people who are considered important in this research as Center Coordinator PKH facilitators in Sambirejo village and Sambirejo village head.
- c. Documentation. The documentation is a instrument used by researcher in conducting research. Research conducted by

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<sup>14</sup> Sugiyono, *Metode Penelitian Bisnis*, (Bandung: Alfabeta, 2014), p. 423

researcher will use documentation such as letters, agenda, the conclusion of meeting, written event reports, recent clippings that appeared in the mass media and other internal documents that are more relevant to the focus of research.

## **5. Data Analysis Techniques**

This research used a qualitative approach, which are research produces the descriptive data, did not used the figures of statistical numbers, but rather in the form of words. This qualitative research aims to understand a phenomenon or social phenomenon with more correctly and more objectively, by obtaining a complete picture about the phenomenon being studied. The analysis of data will be used by the cultural theme method, which was an attempt to looking for a relationship that integrates cross-domains. By connecting the first variable and other variables into one research.<sup>15</sup>

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<sup>15</sup> Sugiyono, *Metode Penelitian...*, p. 452

## CHAPTER II

### LITERATURE REVIEW

#### A. LITERATURE REVIEW

The researches that relevant with Prosperous Family Program (PKH) has literature reviews by the previous researchers.

**Slamet Agus Purwanto, et al., 2013, Implementation of the Prosperous Family Program (PKH) Policy in Reducing the Poverty (Study in Mojosari District, Mojokerto Regency).** The aims of this research was to describe the implementation of PKH policy in Mojosari Sub-District. The research method used was descriptive qualitative and interview data collection techniques. The results of his research that in general the implementation of the Prosperous Family Program (PKH) in the district Mojosari was well. Looked at the implementation process that runs fluently. Looking at PKH beneficiaries, it was used for the social and educational conditions of RTSM children, to help the health and nutrition costs of pregnant, postpartum and under 6 year olds from RTSM and to make PKH participants aware of the importance of education and health services.<sup>16</sup> From this research, viewed from the implementation of PKH but it was not viewed from how the societies felt the welfare from Islamic view.

**Dedy Utomo, et al. 2017, Implementation of the Prosperous Family Program (PKH) in Improving the Quality of Life of Poor Households (Study in the Implementing Unit of the Prosperous Family Program in Purwosari District, Kediri Regency).** The aims of this research was to give the real evidence from implementing of PKH in Purwoasri Sub-District in reaching of purpose. The research method used was descriptive qualitative with data analysis using interactive model analysis method. The

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<sup>16</sup> Slamet Agus Purwanto, et.al., “Implementasi Kebijakan Program Keluarga Harapan (PKH) dalam Memutus Rantai Kemiskinan (Kajian di Kecamatan Mojosari Kabupaten Mojokerto)”, *Wacana Journal*, Vol. 16, No. 2, 2013

results were based on data that each year PKH participants experience a decline with evidence of the number of PKH 692 participants in 2009 and decreased until 2013 with a total of 528.<sup>17</sup> This research is research from the implementation of PKH about the work of its companion in Kediri and not paired with Islamic view. The researcher want to research about the implementation of PKH viewed from *Maqashid Shariah*.

**Farid Alisyahbana, et al., 2015, Influence of Creativity and Teamwork on the Comparative Performance of UPPKH (Implementing Unit of the Prosperous Family Program) of Sampang Regency.** The aims of research was to describe the effect creativition and cooperation team in simultan and parsial method to the accompanion of PKH Sampang Regency. The research method used was quantitative with the sampling technique Strafiéd Sampling and the type of cross section data and the analysis tool used is SPSS. As a result, the performance of UPPKH cannot be maximized from the operator's not yet optimal technical, verification, monitoring, and so on functions. By using multiple linear regression test with a total population of 120 employees and samples taken as many as 92 employees. With statistical tests, it was found that creativity and teamwork simultaneously affect employee performance by 56.4%. And creativity affects the companion performance by 62.3%. In a sense, team collaboration has the greatest significant influence on the performance of UPPKH facilitators.<sup>18</sup> This research was viewed about the creativities from companion of PKH to give the good influence into the program. And did not look at the important elements to give the good change to societies as Islamic view.

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<sup>17</sup> Dedy Utomo, etc., "Pelaksanaan Program Keluarga Harapan Dalam Meningkatkan Kualitas Hidup Rumah Tangga Miskin (Studi pada Unit Pelaksana Program Keluarga Harapan Kecamatan Purwoasri, Kabupaten Kediri)", *Public Administration Journal*, Vol. 2, No. 1

<sup>18</sup> Farid Alisyahbana, et.al., "Pengaruh Kreativitas dan Kerjasama Tim Terhadap Kinerja Pendamping UPPKH (Unit Pelaksana Program Keluarga Harapan) Kabupaten Sampang", *Neo-bis Journal*, Vol. 9, No. 2, December 2015

**Apando Ekardo, et al., 2014, Effectiveness of the Prosperous Family Program (PKH) in Poverty Alleviation Efforts in Nagari Lagan Hilir, Kab. Pesisir Selatan.** This study aims to describe the effectiveness of PKH in an effort to alleviate the problem of poverty in Nagari Lagan Hilir Punggasan. The method used was descriptive qualitative with data collection techniques through observation, interviews and document study. The results of the study shows that PKH in the Lower Lagan Nagas region has been effective in reducing poverty. But on the other hand, the determination of the target of PKH beneficiaries for RTSM has not been able to reach the target.<sup>19</sup> On this research there was not reason about it has not been able to get the target and there is no purpose to increase all of the important kinds in *Maqashid Shariah*.

**Megawati Simanjutak, et al., 2010, Demographic, Social, and Economic Characteristics of the Family of Recipients of the Prosperity Family Program (PKH).** The aims was to examine the factors that to affect the family welfare by subjective way and the study of child of receiver of PKH fund. The method used was qualitative and quantitative descriptive, and the type of data used is demographic, social and economic characteristics. Data collection used interviews directly using questionnaires and independent interviews. The results of the interview found that PKH was preferred because the amount of funds received was greater. With the results of the categorization of total family income by using the poverty line standard, it can be seen that most families fall into the poor category (Rp. 144,204.00 at pre-PKH and Rp. 175,193.00 when PKH). In pre-PKH, the percentage of poverty was 82.7% while when PKH increased slightly to 83.3%. So it can be said that PKH has not been able to reduce the proportion of poor families. Total family income increased 1.3-fold when PKH with an average monthly expenditure of 70.1% of food and 29.9% of non-food

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<sup>19</sup> Apando Ekardo, etc., "Efektivitas Program Keluarga Harapan (PKH) dalam Upaya Pengentasan Kemiskinan di Nagari Lagan Hilir, Kab. Pesisir Selatan", *Mamangan Social Science Journal*, Vol. 3, No. 1, January-June 2014

items. And close to 2 times the increase in debt families.<sup>20</sup> This research said that this program is favorite on poor societies but given the bad affect to poor families and not to compare to other elements to know about the success and failure about this program.

## **B. BASIC THEORY**

### **1. Understanding of Poverty**

Poverty became a phenomenon and social issues that continuously studied because it has been a major concern for the Central Government and the regional government. One of the contributing factors and the failure of national development is the high rate of poverty, which will give rise to civic order thoroughly. This problem requires the efforts of tackling the thoroughly well organized.<sup>21</sup>

Poverty is a multidimensional problem which is characterized by a low level of the average resident's quality of life, education, health, nutrition for children and the source of drinking water being a very poverty burden felt by society the causes threatening the future when the society is feel with the malnutrition, the low levels of health and education Indonesia society. While according to Government Regulation No. 42 Year 1981, the poor is the ones who simply does not have a source of livelihood and the ability to complete the basic necessities of his life.<sup>22</sup>

The Qur'an describes about the poverty using sentence "faqir" and "miskin". Etymologically, resonate *faqir* is derived

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<sup>20</sup> Megawati Simanjutak, etc., "Karakteristik Demografi, Sosial, dan Ekonomi Keluarga Penerima Program Keluarga Harapan (PKH)", *Consument and Family Science Journal*, Vol. 3, No. 2, August 2010

<sup>21</sup> Slamet Agus, et.al., "Implementasi Kebijakan Program...p. 80

<sup>22</sup> Isnan Murdiansyah, "Evaluasi Program Pengentasan Kemiskinan Berbasis Pemberdayaan Masyarakat (Studi Kasus Pada Program Gerdu-Taskin di Kabupaten Malang)", *WIGA Journal*, Vol. 4, No. 1, March 2014, p. 74



from the word *faqura-yafquru-faqarah*, the meaning is the opposite of the word rich (*al-ghina*) mentioned in the Qur'an as much as 14 times. While in terminologis, many Islamic Scholars suggested any of them in the surah At-Taubah paragraph 60:<sup>23</sup>

انّما الصدقات للفقراء والمساكين والعاملين عليها والمؤلفة قلوبهم وفي الرقاب والغارمين وفي سبيل الله وابن السبيل فريضة من الله والله عليم حكيم (التوبة : ٠٦)

The meaning: “*Actually shadaqaat is for fakir, miskin, administrator of zakat, the mu'allaf who persuade his heart ,for liberty of slaves, those who owe, for Allah way and for who is on its way.*” (QS. At-Taubah: 60).

Etymologically of *fakir* is *ismi masdar* of *sakana-yaskunu-sukun/miskin* has the meaning of silence or fixed. *Miskin* is mentioned as many as 23 times in the Qur'an. Then it can be describe the conclusion of *miskin* is who are unable to obtain something to satisfy the needs of his life. The word of *miskin* can be translated as poor people who do not have anything or have some goods but inadequate.<sup>24</sup>

Al-Ghazali defines the poverty as the inability of a person to complete their own needs. Inability to complete not for their needed is not including poverty. Al-Ghazali divides into two kinds, there are the poverty related to material and the poverty related to spiritual.<sup>25</sup>

According to Irfan Syauqi, the material cause of poverty in Islam is related to the economical incapacity of a person in funding

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<sup>23</sup> Syaiful Ilmi, “Konsep Pengentasan Kemiskinan Perspektif Islam”, *Al-Maslahah Journal*, Vol. 13, No. 1, April 2017, p. 74

<sup>24</sup> *Ibid*, p. 75

<sup>25</sup> Nurul Huda, et.al., *Ekonomi Pembangunan Islam*, (Jakarta: Kencana, 2015), p. 23

their basic livelihood and their family. The conclusion is a view of poverty as inability of economy side for completing the basic needs and another goods measured in terms of outcome.<sup>26</sup>

And according to Budiharjo in his book by title *Poverty In The Perspective of The Qur'an*, the poor is the ones who have deficiencies in fulfilling the needs for daily necessities in life. The poorman are who have a steady job, but insufficient their daily needs. He also mentioned the main cause of poverty characteristics is including natural resources, technology and its supporting elements, human resources and infrastructure including institutional area.<sup>27</sup>

The poverty according to Sudarwati in Kartasasmita, the poverty is a problem in contruction of characterized by a level of development and underdevelopment was increased to inequality in economy. David Cox in Suharto also divides the poverty in some parts due to the poverty arised from globalization, the poverty related to development, the social poverty and the poverty of consequential damages.<sup>28</sup>

The problem of poverty is one of the issues always being the center of attention of Government. The one important aspect in poverty reduction is the availability of accurate poverty data that can be an instrument in determination of government policy. BPS using the concept of capabilities completing the basic needs in measuring poverty.<sup>29</sup> The circle of poverty can be defined as a force influence each other to raises the conditions of state that will

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<sup>26</sup> Syamsuri, *Ekonomi Pembangunan Islam Sebuah Prinsip, Konsep dan Filosofi Dasar*, (Ponorogo: Unida Gontor Press, 2018), p. 199-218

<sup>27</sup> Budiharjo, "Kemiskinan Dalam Perspektif Al-Qur'an", *Interdisipliner Study Islam Journal*, Vol. 6, No. 2, July-December 2007, p. 285

<sup>28</sup> Dedy Utomo, et.al., "Pelaksanaan Program Keluarga,...p. 31

<sup>29</sup> Badan Pusat Statistik, *Data and Information of Poverty among Regency/City Year 2017*, p. 1

remain in poverty and experiencing a lot of difficulties to achieve a higher level of development.<sup>30</sup>

For the group of decision policy are more in need of measurement the “poverty line” for measuring poverty itself. Therefore, the poverty can be distinguished into three meanings: the absolute poverty, the relative poverty and the cultural poverty. A person including the absolute poor if his income were below the poverty line, it is not enough to complete the minimum necessities of life: food, clothing, health, home and education. A person who belongs to the relatively poverty has been living above the poverty line, but were still below the ability of surrounding society. And being the cultural poverty is related to attitudes of someone or a group of society do not want to improving the level of life despite the efforts of helping from others. The cultural poverty is being a result the existence of community and a weak work ethic. Meanwhile, the structural poverty occurs due to the structure of government policy that unstable and injustice the livelihood of society in quite a long time.<sup>31</sup>

## 2. The Poverty Alleviation

The high degree of poverty in Indonesia pushed the government in poverty alleviation as the policy and the strategy of development of cross-field in RPJMN Year 2015-2019. The separation of government on poor and vulnerable groups through three main efforts; the development of a comprehensive social protection system, the improvement of basic services for society and the development of sustainable livelihoods for the poor and the vulnerable.<sup>32</sup>

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<sup>30</sup> Lincolin Arsyad, *Pengenalan Perencanaan Pembangunan Ekonomi Daerah*, ed. 3, (Yogyakarta:BPFE, 2016), p.81

<sup>31</sup> P. Eko Prasetyu, et.al., “Model Kaji Tindak Program Pembangunan Partisipatif Pengentasan Kemiskinan dan rawan Pangan”, *Economic Development Journal*, Vol. 11, No. 2, December 2010, p.218

<sup>32</sup> M. Fajar Rakhman, in *Smeru Bulletin* No. 1/2017, ed. 1, p. 3

Kartasasmita said that government policy in defending poverty can be contained in the three policies directions. First, the policy is not directly aimed at the creation of conditions to guarantee the continuity of efforts. Second, the policy directly addressed to the low-income community and the third, the specifically policy to prepare the poor themselves and the responsible authorities directly to the smoothness of program and the spurring and the extending poverty alleviation efforts.<sup>33</sup>

The control of poverty in the era of regional autonomy contain about the opportunities to control the poverty of regional government to the center. The wisdom of the poverty alleviation according to Sumodiningrat can be classified in three groups, that is:<sup>34</sup>

1. The indirectly wisdom aim to the target
2. The directly wisdom aim to increasing the economic activity target
3. The special wisdom reaching out to poor and remoting areas through the efforts of a very peculiar

The priority of poverty alleviation within the UUD 1945 Article 34 explaining the poor and abandoned children maintained by the state. But the reality is the poverty increased while the government's efforts are far from expectations.<sup>35</sup> The similarities of efforts have been carried out by the government of Indonesia and the region in alleviating poverty. The efforts are giving opportunities to the poor for improving welfare of her life. The efforts to defending poverty still not running as expected. The number of poor instead of reduced, but increasingly large and growing.<sup>36</sup>

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<sup>33</sup> Isnan Murdiansyah, "Evaluasi Program...p. 29

<sup>34</sup> Tibyan, "Analisis Program Penanggulangan Kemiskinan di Kabupaten Sragen", *Thesis*, Sebelas Maret University, August 2010, p. 34-36

<sup>35</sup> Syaiful Ilmi, "Konsep Pengentasan,...p. 70

<sup>36</sup> Apando Ekardo, et.al., "Efektivitas Program...p. 2

Therefore the strong regional economic development and sustainable are a collaboration effectively between utilization of existing resources, society regional and the region government.<sup>37</sup>

According to Todaro the three of purpose for implementation of development are:<sup>38</sup>

1. The increasing availability and enlarging the distribution of basic necessities.
2. The improving standard of living, there are increasing income, job opportunities, better education, greater attention to cultural values and humanity (in the social welfare, physical, and spiritual).
3. The expanding choice of individual socioeconomic and the nation by providing freedom from dependency.

