

# Empowerment of Islamic Communities in Indonesian Conditional Cash Transfer Program (Pkh) in Increasing Social Welfare in Sukarame District, Bandar Lampung

Maulida Fitri<sup>1</sup>, Achlami<sup>2</sup>, Hasan Mukmin<sup>3</sup>, Jasmadi<sup>4</sup>

{rmaulidafitri0404@gmail.com<sup>1</sup>, achlami@radenintan.ac.id<sup>2</sup>, hasanmukmin@radenintan.ac.id<sup>3</sup>, jasmadi@radenintan.ac.id<sup>4</sup>}

Raden Intan State Islamic University, Bandar Lampung, Indonesia

**Abstract.** Social welfare is still a problem in Indonesia. Including in the Sukarame sub-district, Bandar Lampung, where every year the number of poor people increases. To reduce poverty, the government provides a solution by making many programs, one of which is the Family Hope Program. However, many programs that are claimed by both the government and the private sector (companies) as community development, however, in reality are not able to lift the community to become self-sufficient. This means that no matter how many programs are launched, they are not directly proportional to the impact on community economic empowerment and independence. This paper aims to describe the empowerment of the Islamic community in the Harapan Keluarga program using qualitative methods. The theory used is the theory of community empowerment which has 3 variables namely enabling, empowering, and protecting. The results show that PKH in its duties and functions opens the possibility for beneficiaries to develop by means of education and mentoring to broaden their horizons. Then also through this assistance PKH strengthens the potential of the community through concrete steps involving the provision of various inputs and opening up various opportunities that will make beneficiaries more empowered and also protect and defend the interests of beneficiaries by fighting for their rights without illegal levies.

**Keywords:** Empowerment Of Islamic Communities, Social Welfare, PKH

## 1 Introduction

Social welfare problems that are currently developing indicate that some citizens still have not had their rights to their basic needs adequately fulfilled because they have not received social services from the state. Some citizens experience obstacles in the implementation of social functions so that they cannot lead a decent and dignified life. Based on BPS data, the number of poor people in Bandar Lampung has increased from 2019-2021. In 2019 it was 91.24. 2020 it grew to 93.74; in 2021, it will expand to 98.76.[1] The people of Bandar Lampung, with a population of 1,166,066 people, based on BPS data in 2020, still have a Poverty Line (GK) of Rp. 634,743. With this poverty line (GK), the Number of Poor People is 93,740 people, with a percentage of 8.81%. The data uses GK, which is too low to be categorized as poor. Because the monthly requirement of 1,000,000 still needs to be met daily needs. After the pre-research researchers, the average community who received PKH in Sukarame District had a higher nominal income than GK but were not yet independent and prosperous[2].

According to Björn Halleröd and Daniel Larsson, people who live in poor conditions suffer from welfare problems. However, this part of the population is not always considered imperfect because the measure of poverty is still in income which is relatively high from the standards set. The final analysis shows that the welfare problems most likely to cluster are poverty, economic vulnerability, unemployment, psychological stress, and health problems.[3]

To reduce poverty, the government provides a solution by making many programs, including the PKH. However, many programs that are claimed by both the government and the private sector (companies) as community development, however, in reality are not able to lift the community to become self-sufficient. This means that no matter how many programs are launched, they are not directly proportional to the impact on community economic empowerment and independence. The fact that we often encounter is that the program doesn't seem to make an impression and is only instantaneous and this phenomenon continues to occur. Most people still think that community interest is the same as community development. Even though both have different meanings, the main difference lies in the effort to place the role of the community in the development process.

Therefore, in the context of alleviating poverty and increasing household-based welfare, the Government launched a unique program called the Family Hope Program (PKH). According to the Director General of Social Assistance (Depsos, 2010), PKH is designed to help people experiencing poverty in the lowest clusters in the form of conditional assistance. In distributing this assistance, the government empowers family of hope assistants who have duties and functions, namely among others preparing PKH work plans in their assisted areas, conducting PKH outreach to government officials at the sub-district, village or sub-district level, PKH KPM candidates and the general public.[4]

Fulfilling the needs of the community in order to create self-sufficiency and social welfare is closely related to the objectives of the development programs implemented by the government. In realizing this, the government must pay attention to various complex problems, including the problem of poverty, and the right approach.[5] Because poverty cannot be separated from the problem of meeting the needs of life, community welfare can be measured by the community's ability to meet its needs.[6]

In implementing empowerment programs to improve the welfare of the people of Bandar Lampung, the government can do this with various programs and approaches. Community empowerment in PKH. In this case, the community is more involved as a subject, namely from, by and for the community itself. This is what the researcher will then describe in this paper.