Theoretically, the efforts of poverty alleviation requires the existence of quality economic growth. Economic growth can be realized with the quality policy of expanding employment opportunities by reducing the unemployment rate and maximize the investment productive in several sectors of the economy. According to the theory of neo classical, economic growth depends on increasing provision of production factors (population, labor, and capital accumulation) and the level of technological advancement. The formation of capital produces progress of techniques to support the achievement of a wide scale production economy and increasing specialization, capital formation machinery, tools and supplies for the growing workforce.<sup>39</sup>

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<sup>37</sup> Muniah, "Strategi Pengembangan Ekowisata Berbasis Ekonomi dalam Rangka Program Pengentasan Kemiskinan di Wilayah Karimunjaya", *Agrika Agriculture Study Journal*, Vol. 10, No. 1, May 2016, p. 2

<sup>38</sup> Michael Todaro, *Pembangunan Ekonomi Dunia Ketiga Vol. 1 ed. 8*, (Jakarta: Erlangga, 2004), p. 28

<sup>39</sup> Arius Jonaidi, "Analisis Pertumbuhan Ekonomi dan Kemiskinan di Indonesia", *Study of Economy Journal*, Vol. 1, No. 1, April 2012, p. 43

The efforts in eradicating poverty have to adopt macro approaches (comprehensive) and the holistic active role of invites the poor but involving an active role of the government and the society.<sup>40</sup>

### 3. The Poverty Alleviation Program

The implementation of poverty reduction programme has been conducted since the year 1998 and noted the programs have to be able to reduce poverty about 23.43% in 1999 and 12.49% in 2011 and was recorded in Worldfactbook, BPS and The World Bank.<sup>41</sup> Based on the performance of poverty reduction programs and the characteristics of economic, social and the poor institutional resident, and needs reorientation towards the approach in poverty reduction in the rural, with the following thoughts:<sup>42</sup>

1. The poverty reduction should refer to the characteristics and the actual problems of poor
2. The recognition potentially of participatory and empowerment and the social capital of poor to come out of poverty
3. Focus on the fulfilment of basic needs, revitalizing agriculture, agrarian reform matchmaking with the rural economic reform
4. Growth potential of participatory, transparency and accountability in the planning, implementation, monitoring and evaluation of poverty society reduction program

The primary responsibility in the development program are empowered, strength and ability. The ability to empower has the same meaning with the independence of community. Associated with development programs, with the goal to be achieved is to

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<sup>40</sup> M. Shabri, "Mengentaskan Kemiskinan dalam Perspektif Ekonomi Syariah", *EKBISI: Islamic Business and Economic Journal*, Vol. 6, No. 1, p. 47

<sup>41</sup> Syaiful Ilmi, "Konsep Pengentasan...p. 71

<sup>42</sup> I Wayan Rusastra and Togar A. Napitupulu, "Karakteristik Wilayah dan Keluarga Miskin di Perdesaan: Basis Perumusan Intervensi Kebijakan", *News Agenda of Analysis Sosioeconomic and Agriculture Policy Center*, p. 12

form individuals and society to become independent. The society's independence is a experiencing condition by communities which is characterized by the ability to think, decide and do something that is considered appropriate to achieve problem solving and viewed with the ability of possessed.<sup>43</sup>

The government is implementing program of cheap rice (Raskin) for the poor population and the compensation fund of BBM in the form of Direct Cash Aid. From all of the programs which the government has done, all things is oriented towards the material, to its sustainability depends greatly on the availability of budget and a commitment from the government. Therefore, the programs above are not necessarily able to bear responsibility in the improving welfare of communities it is more showing dependence of public on assistances of government in removing the independence of its communities.

To find out extent the program of poverty reduction-based community empowerment has been done, then the government should evaluate the poverty alleviation program at least directed as follows:<sup>44</sup>

1. Composing the strengthening model of institutional and management of community economic effective through the approach to business unit
2. Composing the recommendation for implementation the program of poverty reduction-based community empowerment
3. Composing training design for real people in the community

The programs of poverty alleviation and empowerment of communities such as: PPK (Sub-District Development Program) held Ministry of Internal Affairs, P2KP (Poverty Reduction

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<sup>43</sup> Kesi Widjajanti, "Model Pemberdayaan Masyarakat", *Economic Development Journal*, Vol. 12, No. 1, June 2011, p. 15

<sup>44</sup> Isnan Murdiansyah, "Evaluasi Program...p. 72

Program in Urban Areas) which implemented the Department of Employment General, P4K (Project Increasing Income of Farmers and Fishermens) held Ministry of Agriculture, PEMP (Coastal Community Economic Empowerment) held Ministry of Marine and Fishery, KUBE (Joint Ventures) which is implemented the Social Department, and many other government programs.<sup>45</sup>

Bappenas designed the poverty reduction program using the allocation and distribution of budget of APBN. While in the strategic plan development of social welfare as a basic in the planning of social welfare development lists the term community empowerment as a strategy in the development such as the strategy in an effort achieve goals and objectives and the establishing policy are the empowerment, partnership and participation.<sup>46</sup>

However, all this is not yet fully become potential areas or be optimal over the welfare of poor and can be told the empowerment of community is still monopolized as political and economic than social perspective and culture perspective. Then, the success of poverty reduction laid in identifying on groups and targeted areas.

#### **4. Prosperous Family Program (PKH)**

Prosperous Family Program (PKH) is a poverty reduction program and the position of PKH became part of others poverty reduction programs. Prosperous Family Program (PKH) provides cash assistance to Poor Households (RSTM) or Poor Families (KSM) if they complete the requirements related to the efforts of improving the quality of life in education and health aspect. The main objective of Prosperous Family Program (PKH) is to reduce poverty and improving the quality of human resources with

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<sup>45</sup> Agus Purbathin Hadi, "Tinjauan Terhadap Berbagai Program Pemberdayaan Masyarakat di Indonesia", *News Event Agribusiness Foundation/AGrikarya Community Development Center (PPMA)*, p. 1

<sup>46</sup> Isnan Murdiansyah, "Evaluasi Program,...p. 79



education especially on poor families.<sup>47</sup>

Prosperous Family Program (PKH) is a program that provides social assistance in cash to Poor Households and on the contrary is obligatory RTSM in fulfillment of the terms related to improvement quality human resources through education and health. Prosperous Family Program was first implemented in some countries known as Conditionals Cash Transfer (CCT) or Conditional Cash Assistance and recently implemented in 2007 in Indonesia.<sup>48</sup>

Prosperous Family Program (PKH) in health aspect is a program involving Social Service of Labor and Transmigration and Public Health Office conducted by Unit of Implementing Prosperous Family Program (UPPKH) is consists of 4 operators, 6 data entry, and 104 escorts in each of the regions. Prosperous Family Program (PKH) in health aspect is composed of 4 variables, there are the institutional, the membership, the financing, and the service delivery. The coordination of sectors is carried out every 3 months through coordination meeting, while communication with the participants of PKH in the initial socialization programs and validation.<sup>49</sup>

Prosperous Family Program (PKH) has two priorities in funding, there are health and education aspect has been done in coordination with the terms and mechanism's flow has been established, such as the form of teamwork governance PKH with health care and education, the form of teamwork with the whole of clinics, hospitals, health services through government access, and with schools, it have been agreed by the UPPKH Center. The flow

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<sup>47</sup> Dedy Utomo, et.al., "Pelaksanaan Program,...p. 30

<sup>48</sup> Rahasia meysel Anneke, et.al., "Efektivitas Ketepatan Sasaran Dalam Penyaluran PKH Keluarga Petani Keluarga Meras Kecamatan Bunaken Kota Manado", *Agri-Socioeconomi Unsrat Journal*, Vol. 13, No. 3, September 2017, p. 46

<sup>49</sup> Erna Fidyatun, "Evaluasi Program Keluarga Harapan (PKH) Bidang Kesehatan di Kabupaten Brebes Tahun 2011", *Health of Communities Journal*, Vol. 1, No. 2, 2012, p. 26

of mechanism PKH are done with several stages starting from the selection of participants, group meetings, payment, verification of commitment, delaying or cancellation of participant PKH, update the data, and the complaint.<sup>50</sup>

Prosperous Family Program (PKH) is a program that provides cash assistance to Poor Households (RTSM) with requirements that have been set. This program is a program created by the Social Ministry RI based on the decision of Coordinating Minister for people's welfare as chairman of the Coordinating Team for Reducing Poverty, No:31/KEP/MENKO/ KESRA/IX/2007 on "Team The Controlling Prosperous Family Program". PKH is the the program priorities of sector where the agent is a variety of government agencies for interrupting the chain of poverty in Indonesia. Its main purpose is to help reducing the rate of poverty by improving the life's quality of human resources on community is poor.<sup>51</sup>

According to Soares in his book Fabio Veras, and Elydia Silva 2010 stated is PKH has dual purpose, there are to alleviate poverty in the short term through transfers, and prevent the occurrence of intergenerational poverty in the long term, through the investment in human capital through improving dimensions of education, health and nutrition.<sup>52</sup>

The targets of Prosperous Family Program (PKH) are for the health sector is a suckling mother and toddler who came from

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<sup>50</sup> Muhammad Aries, et.al., "Determinan Gizi Kurang dan Stunting Anak Umur 0-36 Bulan Berdasarkan Data Program Keluarga harapan (PKH) 2007", *Nutrition and Food Journal*, Vol. 7, No. 1, p. 9

<sup>51</sup> Arif Citra Permana, et.al., "Implementasi Pemberdayaan Masyarakat Dalam Program Keluarga Harapan Untuk Memutus Rantai Kemiskinan Di Kota Malang", *Madani Journal Politic and Social Communities Journal*, Vol. 10, No. 2, 2018, p. 67

<sup>52</sup> Rina Gaguk, et. al., "Evaluasi Program Keluarga Harapan Dalam Meningkatkan Keberdayaan Perempuan di Bidang Pendidikan dan Kesehatan", *Public Spirit Journal*, Vol. 13, No. 1, April 2018, p. 68

a poor family in order to gain access to long-term health care. The World Bank report states that the PKH showed a significant impact on health and nutrition with increasing consumption of food and the improvement of food consumption flow, and an increasing in height.<sup>53</sup>

The purpose of Prosperous Family Program (PKH) are:<sup>54</sup>

1. Improving the family welfare beneficiaries through access to education, health and social welfare service
2. Reducing expenses and improving the poor families and vulnerable
3. Creating the change of behavior and independence family welfare beneficiaries in accessing health and education services and social welfare
4. Reducing poverty and inequalities

However, every effort is given to the communities still the presence of obstacles make lessing optimal the welfare of poor. Factor endowments and a barrier in a process of implementing government policy became a regular thing and every program had its problems, the handling is usually returned to each individual. Prosperous Family Program (PKH) through the companion programs in each area are given the authority in carrying out the program and will encounter any problems in connection with the implementation of program.

## 5. *Maqashid Shariah*

*Maqashid Shariah* comes from the Arabic word *Maqashid*, is the plural of *Maqshud*, are the purpose or goal. In terminology, *Maqashid Shariah* is defined as the syariah destination. And a number of objectives that are attempted by Islam jurisprudence

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<sup>53</sup> Muhammad Aries, et.al., "Determinan Gizi,...p. 20

<sup>54</sup> News Notes/BPK delegation East Java/UJDIH Team-Sub-Part of Law, *Prosperous Family Program (PKH)*, (accessed by jawapos.com on 2017)

in allowing or prohibiting or other thing which is considered *Ilahi* and moral concepts of informing the process *at-Tasyri al-Islami*, such as the principle of justice, human respect, intending freedom, purity, simplicity, solidarity and others. In general, *Shariah* aimed to obtain the benefit of rules and construction to protect the benefit.<sup>55</sup>

*Maqashid Shariah* consist of two words, *Maqashid* and *Shariah*. The word *maqashid* is a *jama* ' from *maqshad* which means goals and purpose, while *Shariah* has understanding the laws God set for man in order for guiding to achieve the happiness of living in the world and in the hereafter. Then *maqashid shariah* means the content of the value to which it was the Islamic law.<sup>56</sup>

According to 'Allal Al-Fasiy, *maqashid shariah* is the destination desiring *syara*' and the secrets of set by *Syari*' (God) on each law. *Maqashid Shariah* is to creating the goodness and avoiding the badness or attractive benefits and refused *mudharat* to reach the benefit. In book of *Maqashid Al-Syari'ah Al-Islamiyah*, Ibn 'Asyur stated *maqashid shariah* is the meaning and the wisdom of God displayed in all or part of His *shari'ah*.<sup>57</sup>

According to Al-Syatibi that he set up the benefit of human in the world or in the hereafter. He explained that legal loads to keep the objective law of every living thing. *Maqashid* is divided into three, there are *dharuriyat*, *hajiyyat* and *tahsiniyat*. *Dharuriyat* must exist to maintain the benefit of the world and the hereafter as badness or goodness of levels with the extent to this *dharuriyat* is lost.<sup>58</sup> *Dharuriyat* be the existence of human life for the sake of

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<sup>55</sup> Martini Dwi Pusparini, "Konsep Kesejahteraan Dalam Ekonomi Islam (Perspektif *Maqasid Asy-syari'ah*)", *Islamic Economic Journal*, Vol. 1, No. 1, June 2015, p. 51

<sup>56</sup> Ghofar Shidiq, "Teori *Maqashid Al-Syari'ah* Dalam Hukum Islam", *Sultan Agung Journal*, Vol. 64, No. 118, June-August 2009, p. 119

<sup>57</sup> Ghilman Nursidin, "Kontruksi Pemikiran *Maqashid Syari'ah* Imam Al-Haramain Al-Juwaini (Kajian Sosio-Historis)", *Thesis*, Diponegoro University Semarang 2012, p. 8

<sup>58</sup> Moh. Toriquddin, "Teori *Maqashid Syariah* Perspektif Al-Syatibi", *De Jure and*

the existence of beneficiaries. Al-Syatibi named *maslahah* as God's purpose as a maker of *Shariah* which absolute recommended cause upstanding the life *ukhrawi* and the world is not possible without *maslahah*.<sup>59</sup>

*Maqashid al-syari'ah* have meaning in the term is *al-ma'aani allati syuri'at laha al-ahkam* the meaning is values become the establishment. In *Muwafaqat*, Al-Syatibi explained *Maqashid Asy-syari'ah* is the purpose of God and His messenger in formulating the laws of Islam. Then he divided into three levels are the need of *dharuriyat*, the need of *hajjiyyat* and the needs of *tahsiniyat*.<sup>60</sup>

On the first level is *dharuriyyat*, there are five things that belong in the category are kept the religious, soul, rationality, respect and descendant, keep the treasure.<sup>61</sup>

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*Syariah Law Journal*, Vol. 6, No. 1, June 2014, p. 35

<sup>59</sup> Muhammad Mawardi Djalaluddin, "Pemikiran Abu Ishaq Al-Syatibi Dalam Kitab Al-Muwafaqat", *Ad-Daulah Journal*, Vol. 4, No. 2, December 2015, p. 296-297

<sup>60</sup> Galuh Nasrhrullah and Hasni Noor, "Konsep *Maqashid Syariah* Dalam Menentukan Hukum Islam (Perspektif Al-Syatibi dan Jasser Auda)", *Al-Iqtishadiyah Journal Syariah Economic Journal and The Law of Islamic Economic*, Vol. 1, No. 1, December 2014, p. 51-53

<sup>61</sup> Al-Syatibi, *Al-Muwafaqat fi Ushul Al-Syari'at*, (Beirut-Lebanon: Dar al-Maarifat, Juz II), p. 6

### C. FRAMEWORK OF RESEARCH

Picture 2.1. Framework of Research

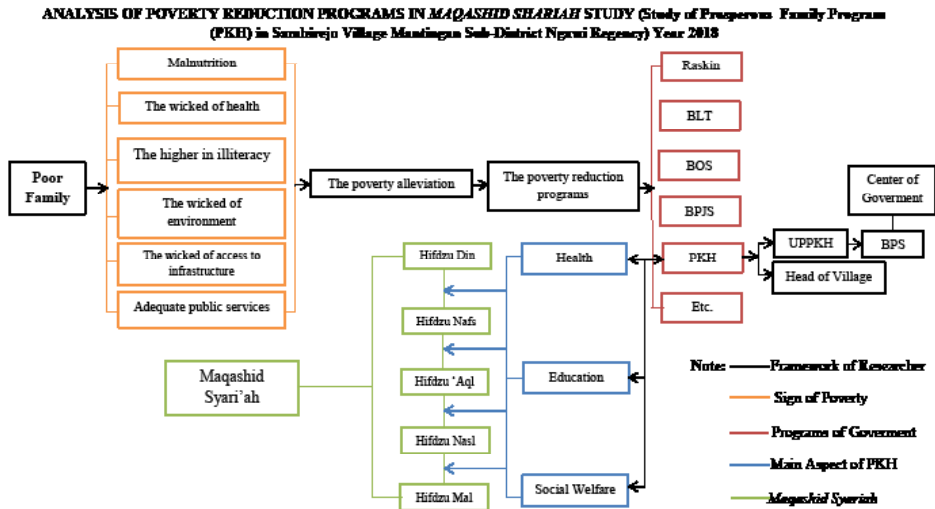


Table 2.2. Framework of Prosperous Family Program in Maqashid Syari'ah Study

## CHAPTER III

### THE RESULT AND DISCUSSION

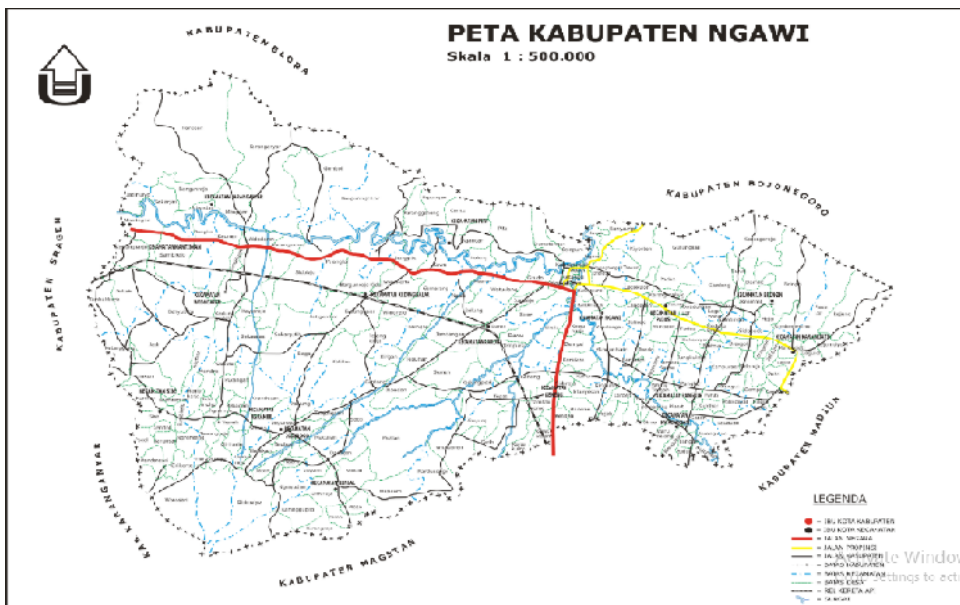
#### A. THE DRAWING AND OBJECT OF RESEARCH

Description of research area aims to provide an overview and explanation of the region place about research. Therefore, in this study the researchers will describe the location of research is:

##### 1. Sambirejo Village, Mantingan Sub-District, Ngawi Regency, East Java

###### a. Research Location Map

Picture 3.1. Map of Ngawi Regency



Source: Map of Ngawi Regency

###### b. Layout and Geographical Circumstances

Ngawi is a Regency of East Java and the capital of city is Ngawi Sub-District. It is located on the western part of East Java province and bordering the province of Central Java. Mantingan Sub-District became the western border gate between East Java

and Central Java with extensive 62.21 km<sup>2</sup> and a population of approximately 41,919.

The village has territorial boundaries, there are:<sup>62</sup>

- North : Grobogan Regency, Blora Regency (Central Java) and Bojonegoro Regency
- East : Madiun Regency
- South : Madiun and Magetan Regency
- West : Karanganyar Regency and Sragen Regency (Central Java)

Sambirejo Village is a village in Mantingan Subdistrict, Ngawi Regency, East Java Province, which is a famous Islamic boarding school at the international level, it is Boarding School Darussalam Gontor 1 and 2 for Girls, and has owned a standard public health center.<sup>63</sup>

### c. State Residents

**Table 3.1. Population of Village**

<b>NO</b>	<b>DESCRIPTION</b>	<b>PERSON/FH</b>
<b>A</b>	<b>Total of Resident</b>	<b>7.571</b>
	Male	3.782
	Female	3.789
	<b>Total of Family Head</b>	<b>2.290</b>
	<b>The Poor Households</b>	
	Total of poor	728
	Total of less than poor	135
	Total of quite poor	78

<sup>62</sup> Pemda Ngawi, “Letak Geografis Desa Sambirejo Kecamatan Mantingan Kabupaten Ngawi”, (accessed on July 9, 2017 at 06.26 pm, [www.ngawikab.co.id](http://www.ngawikab.co.id))

<sup>63</sup> “Desa Sambirejo Kecamatan Mantingan Kabupaten Ngawi”, (released by [partodewo77@gmail.com](mailto:partodewo77@gmail.com) accessed on March 03, 2010 at 10.21 am, [www.wikipedia.com](http://www.wikipedia.com))



<b>B</b>	<b>EDUCATION</b>	Total (Person)
	Uncompleted Elementary School	63
	Elementary School Graduation/equivalent	895
	Junior High School Graduation/equivalent	2.992
	Senior High School Graduation/equivalent	2.426
	First Scholar Graduation	235
	Difable School Graduation	3
	Others	28
<b>C</b>	<b>WORK AGE OF RESIDENTS</b>	Total (Person)
	Resident of 18-56 old	4.037
	Resident of employment in 18-56 old	2.879
	Resident of unemployment in 18-56 old	1.158
<b>D</b>	<b>LIVELIHOOD</b>	Total (Person)
	Farmer	790
	Laborer of Farmer	2.355
	Cattleman	126
	Arounding Seller	65
	Home Industry	6
	Shaman	5
	Mechanic	1
	Driver	45
	Motorcycle or Three-wheel Taxi	25
	Civil Servant/Army/Police	260
	Village Civil Servant	11
<b>E</b>	<b>RELIGION</b>	Total (Person)
	Islamic	7.388
	Christian	25
	Catholic	146

	Hindu	
	Budha	
	Konghuchu	
	Flow of Ideology	
	Others	

*Source: Sambirejo's Data Village 2018*

Visible from the entire population of Sambirejo village  $\pm$  7,571 people, only about 941 Family Head is included in the poor and still divided in the poor, less than poor and quite poor. The livelihoods of nearly 80% were laborer of farmers.

The majority of the village society's work is as farmers and cattlemen who still have not developed in the work system. This village also still has a lot of high values of the customs of ancestral heritage and a lot of great potential and can be developed for the welfare of the village's society, such as the potential of agriculture and livestock which is very unfortunate because it is only managed by the older generation. For the younger generation, they prefer to go outside the area.<sup>64</sup>

By DAU (General Allocation Fund) area which is around Rp. 896.052.870.000 with a population of 879.193 inhabitants in the year 2010 and a density of 705,78 inhabitants/km<sup>2</sup>. With an area of 1.298,58 km<sup>2</sup> with 40 percent or about 506,6 km<sup>2</sup> is rice fields until there is no doubt that most of the jobs in this district is a farmer.<sup>65</sup>

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<sup>64</sup> Interview with Sambirejo Village Secretary Mr. Eko Budi Santoso, on September 14, 2018 at 09.00 am

<sup>65</sup> Pemda Ngawi, "Dana Alokasi Umum Kabupaten Ngawi", (accessed on September 13, 2018 at 04.26 pm, [www.ngawikab.co.id](http://www.ngawikab.co.id))

#### d. Facilities and Infrastructures of Village

Facilities and infrastructures of village that the village Government preferred Sambirejo always experiencing developments. However, in this study the researchers want fixed on the fulfillment of educational and health facilities that support the activities of government programme in poverty reduction.

##### 1. Education

**Table 3.2. Facilities and Infrastructures of Education**

NO	DESCRIPTION	TOTAL	BROKEN
1	Playgroup	2	
2	Elementary School/equivalent	5	
3	Junior High School/equivalent	1	

*Source: Sambirejo's Data Village 2018*

##### 2. Health

**Table 3.3. Facilities and Infrastructures of Health**

NO	DESCRIPTION	TOTAL	BROKEN
	<b>INFRASTRUCTURES OF HEALTH</b>		
1	Integrated Servive Post	6	
2	Village Childbirth Cottage	1	
3	Village Health Post	1	
	<b>FACILITIES OF HEALTH</b>		
	<b>MEDICAL POWER/ PARAMEDIC</b>		
1	Doctor	3	
2	Dentist	2	

3	Midwife	4	
4	Health Specialist	12	
	<b>MEDICAL SPECIALIST</b>	<b>TOTAL</b>	<b>BROKEN</b>
1	Medicine Man of Childbirth	2	
2	Cadre of Health	6	

*Source: Sambirejo's Data Village 2018*

**Table 3.4. The Development of Facilities and Infrastructures of Health**

<b>NO</b>	<b>DESCRIPTION</b>	<b>INFORMATION</b>
1	Total of General MCK	3 Units
2	Total of Integrated Service Post	6 Groups
3	Total of Cadre Active Integrated Service Post	26 Persons
4	Total of Coach of Integrated Service Post	6 Persons
5	Total of Dasawisma	10 Item
6	Total of Responsible Dasawisma Active	30 Persons
7	Total of Active Cadre Coach Toodler Family	
8	Total of Officer Planning Family Area	3 Persons

*Source: Sambirejo's Data Village 2018*

And the quite poor households (RTSM) in the Sambirejo village is  $\pm$  332 head of family from  $\pm$  2,500-2,700 head of household who gets assistance funds for the necessities of his life. The Sambirejo community have access to a bathroom attain 95% and the percentage of malnutrition are only about 2%.<sup>66</sup>

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<sup>66</sup> Interview with Sambirejo Village Secretary Mr. Eko Budi Santoso, on September 14, 2018 at 09.00 am

**Table 3.5. Facilities of Worshipping**

NO	DESCRIPTION	TOTAL	BROKEN
1	Masjid	9	0
2	Langgar/Surau/Mushola	14	0
3	Church	2	0

*Source: Sambirejo's Data Village 2018*

The village of Sambirejo has a ± 23 masjid and mushola that complements the facilities of religion in village. Unfixed on worldly activities, but it is giving priority to his religious activity, many hold religious activities. All this activity was held by the village community ideas.<sup>67</sup>

#### e. The Level of Education

**Table 3.6. Formal/Unformal/Religi/Private Education Institute**

NO	DESCRIPTION	TOTAL	STATUS (REGISTERED/ ACCREDITED)	OWNERSHIP
1	Kindergarteen	7	B	Village
2	Elementary School/ Equivalent	5	A	Education Ministry
3	Junior High School/ Equivalent	1	A	Education Ministry
4	Senior High School / Equivalent	0	-	-
5	Playgroup	3	C	Village
6	Al-Qur'an School	6		Environment / Hillbilly
7	Boarding School	2		Gontor
8	Education A,B,C	3		Village

*Source: Sambirejo's Data Village 2018*

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<sup>67</sup> Interview with Sambirejo Village Secretary Mr. Eko Budi Santoso, on January 20, 2019 at 10.00 am

**f. The Level of Health**

**Table 3.7. The Health of Pregnancy**

<b>NO</b>	<b>DESCRIPTION</b>	<b>PERSON</b>
1	Total of Miscarriage	4
2	Total of Pregnancy Death	0
3	Total of Mother Giving Birth	112

*Source: Sambirejo's Data Village 2018*

**Table. 3.8. The Health of Toodler**

<b>NO</b>	<b>DESCRIPTION</b>	<b>PERSON</b>
1	Total of Miscarriage	4
2	Childbirthing	112
3	The Death of Childbirthing	2
4	The Life of Childbirthing	112
5	The Abnormaly of Childbirthing	

*Source: Sambirejo's Data Village 2018*

**Table 3.9. The Quality Level of Childbirth Village Institute**

<b>NO</b>	<b>THE PLACE OF CHILDBIRTH</b>	<b>TOTAL (PERSON)</b>
1	Maternity in Hospital, Village Childbirth Cottage, and Midwife	112
2	Maternity in Shaman	
3	Maternity in Home	3
<b>NO</b>	<b>THE HELPING CHILDBIRTH</b>	<b>TOTAL (PERSON)</b>
1	The Childbirth by Doctor	49
2	The Childbirth by Midwife	63
3	The Childbirth by Shaman	

*Source: Sambirejo's Data Village 2018*

**Table 3.10. The Nutrition Status of Toodler**

<b>NO</b>	<b>URAIAN</b>	<b>JUMLAH (ORANG)</b>
1	Total of Toodler	381
2	Total of Malnutrition	5
3	Total of Nutritive Toodler	321
4	Total of Less Nutritive Toodler	48
5	Total of More Nutritive Toodler	10

*Source: Sambirejo's Data Village 2018*

## **2. Prosperous Family Program (PKH)**

### **a. History of Prosperous Family Program (PKH)**

Prosperous Family Program (PKH) became one of the social aid giver program conditional upon The Resipent's Family Beneficiaries (KPM). As one of the priority poverty reduction programs from government, since the year 2007 Indonesia carry out a government program. This program is known as the CCT (Conditionals Cash Transfers) in foreign areas. With components are already formulated and changing almost every year to improving programs traveled in PKH. The main aspects of health and education, and began to include persons with disability and the elderly to provide the social welfare in accordance with the mandate of constitution and the government's policy of Indonesia.