The growth of an atmosphere of partiality for those who have felt marginalized, neglected in the development process, in this case the urban village community who are sometimes often affected by eviction projects. PRA techniques try to cultivate a balance of roles and patterns of relationships between dominant groups and marginalized groups. Alignment provides a basis for the growth of empowerment, mutual learning and respect for differences. The belief that learning does not only transfer information, experience and knowledge, but also encourages the creation of knowledge and local wisdom.[7]

Community empowerment is an economic development concept encapsulating community values to build a new paradigm in community-centered development. Within this framework, community empowerment efforts (empowering) can be studied from 3 (three) aspects: First, enablers, namely creating an atmosphere that allows community potential to develop. Second, is empowerment, namely strengthening the community's potential through concrete steps in providing various inputs and opening up multiple opportunities to empower the community. Third, protect, namely protecting and defending the interests of the weak. The empowerment approach emphasizes decision-making autonomy from community groups based on personal, direct, democratic resources and social learning.[8]

According to Muuri, the programs implemented in an effort to improve welfare so far have not been able to fully have a big impact, although in fact according to Muuri it can be said to support welfare but is small because it has not made the community self-reliant, so that until now the goal of national development is related to issues of equity and improvement well-being is still a persistent problem.[9]

Community empowerment as a development model that is rooted in the community is an effort to improve the welfare of some of our people who are still trapped in poverty and underdevelopment. Viewed from the point of view of administering the State, community empowerment is not just an economic concept but implicitly implies the upholding of economic democracy (ie economic activity takes place from the people, by the people and for the people). Thus the economic concept in question relates to

mastery of technology, ownership of capital, market access and management skills. Therefore, in order for economic democracy to work, the aspirations must be accommodated and clearly formulated by the government bureaucracy and contained in the formulation of public policies (public policies) to achieve the goals desired by the community.

Reforms in the field of governance that have been rolling since 1998 have had a real and widespread impact on the change in the system of government from highly centralized power (the New Order era) to an autonomous system with decentralization. Law Number 22 of 1999 concerning Regional Government which was later changed to Law Number 32 of 2004, as a substitute for Law Number 5/1974 is evidence of changes in the administration of government in Indonesia. Changes in the implementation of governance with Autonomy in Regency/City Regions have resulted in significant changes, especially those related to development actors, decision-making in development planning, development implementation and supervision. However, in reality the practice of implementing regional autonomy still faces many obstacles, including a lack of creativity and critical and rational public participation, so it is necessary to find a solution in earnest in accordance with the mandate of the applicable Regional Government Law.[10]

In general, problems with PKH implementation in were indicated to be caused by several things, namely the lack of socialization from the Family Hope Program Implementation Unit (UPPKH), lack of participation and cooperation of RSTM to increase their potential, slow disbursement of PKH funds to participants, insufficient PKH funds provided for children's school fees, there was an error functioning PKH funds given to RSTM for things that were not recommended in the PKH program. In addition, another problem is that the data collection of RSTM as recipients of PKH needs to be on target. Access to and quality of education and health for PKH participants has not been shown to improve the health and nutritional status of pregnant women, postpartum mothers, and toddlers. Five years (toddlers) and preschoolers. RSM member.

Even though in its implementation PKH has general goals and specific goals. The general goal is to reduce the number and break the chain of poverty, improve the quality of human resources, and change the behavior of RTSM, which is relatively lacking in increasing welfare. In particular, the objectives of PKH [4] consist of the following:

- A. Improving the socio-economic conditions of RTSM;
- B. Increasing the education level of RTSM children;
- C. Improving the health and nutritional status of pregnant women, postpartum mothers, and RTSM toddlers;
- D. Improving access to and quality education and health services, especially RTSM.

The targets or beneficiaries of PKH assistance are Very Poor Households (RTSM) which have family members consisting of children aged 0-15 years and/or pregnant/postpartum women and are in selected locations. Recipients of assistance are mothers or adult women who care for children in the household. This is because the fulfillment of these conditions can run effectively.

With various problems related to the PKH program and Islamic community empowerment, researchers are interested in knowing more deeply, describing, and analyzing Islamic community empowerment in the implementation of the Family Hope Program, especially in Sukarame Bandar Lampung District in improving community welfare. This research is expected to reference readers in general and academic practitioners in particular and contribute ideas to related parties.