Through PKH, the resipents of beneficiaries directly driven by utilizing the social services available in Indonesia. The foundation of any program priorities PKH protection and social empowerment. This program is rated as the most effective cost program to reduce poverty, it has the highest level of effectiveness to reducing poverty, increase the consumption of families even able to push the Central Government nor do repair area health and education infrastructure. And KPM

should certainly get BPNT subsidies, social security KIS, KIP, Ritalahu assistance, empowerment through the KUBE includes a variety of other programs.<sup>68</sup> The large mission in PKH highly visible real with a decrease in the number of poor population in 2017 from 10.64% 0.58% decline.<sup>69</sup>

#### **b. The Prosperous Family Program Policies**

Prosperous Family Program or they often call the PKH has written several government policies that are included in:<sup>70</sup>

- 1) Presidential Regulation Number 63 Years 2017 about Social Assistance Channelling Non Cash explained that “Channelling aid non cash is the implementation of poverty reduction programs that include social protection, social security, social empowerment, social rehabilitation and basic services are provided in the form of money based on the determination of Social Aid Givers.” Mechanism of flow in channelling aid non cash through Social Aid Givers with the help of the bank directly to the recipient without intermediaries.
- 2) Indonesia Republic Minister of Social Affairs Regulation Number 1 Year 2018 of Prosperous Family Program (PKH) and explained that the “Prosperous Family Program (PKH) set out in supporting the implementation of social protection programmes channelling well-planned, purposeful and sustainable social assistance in the form of conditional aims to reduce the burden of spending and increase the family

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<sup>68</sup> Social Department of RI, “Regulation of Sosial Department RI about Prosperous Family Program (PKH) established by Sosial Ministry of RI Khofifah Indar Parawansa”, (accessed on January 8, 2018 in <http://www.pkh.kemensos.go.id>)

<sup>69</sup> Badan Pusat Statistik, *Data of Poverty 2017*, (accessed on March 2, 2019)

<sup>70</sup> Channeling Sosial Assistance Non Cash Prosperous Family Program Technic Instruction by Social Guarantee Directored Security General and Social Guarantee Directored Social Department 2018, p. 3



income of poor and vulnerable.” The distribution of social assistance PKH became one of its efforts in reducing poverty and support the accessibility against health care, education and social welfare in order to improve the life quality of poor and vulnerable families.

**c. Purpose of Prosperous Family Program (PKH)**

Prosperous Family Program (PKH) has the following objectives:<sup>71</sup>

- 1) Improving the family life beneficiaries through access to medical services, education and social welfare
- 2) Reducing the burden of spending and increasing the family income of poor and vulnerable
- 3) Creating behavior change and independence family beneficiaries in accessing health and education services and social welfare
- 4) Reducing the poverty and inequalities

**B. RESULTS AND DISCUSSION**

**1. The Results of Interview**

**a. Sambirejo Village**

Sambirejo village is a village of the border between East Java and Central Java. The surrounding area are seen from the main livelihood is farmer and rancher. For the majority of religion is Islam. In completing the infrastructure of village, there are about 30 masjid, and one Roman Catholic and one Christian Church. Vision and mission there must be entered in the RPJMDes spelled out in the draft of upcoming period village organized by councilor. State of human resources (SDM) in Sambirejo village is a lot of the older generation who live in the village. Because the next generation prefer to go out of the

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<sup>71</sup> *Ibid*, p. 4

village and look for a better life to support the economics of family or just attend school outside the region.<sup>72</sup>

In spiritual matters it has a good influence by example many masjid are always crowded, but it is impossible to just come for pray, but for comparison the spiritual level in the village is good. A lot of those gatherings for reading Al Qur'an are held each week in Sambirejo village, but depending on each head of hillbilly in its development. Compared to economic and religious activities in Sambirejo village approach to balance because many regulations for *maslahah* together.<sup>73</sup>

The infrastructure of the village can be fulfilled with a government program that helps the completing previous infrastructure, especially Sambirejo such as have paving the village roads, bridges, an increase on its human resources and the increase on the councilor. Employees or councilor has experienced an increase in the determination of salary for laborer beginning in 2015. Then, a change or development are not only influential to the streets and infrastructure of village but on the device of laborer.<sup>74</sup>

The poor generally suffer 6 mark they are malnutrition, the poor health levels, the high levels of illiteracy, the bad of environment, the lack of access to infrastructure and public services are inadequate.<sup>75</sup> But in Sambirejo village reached by health services, because near from the society health centers, the integrated service post and infrastructure in good shape. The society health center is convenient. For the level of illiteracy, the old people knew about the birth year of 1940-1950. Most

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<sup>72</sup> Result of Interview with Secretary of Sambirejo Village Mr. Eko Budi Santoso

<sup>73</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

<sup>74</sup> Result of Interview with Secretary of Sambirejo Village Mr. Eko Budi Santoso

<sup>75</sup> Arius Jonaidi, "Analisis Pertumbuhan...p. 3

of the people are aware the cleanliness of environment. Village program of mutual on each head of hillbilly, there are some activities conducted each month. The level of toddler's health is good because family conscious over his family's health and nutrition. For pregnant women, the society health center are still reaching out and facilitating, insufficient with the specialist who came from once a week to check. Approximately 2500 KK percentage is around 10% only in terms of lack includes the poor.<sup>76</sup>

The level of poverty in Ngawi regency is quite high. However, Sambirejo village continue to decrease poverty levels till reached the standard rate. From Ngawi data, Sambirejo village got rice aid only about 300 people or called by BPNT (Food Rice Non Cash). From data of Ngawi government decide people who get the rice aid. In Sambirejo village, families are included in the list of households is very poor (RTSM) seen from the environment in the society. The criteria of poor in Sambirejo cannot be said to be significantly because it is difficult in validation of poor in Sambirejo village.

#### **b. Poverty Reduction Program in Indonesia and *Maqashid Shariah***

By looking at the large number of government programs that are being encouraged in many parts of Indonesia, these programs are helpful in alleviating poverty, especially in Sambirejo village. One of them is KKS has become real evidence of the government efforts in poverty reduction including PKH. Channeling relief fund with practical way without passing through much intermediaries be priority of government programs this year. As researcher interviewed the Secretary of Sambirejo village Mr. Eko Budi Santoso about

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<sup>76</sup> Result of Interview with Secretary of Sambirejo Village Mr. Eko Budi Santoso

government program this year, he said:

*“Alhamdulillah, indeed from the Central Government as well as the area of KKS has also initiated by President there is also BPNT and directly their money through banks could capture the material anyway through one of the stores chosen for taking material of assistances and already bundled the goods materials anyway.”*<sup>77</sup>

The influence of government programs in Sambirejo village has good effect with the decline in poverty levels. Major constraints to existing programs at Sambirejo or in another village was not valid data received by the government. The real evidence like in interviews of researchers to Mr. Eko Budi Santoso:

*“Indeed, many programs very helpful community, only data from the government less than valid. Sometimes, there is a less and it has been proposed but not be able to help but in fact there are already can living satisfied with fund assistance. The wrong did not know of who and where.”*<sup>78</sup>

Governments did many efforts to help directly come to the recipient population. As the house is not livable help cooperation with the TNI, in the year 2018 dissected 4 home is not livable and local government visit directly the recipient and provide funding assistance basic need and cash through the health department.

Some of the various government programs were initiated by the government in this year are having a significant influence. As Mr. Eko in the interview about the effects of government programs,

*“The significance of helping. Example, his parents have any children, his son wandered so his son could improve the economics of family.*

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<sup>77</sup> Result of Interview with Secretary of Sambirejo Village Mr. Eko Budi Santoso

<sup>78</sup> Result of Interview with Secretary of Sambirejo Village Mr. Eko Budi Santoso

*Because the grant was a regular only helps to eat.”<sup>79</sup>*

The existence of these government programs there are many changes from the poverty level or percentage of poverty in Sambirejo village compared to other villages. The great poverty level is effect to the magnitude of the village fund obtained, DAU Sambirejo village is little because it is adapted to levels of poverty are small as well.

### **c. Prosperous Family Program (PKH)**

Family Hope program (PKH) is one of the programs that government strived the reducing poverty, and replacing the RTSM renamed to KPM (Family Beneficiaries). Real evidence by an increase in funds being 35 trillion from 15 trillion in data of president until multiplied. That is indicative PKH of the good influence for society in reducing poverty. KPM of 10 million to 15 million automatic budget will continue to increase.<sup>80</sup>

PKH has the purpose as poverty reduction in term length. Because its effect not directly in reducing poverty. But affect directly on each of its human resources and the environment. Recipients of funds PKH may not use funds for other necessities of life which is not included on the main objective in the PKH. Mr. Shobirin says this is already a long time constraints in deployment grant PKH as in the interview, *“It is has also become an obstacle in our briefing the usage of fund assistance.”<sup>81</sup>*

*For the vision and mission of PKH as a government priority program PKH, Mr. Shobirin reveals that the PKH*

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<sup>79</sup> Result of Interview with Secretary of Sambirejo Village Mr. Eko Budi Santoso

<sup>80</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

<sup>81</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

*steadily revision in complement the deficiencies each year and he said:*

*“The vision and mission of the PKH center is all same there is poverty reduction. But keep as revised. The target rate is coming from Central Government because we are managing the distribution of the fund. Our important responsible for members or participants of the PKH in the area of our responsibility. Where the community prosperous means there have been no effect. The motto of ours is “Reach for the Prosperous Families”. A companion is in each villages or holds several villages. Each companion accountable over the village average per companion holding ratio stood at 200-500 KK .” 82*

*This program can completing the needs of RTSM in Sambirejo village with the intention on three aspects there are health, education and social welfare in the year 2018. PKH always directly to schools or society health centers for checking its members. The rules of PKH are the withdrawal is individually, but for the elderly and disability have waivers. Then it was the chairman of group of KPM members controlling territory in the uptake of funds in the bank.*

*If it is not need or can be said to be already able to complete the needs of his or her life or there is no component in the family or go into category of independent that is when her family volunteered to quit logging PKH members because already felt able to finance the family then we reported to the center for the dismissal of channeling funds.*

*“PKH was the data of this program is up down directly from BPS direct because the companions are recruited and selected directly from the government, the recipient of the*

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<sup>82</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

*government data, all directly from the government. Companion stood and there is no proposal for the recipient in receiver of Family Beneficiaries (KPM), example in there is KPM there might already be an unworthy is able to complete his necessities or no components (Pregnant, Toddler, Disability, Elderly and School Children) we reserve the right to pull out. The data of KPM comes from Data Integrated Base (BDT) Poverty in Ministry of Social Poverty in surveying last updated year BPS 2015. First updating data in 2006 and in 2011 and 2015 and continue to be updated.”<sup>83</sup>*

Data can be said to be valid until it can be included in the logging of recipients PKH funding, seen directly worthy or not in receipt of the fund assistance. Participants have the ability the completing necessities, and released from the PKH. A companion report the problem and the center wrote a lay off. If the companion of PKH as validator data of PKH participants, data are included in specific criteria taken from KPM list are deserve to receive fund assistance. All the components are calculated maximum of 4 components. The components included in the PKH membership:

1. Pregnant women
2. Child toddler
3. Children of Elementary School, Junior High School, Senior High School
4. Disability and elderly above 70 years

For 2 years ago, equally for all of families, each component found the fund respectively. In one year ago, regular KPM got fund assistance totaling Rp 1.890.000 that have components of toddlers, pregnant and school children, the exception on a regular

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<sup>83</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

KPM has the components disabled and elderly get valued at Rp 2.000.000. And only these 2 components are distinguished although in one family have more components.

In 2018 differentiated into a maximum of 4 components in one family because of the calculated every component.

1. For pregnant, toddlers, disabled, elderly each nominal Rp 2.400.000/soul/year
2. Elementary School Children Rp 900.000/child/year,
3. Junior High School Children Rp 1.500.000/child/year
4. Senior High School Children Rp 2.000.000/child/year.

Per head of household still get Rp 550.000/year is given in the early phase of withdrawal an annual. PKH given every quarter or 4 times per year in the early quarter of admission.

Calculating the fund assistance of PKH, example in A family have student in elementary school get worth Rp 900,000 and is divided in 4 quarter then the fund is Rp 225.000 given in first phase in quarterly with additional Rp 550.000 KK earlier in the year and not divided 4. For calculating the fund assistance is usually complicated. Example in family B there are components of the pregnant mother, 2 toddlers, Junior High School and then taken the elderly component that has the highest funding of the components and not exceed from 4 components in one family, then taken the highest components are pregnant, toddlers, the elderly and then Rp 2.400.000 multiplied by 4 (pregnant, 2 toddlers and elderly), the family got the fund totaling is Rp 9.600.000 divided into 4 quarter is Rp 2.400.000 every phase the receipt of funds. First quarter phase is added to the beginning of the year valued at Rp 2.400.000 plus Rp 550.000 result is Rp 2.950.000 in early.<sup>84</sup>

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<sup>84</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin



Requirements to do KPM because there sanctions are the assistance is reduced, it will be found at the time of a routine survey of the companion PKH per quarter. Suppose that expectant mothers checked in other place not included in one territory then mean is not doing a routine check. Required to perform the checking at the local area at least 4 times per quarter for toddlers per month to the Health Integrated Post and 85% of school children and endorsement from the head of school or if the health of the head of society health center. The recapitulation entry in service operators, if there was a violation in the requirements then sanction the reduction of Rp 50.000 of fund assistance received. And if the next month still do violate the requirements it will be given an additional Rp 50.000 again if a row breaking, assistance is postponed or issued because no discipline. In the interview Mr. Shobirin says, *“Should be disciplined because this assistance conditional not help free, there are requirements that must be followed.”*<sup>85</sup> Sanctions for a KPM using funds improperly and PKH is already working to overcome in many ways. As Mr. Shobirin when interviewed,

*“For example, there is a desire to not use certain needs not to be especially is not the purpose of health and education. The biggest obstacle is urgely KPM for use of assistance, once we made the details book yes the contents are strange. Lots of usage outside of that we can only urge.”*<sup>86</sup>

To influence of PKH in Mantingan Sub-District changes in every villages. However, for range have not been able to look for the people directly. A real poverty reduction by reducing the number of members who feel able to do KPM for themselves and

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<sup>85</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

<sup>86</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

their families. The absence of quantity percentage reductions make PKH continues to operate that causes a large number of addition and subtraction of the PKH Center.

*“Because of the distance of our long-term example for toddler healthy magnitude later healthy with sufficient education and sufficient nutrition. Thoroughly, if we want to see the difference an annual percentage so it is not only the only prop up the PKH and others program trying to reduce poverty, because all the PKH help anyway or essence.”*<sup>87</sup>

Changes will not be individually views one by one. Judging from the economy could not be seen directly because it is fixed on the human. The influence of Prosperous Family Program (PKH) effort for Sambirejo village are very influential because it directly to the people and forming own group or team of participants or members of the PKH. Till the membership was not the origin because the fund assistance of PKH provided has the requirements to do the participants.

Researcher is examining or observing PKH in the study of *Maqashid Shariah* where there are 5 aspects there are, *hifdzu diin* may be in fixing on spiritualism, *hifdzu ‘aql* may be fixing on education, *hifdzu nafs* for example fixed on the care of the soul or the self that is health and social, *hifdzu nasl* may be fixing on the care of offspring such as education and health, and *hifdzu maal* may be fixing on the care of property or the economy in perspective of Islam. Because *Maqashid Shariah* are basic of all human activities that occur in the world. Including PKH also have goals that lead in meeting the overall elements of *Maqashid Shariah*, but sometimes companion of PKH determines the direction of activities performed the a

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<sup>87</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

makes a difference the KPM in every village. Sambirejo village has many positive changes made by his companion of PKH. Mr. Shobirin argued,

*“I actually not too understand. But I know if Maqashid Shariah it thoroughly in all affairs in Islam but to explain it you can to see this PKH aiming for the future of Indonesia which can change the mindset of the community and their viewpoints. Ill people could not pray, do any hard work, could not to work. Smart kid can to be proud to their parents, let his son can pray for parents and help the world hereafter.”*<sup>88</sup>

*“If religion depends on companion in each area. Yes it could. Otherwise if not in healthy condition, he can't pray, for a minimum participation of the school there are suppose there is a lazy son school but there are terms which PKH indirectly forcing them to qualify because there is fear to reducing of funding assistance provided.”*<sup>89</sup>

Some programs in the PKH there is PPAPKH (Program Alleviating Child Dropouts of PKH) the child does not want to school PKH and brought to salter which in collaboration with the Department of Labor, Department of Education and Department of Social for 2 months. They are in salter was given facilities, teacher till to refreshing in end for returning spirit of the children to aim school and entered the schools where they want and there is collateral. FDS PKH/P2K2 (Family Ability Improvement Program) in addition to giving cash aid are provide guidance and insight to change the mindset of KPM members with the goal of independent living or negative

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<sup>88</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

<sup>89</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

thoughts. *“That is educated by the school is hard but the real is not. For example, to any university if they pass the test and have a membership card of PKH, it can be guarantee assistance because the government is very supportive of this program and may be where there are still poor people, PKH will not eliminated.”*, Mr. Shobirin said in the interview.<sup>90</sup>

FDS (Family Development Session) in Indonesia equals with P2K2 and PKH in Indonesia but called CCT for abroad. Each KPM definitely direct found an explanation of any accompanying ranging from process and all it does. Any compulsory gatherings have become *fardlu ‘ain* for KPM because it will be a lot of improvement or addition on any insight into concerns about education, economy, social welfare and child protection. Except for the elderly or disability. There is a further verification commitment not to go around to getting the assistance, there some sanction imposed for some rules violated that commitment verified entry.<sup>91</sup>

In the PKH is many secondary programs, one of the programs in the PKH support is P2K2 (Meeting of Increased Capabilities Family). The companion trained from center, given insight about education, economics, health, child protection and social welfare. Every insights there were some session of his any companion should follow the sessions. Mr. Shobirin announced, *“Now being entered into the fourth module. For example, to talk about diseases that are more common, there are types in each session there is the title. Companion must often give the discourse to the participants of PKH.”*<sup>92</sup>

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<sup>90</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

<sup>91</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

<sup>92</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr.

The influence of PKH for societies in Mantingan Sub-District especially at KPM in Sambirejo village, the recipients have reached 153 KPM. The number of KPM is always variable, as always will be done validation for subtraction and addition.

*“Could not constant to its members because we always log directly then we do the validation continuously. For the influence of PKH wherever it must have been clear to reduce poverty in every village. If we look at the number of Sambirejo it a little bit compared to other villages. Because in Sambirejo village a lot of economy that can be improved.”*<sup>93</sup>

The influence of PKH exists in the data of PKH in reduction and also must be some additions. The number is decreasing, the cause of some KPM was already capable in terms of fulfillment of needs anyway, or there is no component in the family, or independent KPM issued himself because it was felt to be able to completing the needs of his or her life or already have their own business. Self-contained is hard pressed and it also gets a plus points for a companion.

In several sites or news stated that some areas of the program has yet to be optimalization of PKH in reducing poverty. However, all efforts are being made dependent on the companion of PKH each village. Companion who cultivates for PKH optimally in reducing poverty in his village. Sometimes, the causes of suboptimal on this program is from the societies. Like the opinions presented by Mr. Shobirin,

*“Then it couldn't be all PKH said optimal or not, at least we've made the effort in the village to make the community feel of his life and helped change mindsets that usually they believed,*

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Shobirin

<sup>93</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

*makes them capable of doing independent living is a plus point for running mate respectively.”<sup>94</sup>*

Judging from the number of recipients on the overall number of people in general differences can explain the poverty level of each village. Because judging from the little number of KPM and a little amount of community and environment that support economic development and the life can be the comparison of each village.

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<sup>94</sup> Result of Interview with Main Coordinator of PKH Mantingan Sub-District Mr. Shobirin

## C. The Result of Research

### 1. The Implementation Model Prosperous Family Program (PKH)

**Table 3.11. The Implementation Model and The Regulation of Social Department About Prosperous Family Program 2018**

ASPECT	RECIPIENT	ASSISTANCE FUND	REQUIREMENTS OF KPM
HEALTH	Pregnant/ Childbirth/ Beastfeeding Mother	Rp 2.400.000/ soul/year	Checking Health to the health service of teeritory respectively min. 4 in one quarter
	Toodler in 0-6 years old	Rp 2.400.000/ child/year	Checking health to the health service of territory respectively min. 4 in one month
EDUCATION	Student in Elementary School/Equal	Rp 900.000/ child/year	Attendancing the presence min. 85% effective learning day for school children
	Junior High School/Equal	Rp 1.500.000/ child/year	
	Senior High School/Equal	Rp 2.000.000/ child/year	
	Children in 6-21 old have not been the school 12 years	Rp 2.000.000/ child/year	

SOCIAL WELFARE	The elderly above 70 years old	Rp 2.400.000/ soul/year	<p>1. Following the agenda in social welfare side for families necessities that have a component of elderly and/or disabilities</p> <p>2. Providing nutritious meals by utilizing local foodstuffs and health care min. 1 time a year</p>
	Disability/ Disable	Rp 2.400.000/ soul/year	<p>3. Asking the health workers to checking health, taking care of hygiene, striving local food for the disability</p>

*Source: Ministry of Social Regulation No. 1 year 2018 of Family expectations Program established in Jakarta on 8 January 2018 by Social Minister RI*

## **2. Criteria for Social Assistance Recipients of Prosperous Family Program (PKH)**

The criteria social assistance recipients of PKH are:

- a. Health, include:
  - 1) Pregnant/Breastfeeding
  - 2) 0-6 years old of toodler
- b. Education, include:
  - 1) Student of Elementary School/Madrasah Ibtidaiyah or Equal
  - 2) Student of Junior High School/Madrasah Tsanawiyah or Equal
  - 3) Student of Senior High School/Madarasah ‘Aliyah or Equal



- 4) Among 6-21 years old who have not completed compulsory education for 12 years
- c. Social Welfare, include:
  - a) Elderly aged more than 60 years old
  - b) Disability

### **3. Flow of Distribution Social Assistance PKH**

The flow of social assistance PKH implemented by the Subdistrict Social Assistance by working with other relevancy subdit. Subdistrict Social Assistance suggest social assistance in accordance with the SK Director of Social Security are processed by Subdistrict of Family Membership, Subdistrict of Resources ensure companion doing validation, verification and updates to the schedule set.

### **4. Mechanism of Distribution Social Assistance PKH**

Mechanism of distribution social assistance PKH are noncash, include:

#### **a. Opening of Social Assistance Beneficiary**

Account opening for KPM or Family Beneficiaries used data received by Department of Social RI (Directorate of JSK-Subdit Validation and Termination) and the results of examination by the Bank Dealer. After opening the account, the bank delivered the results to Department of Social RI at most two weeks of successful account opened and didn't work with the cause. Then Department of Social RI will report to Department of Social in regency.

#### **b. Socialization and Eduition**

The task of socializing and education is accountable to the Department of Social RI (Directorate of JSK-Subdit Social Assistance), the Bank of Indonesia, the Financial Services Authority, the Bank Dealer, Social Department of province and Social Department of regency. Socialization

and education carried out by Department of Social and Bank to local governments, from local government promotes to the implementing PKH regional and education and socialization to the KPM was conducted jointly by Department of Social, Bank and companion at the time of distribution of the KKS. Socialization and education carry out to new KPM, whereas old KPM continue through activities P2K2/FDS. Educational and socialization activities include:

- 1) Policy of PKH
- 2) Products and procedures of use/withdrawal social assistance including the type of savings account/card, maximum transactions, activation, replacement pins and other facilities
- 3) Ordinances submission of complaint set forth by Social Assistance Givers
- 4) Benefits of saving

c. Distribution of Health Family Card (KKS)

Distribution of KKS activities to the KPM to oversight of Social Department Regency, Bank Dealer and companion of PKH. The supervisor is checking the completeness of requirement and appointment for opening account. In terms of KPM is not present because:

1) Pain

Required to enter in a news event or a certificate of absence by health workers and doing reps in one family line.

2) Died

Grants can be given to the heirs of KPM required:

- Certificate of heirs from Sub-District
- Certificate of Social Department of Social Regency

For the next distribution of assistance can be done if the Department of Social has been given the name of successor KPM to the Bank Dealer.

- 3) KPM is Manpower of Indonesia (TKI)
- 4) KPM was not exist in area for distribution
- 5) KPM was not founded the domicile, no representative or heir
- 6) KPM of elderly or disability have given to the companion
- 7) If data of KPM is not a suitable or incomplete

Bank Dealer is required to report the amount of KKS received by the KPM recipient PKH and the amount KKS has not been received by the KPM PKH and the reason.

d. The Process of Distribution Social Assistance PKH

After Subdit Social Assistance receive and check the data submission distribution assistance of PKH equipped account number and number of KKS from Subdit Membership, to submit assistance fund to KPPN based on the data that was successfully opened. Bank Dealer credit the funds from account of Assistance Giver in the Bank Dealer to the KPM account of electronic money and moving record to a saving account.

e. Withdrawal of Social Assistance PKH

In preparation for the withdrawal assistance fund, Department of Social send a notification letter to Department of Social Province. Bank branch offices coordinate with Department of Social Regency in the implementation of withdrawal fund. KPM may withdrawal PKH (transfer or cash withdrawal) on e-warong or agents Bank or ATM.

f. Reconciliation The Result of Distribution Social Assistance PKH

- Reconciliation of Initiation (New KPM)
- Advanced Reconciliation (Old KPM)

- g. Monitoring, Evaluation and Reporting The Distribution of Social Assistance

Bank Dealer report progress distribution PKH periodically. The scope of monitoring and evaluation in accordance with the authority of respective responsible conducted by Department of Social RI (Directorate of JSK-Subdit Social Assistance-Subdit Membership), Department of Social Province, Department of Social Regency, Bank Dealer, and Social Companion of PKH.

#### **5. Terms and Appointments of Opening Account**

Bank Dealer and Social Companion of PKH check completeness of account opening terms and appointments KPM, there are:

- a. Account opening form signed or given cap finger by KPM
- b. Id Card original and/or KK and/or domicile certificate and/or certificate of Department of Social Regency stated the KPM is true
- c. Department of Social Certificate issued on the written proposals from social companion of PKH
- d. If all of the above terms and appointments have been completed then the KKS, savings book and pin given to KPM in accordance with the specified name on the account and must withdraw for first time.

**Figure 3.2. Mechanism of Social Assistance Non Cash PKH Distribution**

Opening of KPM Account	Socialization and Education	Distribution of KKS	Distribution of Assistance	Withdrawal of social assistance PKH	Rekonsiliasi Result of PKH funding	Monitoring, Evaluation and Reporting of PKH
<ol style="list-style-type: none"> <li>1. Opening account by collective</li> <li>2. Print of card</li> <li>3. Product the PIN Mailer</li> <li>4. Report the result process of opening account</li> </ol>	<ol style="list-style-type: none"> <li>1. Socialisation of assistance non cash PKH to agent and KPM by bank dealer and Department of Social</li> </ol>	<ol style="list-style-type: none"> <li>1. Distribution of KKS, saving book and PIN to bank dealer</li> <li>2. Distribution of KKS, saving book and PIN to KPM</li> <li>3. Signing the application opening account and agree certificate for give the private information and account number</li> <li>4. Full Aktivasi</li> <li>5. Reporting result of receipt</li> </ol>	<ol style="list-style-type: none"> <li>1. Checking account</li> <li>2. Submission the fund to KPPN</li> <li>3. Creating the command letter for moving book to center bank dealer</li> <li>4. Implementation for moving book</li> <li>5. Reporting result of moving book</li> </ol>	<ol style="list-style-type: none"> <li>1. Social Department and bank dealer coordinate the preparing withdrawal social assistance fund of PKH</li> <li>2. Withdrawal by KPM</li> </ol>	<ol style="list-style-type: none"> <li>1. Rekonsiliasi continuously</li> <li>2. Rekonsiliasi by bank dealer with Social Department of Regency/City, Province and Center</li> </ol>	<ol style="list-style-type: none"> <li>1. Periodically report every step of distribution</li> <li>2. Monitoring and evaluation of PKH implementation</li> <li>3. Analysis distribution of social assistance from dashboard</li> <li>4. Analysis complaining about distribution of social assistance based on reporting contact center PKH</li> </ol>

*Sources: Technical Distribution Social Assistance Non Cash Prosperous Family Program Extraction by Guarantee Social Family Ministry General Security and Social Guarantee Ministry Department of Social 2018*

## 6. Companion of Prosperous Family Program (PKH)

### a. Coordinator of Regency/City

#### 1) The Duty

Coordinator of the Regency/City is human resources recruited and assigned by the social Ministry RI in helping the head of Department/district/city social agencies in coordinating the PKH in the district/city level.

#### 2) The Role

The role of coordinator for regency/city related special distribution of PKH are:

- Coordinates the management of the document data or the results of the validation, verification, updates, channeling, and realization of the data or document other PKH
- Coordinate the implementation of the activities of channelling aid PKH and follow-up reporting on reconciliation on the whole subdistrict PKH

### b. Social Companion of PKH

#### 1) The Duty

Social companion of PKH are the officer carry out the accompaniment for KPM in Sub-District

## 2) The Role

Social companion of PKH task carry out the whole phase of PKH are:

- Initial meeting
- Validation
- Updating data
- Commitment Verification of presence in education and health service
- Monitor and report on the distribution of social assistance
- Implement the improving family capacity meeting (P2K2)
- Implement complain handing
- Creat reports and resolving problems that arise in the field

## c. Assistant of Social Companion

### 1) The Duty

Assistant of Social Companion were recruited and assigned by Department of Social RI to help Social Companion task execution at level Sub-District

### 2) The Role

The role of Social Companion Assistant PKH related the tasks of Social Companion of PKH

## 7. Prosperous Family Program (PKH) Implementation in *Maqashid Shariah* Study

**Table 3.12. Prosperous Family Program (PKH) Implementation Model in *Maqashid Shariah* Study**

ASPECT	MAQASHID SHARIAH	THE RESULTS OF RESEARCH	DATA ANALYSIS
<b>Health</b>	Hifdzu Diin	PKH affects the level of community spirituality through the good health. Example if someone is sick and affect to his daily worship should be done with a healthy body to get devoutness in worship. Or they can not to fast because of pain experienced. Then, PKH help by physical in order to do the worship by well.	PKH only affects human physical not to affects directly of preferences the worship.

**Table 3.12. Prosperous Family Program (PKH) Implementation Model in *Maqashid Shariah* Study (Continue)**

ASPECT	MAQASHID SHARIAH	RESULT OF RESEARCH	DATA ANALYSIS
<b>Health</b>	Hifdzu Nafs	For assistance fund is devoted to improving health and education of its members and PKH obviously affects the health of Indonesian society. With little of malnutrition, maternal safely and child and mother health be the evidence in improving the quality of society life.	Assistance fund of PKH mainly for education and health, indirectly affecting public health PKH by providing good nutrition and adequate public health service.
	Hifdzu ‘Aql	Pregnant have requirement to examine her health in health center post or health clinics for improving and enhance the quality of their own health and pregnancy. Then, it is expected in giving birth safely and good health of both of them, mother and child.	PKH can improve health in the long term with hoping of children are born healthy physycal and spiritual.



**Table 3.12. Prosperous Family Program (PKH) Implementation Model in *Maqashid Shariah* Study (Continue)**

ASPECT	MAQASHID SHARIAH	RESULT OF RESEARCH	DATA ANALYSIS
<b>Health</b>	Hifdzu Nasl	<p>PKH affects the level of health by improving the KPM nutrition. Until affecting the level of public health by providing sufficient basic goods and public services are required. The children are well off of nutrients can learn well. And hoping with the children have good quality education and health.</p>	<p>PKH has some purpose the affect for long term of KPM. With the hope of child who has the qualities of good health and have a better quality of life.</p>
	Hifdzu Mal	<p>PKH shows that not all people have prosperous. Then, the purpose of family welfare in Indonesia, this program became one of the poverty alleviation programs in Indonesia. The high level of poverty in Indonesia was became threason for their poverty alleviation programs, and held gatherings PKH required to improve the quality of life on all sides, especially improving in economy. because if KPM can be independent for living and able to take his own life be a success comparable levels of PKH area.</p>	<p>Motto of PKH is “Grabbed the Prosperous of Family”. PKH as a program are priority of government in reducing poverty in Indonesia. Evidenced by the addition of budget for PKH from 15 trillion to 35 trillion. The membership will be recruited increasing.</p>

**Table 3.12. Prosperous Family Program (PKH) Implementation Model in *Maqashid Shariah* Study (Continue)**

ASPECT	MAQASHID SHARIAH	RESULT OF RESEARCH	DATA ANALYSIS
<b>Education</b>	Hifdzu Diin	<p>PKH made student children know religious lessons starting from school. From school children were forced into bad habits to be better than before. Learning became one of the worship that considered important for the community because improving the quality of sense for children. From they can not to read till they can read, eventually children can recite it well because it can be read with the support of learning in religion lesson at schools.</p>	<p>PKH aims at poverty reduction by balancing between the provided directly in schools and affected on the daily children life.</p>
	Hifdzu Nafs	<p>Participants are educated with PKH can keep himself from danger in beyond. And it can make ownself fell more accomplished and have a better life for their family by improving quality of family life.</p>	<p>PKH can keep physical and spiritual of KPM with improving the quality of life in terms of education and experience.</p>

**Table 3.12. Prosperous Family Program (PKH) Implementation Model in *Maqashid Shariah* Study (Continue)**

ASPECT	MAQASHID SHARIAH	RESULT OF RESEARCH	DATA ANALYSIS
<b>Education</b>	Hifdzu 'Aql	PKH influences the sense of participants who had children with long term influence. To assistance funds recipient can improving the quality of life for family future. And the children forced to go to school finally has a habit of studying of influence in the classroom as well as in beyond the classroom.	PKH is influential to improve the quality of recipients life by assistance fund through improved learning quality of students.
	Hifdzu Nals	It is automatically for the descendant or children KPM or participants noticed her children have learn in school in presence of PKH assistance funds. Children receive a quality of education with the corresponding rules provided the government of Indonesia is 12 years education compulsory can be completed.	PKH influenced the rate of children educated in Indonesia with long term benefits are received.
	Hifdzu Mal	Older students had completed education compulsory will continue the education to higher level, or find a better job with the purpose of having a better life than before. Then, they can improve the economy of family.	PKH can provide great benefit in the long run by improving level of family economy cause the children have been educated.

**Table 3.12. Prosperous Family Program (PKH) Implementation Model in *Maqashid Shariah* Study (Continue)**

ASPECT	MAQASHID SHARIAH	RESULT OF RESEARCH	DATA ANALYSIS
<b>Social Welfare</b>	Hifdzu Diin	<p>PKH expect disability and elderly can have consciousness approaching its creator and thanks to all provided through compulsory meeting for social assistance recipients with different modules. One is an increasing in the worship rendered the companion of each village.</p>	<p>PKH affect the religious level of social assistance recipients because the huge influence of this program depends on each companion. For Sambirejo village, a little module affect about religion cause the large differences between its religions.</p>
	Hifdzu Nafs	<p>PKH priorities is the health of elderly and disability to keep social welfare of both. In the withdrawal of funds and compulsory meeting is not compuls for both of them. And given the solution to make it easier for disable and elderly for entrusting to the leaders of their respective groups in taking of their funds in bank.</p>	<p>PKH aims to make the families feel have prosperous and cared for by the government, especially in terms of the health of both. Although, nobody take care of both, they can keep themselves with assistance funds and basic goods provided of this program.</p>
	Hifdzu 'Aql	<p>For disability and elderly, the goals of improving the quality of health care with an increasing influence on thought or sense a bit. Because it is difficult to raise directly.</p>	<p>This program a little a common sense or affects on their brain thought the elderly and disability. But, it affected the mindsets of recipients in using assistance funds in modern way.</p>

**Table 3.12. Prosperous Family Program (PKH) Implementation Model in *Maqashid Shariah* Study (Continue)**

ASPECT	MAQASHID SHARIAH	RESULT OF RESEARCH	DATA ANALYSIS
<b>Social Welfare</b>	Hifdzu Nals	Because of the children or descendants of the elderly more schooled by PKH, the descendants or education compulsory 12 years in Indonesia is taken care of disability and elderly can be maintained with help of funding.	PKH can help a lot taking care and keep the foster or decendants of disability and elderly. Because it can simplify of family life.
	Hifdzu Mal	PKH keeping both of them to continue to live in prosperity are sometimes left by family and relatives are supposed to keep. With this assistance, the disability and elderly to live life even though for clothing and food.	PKH affects in terms of increasing economy and help the disability and elderly to live in prosperity.

*Source: Data processed from the results of interview with Coordinator of PKH Mantingan Sub-District Mr. Sobirin and Secretary of Village Mr. Eko Budi Santoso*



## CHAPTER IV

### CLOSING

#### A. CONCLUSION

Based on the results of research conducted under the title Analysis of Poverty Reduction Program in *Maqashid Shariah* study (The study of Prosperous Family Program (PKH) Sambirejo Village, Mantingan Sub-District, Ngawi Regency, East Java in year 2018, then it could be the following conclusions as follow.

1. Prosperous Family Program (PKH) that became one of poverty alleviation program in Sambirejo Village, Mantingan Sub-District, Ngawi Regency, East Java have good influential in the life of society. The existence of Prosperous Family Program (PKH), the communities of Sambirejo have reduced the poverty with evidence of poverty levels is small and many communities have felt the welfare. The influence have given is a long term influence for the family. Companion of PKH often do validation and held a meeting of the group and chairman of group and always filled with modules that lead to self-reliance of the poor for the enhancement of life quality. Directly went to the field to meet one by one the Family Beneficiaries (KPM). Prosperous Family Program (PKH) remains the largest solution and program priorities of the government in reducing poverty in Indonesia.
2. The views of *Maqashid Shariah* study, the poverty reduction conducted from PKH have provided good influence on society of Sambirejo village. The perceived welfare of society especially the society of Sambirejo became one of the example in good influence of this program. All activities performed in the world must lead to the life in the hereafter, especially in the application of the five elements of *Maqashid Shariah* are *hifdzu diin*, *hifdzu nafs*, *hifdzu 'aql*, *hifdzu nasl*, and *hifdzu maal*. The five elements in *Maqashid Shariah* must be complete in each of the components and the terms

and appointments applied by PKH. However, from the observation of this research just change a bad mindset towards good mindset and good life for increasing religious of communities. Since most activities conducted outside the given module PKH Center is the idea of each companion. Sambirejo village have organizing schedule for reading Qur'an held two weeks once can give a good influence for the people of Sambirejo. PKH provide a good influence for completing the 4 other elements in *Maqashid Shariah*.

## **B. SUGGESTION**

From the results of research conducted by investigators for several months with analyze, observe, interview and documentation. There are advice regarding the implementation of Prosperous Family Program (PKH) *Maqashid Shariah* study in Sambirejo Village, Mantingan Sub-district, Ngawi Regency in East Java are examined.

1. Local governments should be faster doing validation for datas filed companion every village and there is a valid KPM data updates. The recipient deserves the government's assistance fund in accordance with the existing reality. With applied systems for validation time will facilitate the government, companion of PKH and societies. In the companion module of PKH, have not be the parenting learn children for mothers at home in order to better encourage children's learning activities in schools. And religious module for increasing religious activities to support and balance the daily life of society and will give the motivation from the religion will effect on improving the quality of community life. Cause the fulfillment of the five elements in *Maqashid Shariah* is very important in living of the world and in the hereafter.
2. Need for further study of this research to know the impact of PKH in fulfillment of *Maqashid Shariah* in the flow of PKH execution. And in order to be accurate and results obtained vary and further required the existence an expansion of research regarding the empowerment of beneficiaries celebrated by PKH.



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## APPENDICES

### APPENDIXE 1. RESULT OF INTERVIEW

#### Appendixe 1.1. Interview with Mr. Eko Budi Santoso as Secretary of Sambirejo Village

1. Bagaimana keadaan daerah Sambirejo dan sekitarnya?

Jawaban : “Mata pencaharian utamanya adalah petani, kedua adalah wiraswasta atau pedagang, ketiga adalah pegawai dan lain sebagainya. Untuk mayoritas agamanya adalah Islam, kedua katolik dan ketiga kristen. Dan sarana peribadatannya insyaallah sudah mencukupi, sekitar 30 masjid dan mushola kurang lebih dan satu gereja katolik dan satu gereja kristen.”

2. Apa visi dan misi desa Sambirejo? Apakah ada target terbesar di tahun 2018?

Jawaban : “Visi dan misi pasti ada masuk dalam RPJMDes dijabarkan dalam Rancangan Jangka Mendatang Desa yang diatur dan disusun oleh perangkat desa.”

3. Saya pernah membaca salah satu berita atau situs di internet bahwa desa Sambirejo ini banyak dari generasi mudanya lebih memilih untuk merantau dan generasi tuanya banyak berprofesi sebagai petani dan peternak, apakah benar?

Jawaban : “Ya benar bahwa anak mudanya lebih suka merantau untuk menunjang ekonomi keluarganya atau sekedar sekolah di luar wilayah Sambirejo dan yang bertani para orang tuanya. Makanya buruh tani disini paling banyak daripada pekerjaan lain.”

4. Jika dilihat dari segi tingkat kemiskinan, apakah Kabupaten Ngawi di tingkat yang cukup tinggi? Dan bagaimana jika dikhususkan pada tingkat kemiskinan di desa Sambirejo?

Jawaban : “Kalau Ngawi setahu saya mungkin masih diatas

rata-rata tapi sudah banyak penurunannya, Sambirejo termasuknya tidak atas maksudnya tidak tinggi ya karena yang dapat dikatakan miskin dari pemerintah mungkin hanya mencapai 10% saja. Dari data Ngawi, di desa Sambirejo yang mendapat bantuan beras sejahtera hanya sekitar 300 orang atau biasa kita sebut BPNT Beras Pangan Non Tunai. Jadi, dari data pemerintah Ngawi yang menjatahkan orang-orangnya yang akan dapat bantuan beras tersebut.”

5. Dengan melihat banyaknya program pemerintah yang sedang digalakkan, bagaimana pendapat anda dengan adanya program-program yang diupayakan pemerintah dalam mengurangi tingkat kemiskinan desa?

Jawaban : “Alhamdulillah, memang dari pemerintah pusat maupun daerah KK juda sudah langsung dicanangkan oleh bapak presiden, ada BPNT juga dan uangnya langsung lewat bank, juga bisa pengambilan bahan pokoknya melalui salah satu took yang dipilih untuk pengambilan bantuan bahan pokok dan sudah dipaketkan barang bahan-bahan pokoknya itu.”

6. Apakah anda dapat menjelaskan secara mendetail pengaruh dari program-program pengentasan kemiskinan yang diupayakan desa Sambirejo?

Jawaban : “Memang banyak program-program yang sangat membantu masyarakat, cuman data yang dari pemerintah kurang valid. Kadang juga ada yang kurang dan sudah diajukan tapi belum dapat bantuan tapi malah ada juga yang sudah dapat hidup berkecukupan tetap dapat dana bantuannya. Kesalahannya tidak tau dari siapa dan darimanya. Ada juga bantuan rumah tidak layak huni, di Sambirejo anggarannya di 2018 ada 4 rumah yang dibedah bekerjasama dengan TNI, di Teluk ada 2 rumah dan Dadung ada 2 rumah termasuk orang-orang tidak mampu yang menjadi salah satu sasaran pemerintah yang sangat membantu. Pemda datang secara langsung dan memberikan bantuan langsung dari bu Bupati 2018. Kunjungan langsung ini ada sekitar 10 orang yang dikunjungi dan

diberi bantuan bahan pokok dan uang tunai lewat dinas kesehatan. Kalau bantuan rumah itu bekerjasama dengan TNI dan bahan pokok dari dinas kesehatan.”

7. Dari banyaknya program tersebut yang diupayakan pemerintah khususnya pada pemerintahan Ngawi semua berpengaruh baik atau sudah mencapai target?

Jawaban : “Signifikannya sudah membantu. Misal, orang tuanya punya anak, anaknya merantau dan dapat meningkatkan ekonomi keluarga. Karena dana bantuan itu biasanya hanya membantu untuk makan saja.”

8. Dengan sudah adanya program-program pemerintah tersebut, apakah ada perubahan dari tingkat kemiskinannya atau prosentase kemiskinan di desa Sambirejo dibanding dengan desa lain?

Jawaban : “Untuk prosentase kemiskinan dibanding desa lain pasti ada. Tapi, saya tidak hapal itu, tingkat kemiskinan besar kan berpengaruh pada besarnya dana desa yang didapat, DAU tingkat kemiskinan desa Sambirejo sedikit karena kan sesuai dengan tingkat kemiskinan yang kecil juga.”

9. Di desa Sambirejo ini, keluarga yang bagaimana yang termasuk dalam daftar Rumah Tangga Sangat Miskin (RTSM) yang ada pada daftar kemiskinan desa?

Jawaban : “Miskin di desa Sambirejo ini, kita lihat dari lingkungan di masyarakat. Misal, rumahnya dari gedek tapi lingkungannya sudah rumah bagus berarti rumah itu butuh bantuan. Kriteria masyarakat miskin di Sambirejo memang tidak bisa signifikan, kadang repot yang mana yang mau dikatakan sebagai masyarakat miskin.”

10. Dengan memperhatikan keadaan desa Sambirejo (baik/sedang/buruk), bagaimana pendapat anda tentang tingkat spiritualisme desa Sambirejo?

Jawaban : “Untuk spiritualnya sudah bagus. Ya, mungkin contohnya banyak masjid yang insyaallah selalu ramai, tapi juga

tidak memungkinkan untuk hanya datang sholat saja. Tapi, untuk perbandingannya dengan desa lain ini sudah bagus. Banyak pengajian yang diadakan tiap minggunya, itu tergantung tiap kepala dusunnya juga untuk pengembangan daerahnya. Kalau disandingkan dengan kegiatan ekonomi dan keagamaan bagi saya hampir mendekati seimbang, karena banyak pedagang yang barang-barangnya halal. Karena penjual miras pun dilarang berjualan.”

11. Bagaimana pendapat anda dengan pengaruh dari upaya Program Keluarga Harapan (PKH) desa Sambirejo?

Jawaban : “PKH sangat berpengaruh juga karena langsung terjun kepada masyarakat, juga karena membentuk kelompok atau tim sendiri dari peserta atau anggota PKH sendiri, jadi memilih orang-orangnya pas. Jadi, kalau penambahan orang yang pas gaka asal ambil orang. PKH dalam penambahan iman orang bagi saya kurang signifikan, mungkin juga karena saya hanya mengamati depan rumah saya satu orang, biarpun dapat bantuan tidak ada pengaruhnya dia akan sholat. Mungkin kalau dari segi ekonomi sedikit membantu itu yang saya lihat bukan secara keseluruhannya. Tapi, untuk penambahan ilmu atau sekolah pasti membantu, kalau dilihat ke ilmu agama karena disekolah ada pelajarannya jadi anak-anak tau akan agama. Apalagi menjaga kesehatan itu sudah otomatis berpengaruh. Untuk balita dapat gizi dari kecil dan ibu hamil banyak yang sehat.”

12. Apakah program tersebut dapat memenuhi kebutuhan RTSM desa Sambirejo dengan tujuan pada tiga aspek yakni kesehatan, pendidikan dan kesejahteraan sosial pada tahun 2018 ini?

Jawaban : “Ya, pasti. Karena PKH memang selalu datang secara langsung ke sekolah-sekolah atau ke puskesmas untuk pemeriksaan para anggotanya. Dan para ketua kelompok pun bisa diajak kerjasama dalam melakukan setiap kegiatan.”

13. Apakah infrastruktur desa dapat terpenuhi?

Jawaban : “Dengan program pemerintah banyak membantu



pemenuhannya khususnya desa Sambirejo misalnya kita sudah mem paving jalan-jalan, jembatan juga, peningkatan pada manusianya juga ada peningkatan pada perangkat desa juga, sudah terangkat banyak pegawai dengan gaji tetap mulai tahun 2015 untuk perangkat desa mendapat gaji tetap. Jadi, perubahan atau pengembangannya tidak hanya berpengaruh pada jalan-jalan dan infrastruktur desa tapi pada perangkat desa juga.”

14. Bagaimana keadaan bangunan keagamaan dalam meningkatkan spiritualisme masyarakat Sambirejo?

Jawaban : “Sarana dan prasarana desa sudah mencukupi. Untuk sarana peribadahan juga sekitar 30 masjid dan mushola dan satu gereja katolik dan satu gereja kristen yang insyaallah masih dalam keadaan baik. Untuk peningkatan keagamaan masyarakat ya tergantung dari kepala dusunnya dan pendamping PKH masing-masing yang mengadakan acara-acaranya seperti pengajian per minggu juga, atau gotong royong dan bersih bersih masjid dan musholanya juga ada. Jadi masjid itu memang mempengaruhi kegiatan-kegiatan masyarakatnya.”

15. Umumnya masyarakat miskin menderita 6 tanda; kekurangan gizi, tingkat kesehatan buruk, tingkat buta huruf tinggi, lingkungan buruk, tidak adanya akses infrastruktur dan pelayanan public yang kurang memadai. Apakah salah satu dari tanda diatas masih mencerminkan desa atau masyarakat Sambirejo?

Jawaban : “Di Sambirejo Alhamdulillah terjangkau semua oleh dinas kesehatan, karena tidak jauh dari puskesmas, infrastruktur juga baik dan posyandu juga sudah ada. Dengan puskesmas yang strategis. Buta huruf, orang-orang tua dulu mungkin kelahiran 1940-1950. Lingkungan juga sebagian besar sadar akan kebersihan. Misal, mbak survey semua termasuk bersih. Program desa kerja bakti ada dari masing-masing kepala dusun, ada beberapa kegiatan yang dilakukan tiap 1 bulan sekali. Tingkat kesehatan balita bagus karena keluarga jaman sekarang sadar atas kesehatan dan gizi

keluarganya. Untuk ibu hamil, puskesmas masih menjangkau dan memfasilitasi, mencukupi dengan dokter spesialis kandungan yang datang dari Ngawi seminggu sekali untuk pengecekan. Dari 2500-an KK persentasenya sekitar 10% saja kurangnya dari semua segi yang termasuk masyarakat miskin.”

### **Appendix 1.2. Interview with Mr. Shobirin as Main Coordinator of PKH mantinngan Sub-District**

1. Benarkah Program Keluarga Harapan (PKH) termasuk salah satu program yang sedang diupayakan pemerintah dalam mengentas kemiskinan?

Jawaban : “Sekarang RTSM sudah diganti jadi KPM (Keluarga Penerima Manfaat). Benar, program ini sebagai program prioritas nasional. Terbukti dengan adanya peningkatan dan dari 15 triliun menjadi 35 triliun di datanya pak Jokowi, sampai dilipatkan 2 kali lipat. KPM dari 10 juta menjadi 15 juta otomatis anggarannya akan terus meningkat.”

2. Apakah di setiap desa mengusahakan program tersebut? Dan apakah di setiap PKH desa terdapat pendamping PKH nya?

Jawaban : “Setiap desa memang selalu mengusahakan setiap program-program yang diprioritaskan desa. Dan setiap pendamping memegang dan bertanggung jawab atas desa yang ia pegang.”

3. Apa visi dan misi PKH hingga dikeluarkannya oleh pemerintah? Apa target terbesar di tahun 2018? Sudah tercapaiah atau belum? Apa kendala terbesarnya hingga menyulitkan dalam pencapaian target?

Jawaban : “Visi dan misi PKH sama semua dari pusat yaitu pengentasan kemiskinan. Tapi terus direvisi. Targetnya yang menilai pemerintah pusat karena kita yang mengurus penyaluran dananya. Yang penting kita bertanggung jawab atas anggota atau peserta PKH di wilayah tanggung jawab kita. Dimana masyarakat

sejahtera berarti disitu sudah ada pengaruhnya. Motto kita kan “Meraih Keluarga Sejahtera”. Pendamping kan ada per desa atau memegang beberapa desa. Setiap pendamping dipertanggung jawabkan atas desa rata-rata per pendamping memegang rasionya 200-500 KK.”

4. Bagaimana pemvalidan yang dilakukan oleh PKH? Apakah secara langsung *face to face* atau hanya pendataan secara tidak langsung?  
 Jawaban : “Pemvalidan disini maksudnya kita mensurvei secara langsung para peserta KPM dari PKH dan melihat apakah keluarga tersebut masih termasuk layak mendapat bantuan atau tidak. Jika sudah tidak layak, maksudnya sudah mampu memenuhi kebutuhan hidupnya atau sudah tidak ada komponen dalam keluarganya atau masuk dalam kategori KPM mandiri yaitu ketika keluarganya mengajukan diri untuk keluar dari pendataan anggota PKH karena sudah merasa mampu membiayai keluarga maka kita yang melaporkan kepada pusat untuk pemberhentiannya.”
5. Apakah data yang didapat adalah *up to down* dari Badan Pusat Statistik (BPS) ke UPPKH atau sebaliknya?  
 Jawaban : “PKH itu programnya itu up to down langsung dari atas datanya dari BPS langsung juga karena teman-teman aja direkrut dan dipilih langsung dari pemerintah, data penerima dari pusat, semua langsung dari pemerintah pusat. Pendamping hanya mendampingi dan tidak ada usulan untuk penerima, misal dari KPM ada yang tidak layak mendapat bantuan maka kita yang akan melaporkan pada pusat untuk pengeluaran. Data KPM datangnya dari Data Basis Terpadu (DBT) kemiskinan di Kementerian Sosial yang mensurvei BPS terakhir di update tahun 2015. Pertama di tahun 2006 lalu 2011 dan 2015, dan terus diupdate.”
6. Bagaimana pendataan anda dapat dikatakan valid hingga dapat dimasukkan dalam pendataan penerima dana PKH?  
 Jawaban : “Data yang ada itu kita hanya memeriksa kembali, jika tidak layak mendapat bantuan maka kita yang melaporkan ke

pusat. Peserta PKH yang mampu diharuskan keluar. Namun, ada saja yang mampu masih mendapatkan dana bantuan.“

7. Jika pendamping PKH sebagai pemvalid data peserta PKH, siapa yang termasuk kriteria khusus yang diambil dari daftar KPM yang berhak menerima bantuan?

Jawaban : “Yang didalam keluarganya ada komponen yang masuk dalam peraturan PKH yaitu, ibu hamil, balita, anak sekolah SD, SMP, dan SMA, disabilitas atau cacat dan lansia diatas 70 tahun. Dan bantuannya dihitung sesuai komponen yang ada dalam keluarga tersebut. Dan penghitungannya sesuai dengan komponen yang ada dalam keluarga tersebut. Semua komponen dihitung maksimal 4 komponen. Komponen-komponen yang termasuk dalam keanggotaan PKH yaitu, Ibu hamil, Anak balita, Anak sekolah SD, SMP, SMA, Disabilitas atau cacat dan lansia diatas 70 tahun. Untuk 2 tahun kemarin disama ratakan semua setiap rumahnya, masing-masing komponen mendapati dananya masing-masing. Di tahun kemarin, KPM regular mendapat dana bantuan senilai Rp 1.890.000 yang mempunyai komponen anak balita, ibu hamil dan anak sekolah, pengecualian pada KPM regular yang mempunyai komponen cacat dan lansia mendapatkan senilai Rp 2.000.000. Dan hanya dibedakan 2 komponen ini meski dalam satu keluarga memiliki komponen lebih. Sekarang dibedakan menjadi maksimal 4 komponen dalam satu keluarga karena dihitung perkomponennya. Untuk ibu hamil, balita, cacat, lansia masing-masing nominal Rp 2.400.000/jiwa/tahun , Anak sekolah SD Rp 900.000/anak/tahun, anak sekolah SMP Rp 1.500.000/anak/tahun, anak sekolah SMA Rp 2.000.000/anak/tahun. Per Kepala Keluarga tetap mendapat Rp 550.000/tahun diberikan di tahap awal pengambilan pertahunnya. PKH diberikan pertahap triwulan atau 4 kali penerimaan pertahun di awal triwulan. Cara menghitung dana bantuan PKH, dimisalkan dalam keluarga A mempunyai anak sekolah tingkat SD mendapatkan senilai Rp 900.000 dan dibagi dalam 4 triwulan maka

setiap pemberian mendapat Rp 225.000 diberikan ditahap awal triwulannya dengan tambahan per KK nya Rp 550.000 nya di awal tahun dan tidak dibagi 4. Lalu untuk cara menghitung dana bantuan yang lebih sulit, misal dalam keluarga B ada komponen ibu hamil, 2 anak balita, anak sekolah SMP, SMA dan lansia kemudian diambil komponen yang memiliki dana tertinggi dari semua komponen lalu diambil dari 4 komponen dana terbesar dalam satu keluarga, maka diambil komponen tertinggi yaitu ibu hamil, balita, dan lansia Rp 2.400.000 dikalikan dengan 4 yaitu ibu hamil, 2 anak balita dan lansia maka keluarga tersebut mendapat dana bantuan senilai Rp 9.600.000 dibagi 4 triwulan menjadi Rp 2.400.000 pertahap penerimaan dana. Tahap triwulan pertama ditambahkan diawal tahun senilai Rp 550.000 maka hasilnya Rp 2.950.000 ditahap awal. Misalnya ada penggunaan untuk keinginan bukan kebutuhan tentu tidak boleh apalagi yang bukan tujuan kesehatan, pendidikan dan kesejahteraan sosial. Kendala terbesar adalah penghindaran KPM untuk menggunakan bantuan, dulu pernah dibikinkan buku rincian, ya isinya aneh-aneh. Banyak pemakaian diluar itu kita hanya bisa menghimbau.”

8. Bagaimana tujuan PKH dalam mengentas kemiskinan?

Jawaban : “PKH ini bertujuan sebagai program pengentasan kemiskina tapi dalam jangka panjang. Karena pengaruhnya memang secara tidak langsung dalam pengurangan kemiskinan. Tapi, mempengaruhi secara langsung pada masing-masing SDM dan keadaan lingkungannya.”

9. Bolehkah penerima dana PKH tersebut menggunakan dana untuk kebutuhan hidup lainnya yang tidak termasuk pada aspek tujuan utama dalam PKH?

Jawaban : “Otomatis tidak boleh. Ini juga menjadi kendala kami dalam pengarahan pemakaian dana bantuannya.”

10. Adakah sanksi yang diberikan pada penerima PKH atau Kepala Keluarga penerima dana PKH dalam penyalahgunaan dana yang

diberi?

Jawaban : “Persyaratan-persyaratan yang harus dilakukan KPM karena ada sanksinya yaitu bantuannya dikurangi, akan ditemukan pada saat survey rutin para pendamping PKH per triwulan. Misalkan ibu hamil memeriksakan dibeda tempat yang tidak termasuk dalam satu wilayah maka termasuk dalam tidak melakukan pemeriksaan rutin. Diharuskan melakukan pemeriksaan di wilayah setempat minimal 4 kali per triwulan untuk balita per bulan ke posyandu dan anak sekolah 85% dan pengesahannya dari kepala sekolah atau jika kesehatan dari kepala puskesmas. Perekapannya masuk dalam operator dinas pertahap nya, jika persyaratan yang diberikan kurang dari batas persyaratan maka sanksinya adanya pengurangan Rp 50.000 dari dana bantuan yang diterima. Dan jika bulan selanjutnya masih melanggar persyaratan maka akan diberikan tambahan potongan Rp 50.000 lagi jika berturut-turut melanggar, bantuannya dipending atau bisa juga dikeluarkan karena tidak disiplin.”

11. Bagaimana pendapat anda sebagai pendamping pusat Kec. Mantingan ini pada pengaruh PKH di setiap desa yang ada di Kec. Mantingan?

Jawaban : “Pastinya ada perubahan didesa. Namun, untuk besarnya belum bisa terlihat bagi masyarakat tapi sudah banyak pengurangan kemiskinan dengan jumlah anggota yang terus merasa mampu atas dirinya dan keluarga juga karena jarak tolak ukur kita jangka panjang misal balita sehat besarnya nanti diharapkan sehat dengan pendidikan mencukupi dan gizi mencukupi mbak. Secara menyeluruh belum bisa memang kalau kita mau melihat perbedaan prosentase pertahunnya jadi memang tidak hanya PKH saja yang menopang dan berusaha mengurangi segala kemiskinan, karena PKH membantu pokoknya atau dasarnya. Perubahan memang banyak Cuma tidak bisa dilihat perorangannya. Kalau dilihat dari perekonomian tidak bisa dilihat langsungnya karena tertuju pada

manusia.”

12. Dalam penelitian saya adalah mengkaji atau mengamati program ini dalam kajian *Maqashid Syariah* dimana ada 5 aspek penting yaitu, *hifdzu diin* misal tertuju pada spiritualisme, *hifdzu 'aql* misal tertuju pada pendidikan, *hifdzu nafs* misal tertuju pada penjagaan jiwa atau diri seperti pendidikan dan sosial, *hifdzu nasl* misal tertuju pada penjagaan keturunan

Seperti pendidikan dan kesehatan, dan *hifdzu maal* misal tertuju pada penjagaan harta benda atau perekonomian dalam perspektif Islam. Apakah dengan 3 aspek tujuan utama dalam PKH termasuk dalam kajian *Maqashid Syariah*?

Jawaban : “Saya sebenarnya juga tidak terlalu paham ya mabk. Tapi, yang saya tau kala *Maqashid Syariah* itu menyeluruh dalam segala urusan di Islam tapi untuk menjelaskannya mbak bisa untuk melihat bahwa PKH ini bertujuan pada masa depan Indonesia yang bisa merubah mindset masyarakat biasa dan cara pandang mereka. Ya, namanya orang sakit ya tidak bisa melakukan ibadah, sudah melakukan apapun, kerja pun tidak bisa. Anak pintar kan jadi kebanggaan orang tuanya, biar anaknya bisa mendoakan orang tua dan membantu di dunia akhirat.”

13. Bagaimana pendapat anda bahwa PKH dalam pemenuhan 3 aspek utama tersebut dalam *Maqashid Syariah*?

Jawaban : “Kalau agama tergantung pendamping. Ya bisa, kalau tidak sehat ya tidak bisa sholat juga minimal partisipasi sekolah juga ada misalkan ada anak yang malas-malasan seklah tapi ada syarat PKH yang secara tidak langsung memaksa mereka untuk memenuhi syarat karena ada rasa takut pengurangan dana bantuan yang diberikan. Ada juga namanya PPAPKH (Program Pengentasan Anak putus sekolah PKH) diharapkan anak PKH yang tidak ingin sekolah dibawa ke salter khusus yang bekerjasama dengan dinas tenaga kerja, dinas pendidikan dan dinas sosial selama 2 bulan. Mereka di salter diberi fasilitas, guru pengajar

hingga refreshing akhir bertujuan untuk mengembalikan semangat anak untuk sekolah dan dimasukkan ke sekolah-sekolah mana yang mereka inginkan dan ada jaminannya. FDS PKH/P2K2 (Program Peningkatan Kemampuan Keluarga) selain memberi bantuan tunai juga memberikan pengarahan dan wawasan bagi KPM untuk merubah mindset anggota dengan tujuan hidup mandiri atau pemikiran-pemikiran negative. Misal ke universitas manapun kalau mereka lulus tes dan mempunyai kartu keanggotaan PKH bisa menjamin mendapat bantuan karena pemerintah sangat mendukung program ini dan mungkin saja dimana masih ada orang miskin PKH tidak akan dihapuskan.”

14. Bagaimana pengaruh yang diberikan program ini terhadap masyarakat Kec. Mantingan khususnya pada desa Sambirejo?

Jawaban : “Pengaruh yang diberikan program ini terhadap masyarakat Kec. Mantingan khususnya pada KPM Sambirejo, penerimanya sudah mencapai 153 KPM. Jumlah KPM selalu berubah-ubah, karena selalu akan dilakukan pemvalidan untuk pengurangan dan penambahan. Tidak bisa tetap untuk anggotanya karena kita juga selalu mendata secara langsung jadi kita melakukan pemvalidan terus. Untuk pengaruh PKH dimanapun itu pasti sudah jelas untuk mengurangi kemiskinan di setiap desanya. Kalau kita melihat di Sambirejo juga jumlah yang bisa dikatakan sedikit dibanding dengan desa lain. Juga karena di desa Sambirejo banyak perekonomian yang bisa ditingkatkan. Pengaruh PKH juga ada di data PKH yang mengalami pengurangan dan juga pasti ada penambahan. Banyaknya adalah penurunan, penyebabnya ada yang dibilang mampu yaitu keluarga tersebut sudah mampu dalam segi pemenuhan kebutuhan pokoknya, atau sudah tidak ada komponen dalam keluarganya, atau mandiri yaitu ia mengeluarkan diri karena sudah merasa mampu untuk memenuhi kebutuhan hidupnya atau sudah mempunyai usaha sendiri. Yang mandiri ini sulit sekali karena juga poin plus bagi pendamping.”



15. Dalam beberapa situs atau berita menyatakan bahwa terkadang PKH ini belum dapat teroptimalisasikan dalam mengentas kemiskinan desa, bagaimana pendapat anda dalam mengantisipasi berita atau kabar tersebut?

Jawaban : “Memang semua usaha berhasil tidaknya tergantung pada pendamping PKH tiap desanya sebanyak apa dia mengusahakan PKH itu bisa optimal dalam mengurangi kemiskinan di desanya. Terkadang juga, kurang optimal dari masyarakatnya yang tidak mau melakukan syarat-syarat yang diberikan. Jadi memang tidak bisa semua PKH dikatakan optimal atau tidaknya, setidaknya kita sudah mengusahakan dalam desa untuk membuat masyarakat merasa hidupnya terbantu dan merubah mindset-mindset yang biasanya mereka percaya, menjadikan mereka mampu melakukan hidup mandiri saja sudah suatu point plus bagi pendampingnya masing-masing.”

16. Apakah ada perbedaan tingkat kemiskinan pada daerah yang terpengaruhi bantuan PKH ini dengan daerah yang belum menjalankan PKH dengan optimal?

Jawaban : “Pasti ada. Dilihat dari jumlah penerima dari keseluruhan jumlah masyarakatnya juga bisa. Karena juga ada kan kalau KPMnya sedikit mungkin juga karena jumlah masyarakat yang sedikit dan lingkungan yang mendukung perkembangan perekonomian dan kehidupannya. Dalam PKH juga banyak program penunjangnya, salah satu program dalam PKH yang menunjang yaitu P2K2 (Pertemuan Peningkatan Kemampuan Keluarga) jadi pendamping ditraining dari pusat, diberi wawasan tentang pendidikan, ekonomi, kesehatan, perlindungan anak dan kesejahteraan sosial. Jadi setiapawasannya ada beberapa sesi setiap pendamping harus mengikuti sesi-sesinya. Sekarang sedang masuk ke modul ke 4. Misal membicarakan tentang penyakit-penyakit yang lagi sering terjadi, ada macam-macamnya per sesi ada judul besarnya. Pendamping memang harus sering memberi wejangan-

wejangan. Salah satu KPM itu misal untuk lansia bagaimana cara pengambilan itu lewat ketua kelompok, aturannya dari pemerintah harus masing-masing pemiliknya yang mengambil dananya, tapi untuk lansia bisa lewat menitipkan kepada ketua kelompok dari anggota KPM juga yang mengkoordinir wilayahnya. Semacam perjanjian harus ikut ke ketua kelompok sebagai penanggung jawabnya. Diambil kebijakan kalau lansia kan bisa diwakilkan kepada ketua kelompok kalau ambil bareng-bareng kan bank nya juga tidak cukup jadi bisa lewat KPM nya masing-masing. Dijadwalkan misal jam berapa sampai jam berapa kelompok mana secara bergiliran. FDS (Family Development Session) kalau di Indonesia itu ya P2K2 tadi seperti PKH di Indonesia tapi disebut CCT kalau di luar negeri. Jadi setiap KPM pasti langsung mendapati penjelasan dari setiap pendampingnya dari proses dan segala halnya. Jadi setiap perkumpulan wajib sudah menjadi fardlu ain bagi KPM karena akan banyak peningkatan ataupun penambahan wawasan tentang apapun yang menyangkut tentang pendidikan, ekonomi, perlindungan anak dan kesejahteraan sosialnya. Misal ingin ijin dilihat dari kepentingannya tapi ya tetap bagi KPM itu wajib mengikuti pertemuan kelompok. Kecuali lansia atau disabilitas. Ada lagi verifikasi komitmen mereka tidak seenaknya dapat bantuan ada sanksi yang dikenakan untuk beberapa aturan yang dilanggar itu masuknya diverifikasi komitmen.”

## APPENDIXE 2. DATA OF PKH MANTINGAN SUB-DISTRICT


### Appendixe 2.1. Recapitulation of KPM Mantingan Sub-District 2007-2018

**REKAP KPM PKH KOHOR TAHUN 2007 - 2018**  
**KECAMATAN MANTINGAN, KABUPATEN NGAWI, JAWA TIMUR**  
**BULAN FEBRUARI TAHUN 2019**

NO	KELURAHAN/DESA	KOHOR	KPM AWAL	JUMLAH		NON ELIGIBLE	TIDAK ADA KOMPONEN	JML STATUS GRADUASI			PENDAMPING
				ELIGIBLE	ELIGIBLE			MAMPU	MANDIRI	MANDIRI	
1	TAMBAKBOYO	2007 + 2010 + 2017+2018	365	362	3	2	1	0	0	0	FAISAL HAQ
2	PAKAH	2007 + 2010 + 2017+2018	335	334	1	1	0	0	0	0	SOBIRIN
3	MANTINGAN	2007 + 2017+2018	309	309	0	0	0	0	0	0	NEISYA DEWI MAYASARI
4	KEDUNGHARIO	2007 + 2010 + 2017+2018	153	153	0	0	0	0	0	0	LILIK MARLENA
5	SAMBIREJO	2007 + 2017+2018	153	153	0	0	0	0	0	0	LILIK MARLENA
6	PENGKOL	2007 + 2017+2018	210	210	0	0	0	0	0	0	TRI UTAMI HANANING RAHAYU
7	JATIMULYO	2007 + 2017+2018	122	122	0	0	0	0	0	0	TRI UTAMI HANANING RAHAYU
<b>TOTAL</b>			<b>1647</b>	<b>1643</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	

Mantingan, 11 Februari 2019

Koordinator Kecamatan

  
**SOBIRIN**

Mengetahui,  
A.n. CAMAT MANTINGAN  
SEKCAM

**YOYOK SULISTYANTO, S.Sos**  
Penata Tk. I  
NIP. 19710620 199203 1 008

## Appendix 2.2. Recapitulation of KPM 2007-2018 Among Villages

**REKAPITULASI GRADUASI KPM PKH KOHOR TAHUN 2007-2018**  
**KECAMATAN MANTINGAN, KABUPATEN NGAWI, PROVINSI JAWA TIMUR**  
**BULAN FEBRUARI TAHUN 2019**

**TOTAL KPM AWAL : 1647    TOTAL KPM ELIGIBLE : 1643**

NO	KELURAHAN/DESA	KOHOR	KPM AWAL	JUMLAH ELIGIBLE		NON ELIGIBLE	TIDAK ADA KOMPONEN	JML STATUS GRADUASI			PENDAMPING
				KPM AWAL	ELIGIBLE			MANDIRI	MAMPU	MANDIRI	
1	TAMBAKBOYO	2007	53	52	1	0	0	0	0	0	FAISAL HAQ
2	TAMBAKBOYO	2010	4	4	0	0	0	0	0	0	FAISAL HAQ
3	TAMBAKBOYO	2017	155	154	1	0	0	0	0	0	FAISAL HAQ
4	TAMBAKBOYO	2018	153	152	1	0	1	0	0	0	FAISAL HAQ
5	PAKAH	2007	47	47	0	0	0	0	0	0	SOBIRIN
6	PAKAH	2010	1	1	0	0	0	0	0	0	SOBIRIN
7	PAKAH	2017	161	161	0	0	0	0	0	0	SOBIRIN
8	PAKAH	2018	126	125	1	0	0	0	0	0	SOBIRIN
9	MANTINGAN	2007	14	14	0	0	0	0	0	0	NEISYA DEWI MAYASARI
10	MANTINGAN	2017	156	156	0	0	0	0	0	0	NEISYA DEWI MAYASARI
11	MANTINGAN	2018	139	139	0	0	0	0	0	0	NEISYA DEWI MAYASARI
12	KEDUNGHARIO	2007	32	32	0	0	0	0	0	0	LILIK MARLENA
13	KEDUNGHARIO	2010	3	3	0	0	0	0	0	0	LILIK MARLENA
14	KEDUNGHARIO	2017	51	51	0	0	0	0	0	0	LILIK MARLENA
15	KEDUNGHARIO	2018	67	67	0	0	0	0	0	0	LILIK MARLENA
16	SAMBIREJO	2007	8	8	0	0	0	0	0	0	LILIK MARLENA
17	SAMBIREJO	2017	73	73	0	0	0	0	0	0	LILIK MARLENA
18	SAMBIREJO	2018	72	72	0	0	0	0	0	0	LILIK MARLENA
19	PENGGOL	2007	38	38	0	0	0	0	0	0	TRI UTAMI HANANING RAHAYU
20	PENGGOL	2017	70	70	0	0	0	0	0	0	TRI UTAMI HANANING RAHAYU
21	PENGGOL	2018	102	102	0	0	0	0	0	0	TRI UTAMI HANANING RAHAYU
22	JATIMULYO	2007	12	12	0	0	0	0	0	0	TRI UTAMI HANANING RAHAYU
23	JATIMULYO	2017	62	62	0	0	0	0	0	0	TRI UTAMI HANANING RAHAYU
24	JATIMULYO	2018	48	48	0	0	0	0	0	0	TRI UTAMI HANANING RAHAYU
<b>TOTAL</b>			<b>1647</b>	<b>1643</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	

Mengetahui,  
A.n. Camat Mantingan  
SEKCAM

Mantingan, 11 Februari 2019

Koordinator Kecamatan

**SOBIRIN**

**YOYOK SULIYANTO, S.Sos**  
Penata Tk. I  
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### **APPENDIXE 3. RESEARCH DOCUMENTATION IN PHOTO**

#### **Appendixe 3.1. Documentation at Interview with Mr. Eko Budi Santoso as Secretary of Sambirejo Village**



**Appendix 3.2. Documentation at Interview with Mr. Shobirin as  
Main Coordinator of PKH Mantingan Sub-District**





### Appendix 3.3. Documentation at Mandatory Meeting of PKH Participants