## 2 Method

Based from its type, this research uses a qualitative descriptive research type. There are two types of primary data sources in this study, the first is the companion, namely Mrs. Mitra Suri, Coordinator of the PDP, Sukarame District, and the second type is the recipient community group which is determined based on a random sampling technique in which all individuals in the population are sampled, either individually or together. are given the same opportunity to be selected as members of the sample. This technique the researchers chose because the sample in this study is homogeneous, has the same characteristics, both

those that have been determined by the Ministry of Social Affairs, and based on the criteria of this study, namely not prosperous. After the researchers conducted the pre-research, the samples in this study were:

No	Name	District
1	Endang	Korpri Jaya
2	Maryulis	Korpri Jaya
3	Munna W	Korpri Jaya
4	Sri Rezeki	Korpri Jaya
5	Heni	Korpri Jaya
6	Yulianti	Way Dadi
7	Ika yenriyati	Way Dadi
8	Sri ningsih	Way Dadi
9	Desi kurniasih	Sukarame Baru
10	Sri jumiati	Sukarame Baru

The secondary data sources in this study are literature that is in accordance with the object of research, be it text books, magazines, scientific journals, articles, recordings or tapes, archives, personal documents, testimonies of religious and community leaders, official documents of institutions and so on. interview results related to this study. This study uses 3 data collection techniques introduced by Consuelo G. Sevilla, Jesus A. Ochave, et al, namely, observational and documentation questioning techniques. The data analysis technique that will be used in this study is qualitative data analysis, following the concept given by Miles and Huberman. The data analysis technique used in this research is qualitative data analysis, following the concept given by Miles and Huberman. Miles and Huberman argue that activities in qualitative data analysis are carried out interactively. They occur continuously at each research stage until it is completed and the data is saturated. Activities in data analysis are data reduction, data display, and concluding/verification.[11]

### 3 Literature Review

Empowerment comes from the word power which means ability or strength. Meanwhile, in terminology, empowerment can be interpreted as a process of gaining power or strength or ability from those who have power to those who are less or less empowered. According to Prijoko and Pranarka, as expressed by Edi Suharto, empowerment contains two meanings, first includes giving control, transferring power or delegating authority to parties who are not yet powerless. Both provide opportunities for other parties to do and create something.[12]

Meanwhile, society in English is called society which means friends. The meaning of friends from society is due to the existence of social ties from everyone who lives in a certain area. This social bond makes someone who lives in the community become friends. [13] Thus, society is a collection of individuals who are formed and live in a certain area (village or city) intertwined with very strong social ties. If the words empowerment and community are put together, the meaning is the concept of development which encapsulates social values to improve people's living standards towards progress, especially in the economic aspect.

Community progress can be said as an effort to improve living standards in order to achieve prosperity. Community empowerment can be actualized from the concern of the government and people who have the ability to build the lives of powerless people to become more empowered. Thus, people who are helpless are able to improve their lives in a better direction. In fact, the concept of community empowerment includes three aspects, namely development, strengthening potential, and independence. In the context of development, people who are powerless can develop their skills according to the culture of their people's lives. If they live in the culture of an agricultural society, the priority development must take precedence in the agricultural sector, as well as in other community cultures.[14]

Community empowerment will be more targeted if it is carried out in accordance with the cultural conditions of the community to be empowered. Strengthening potential is an aspect that is no less important in community empowerment. In this strengthening, people who have not been empowered are given motivation about life skills. Thus giving birth to a high optimistic attitude. This attitude is an important part that should be done in community empowerment. Even in strengthening the potential, the community is given awareness about the important aspects of the potential that they have, such as self-confidence, being able to work optimally and so on.

If that potential is maximized, the helpless people can change themselves into empowered people. Community empowerment certainly cannot be separated from the aspect of independence. This aspect is very important to be carried out by the government and every community that wants to realize empowerment. Therefore, community empowerment is not just about overcoming the problems experienced by people who are helpless in the short term, but must be long term. After being empowered, people who are not yet empowered do not just turn into empowered, but also must be ensured that they are able to be independent by developing the power they already have. Community independence is a condition experienced by people characterized by the ability to think, decide, and do something considered appropriate to solve the problems they face by using their power or potential.[15]

The concept of community empowerment is very much in line with Islamic teachings. In addition to teaching about obedience to God, Islam teaches that every human being is concerned for others. That is, community empowerment is a form of actualization of human values contained in Islamic teachings. Empowerment is a non-stop movement as part of the change. Through empowerment, changes in society towards a better life can be actualized.

The principle of change in Islam is depicted in QS. Ar-Ra'd [13]: 11:

إِنَّهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِن وَّالٍ ﴿١١﴾

*“For him (man) there are angels who always take care of him in turn, from the front and behind him. They guarded it at the command of Allah. Surely Allah will not change the condition of a people before they change their own condition. And if Allah wills evil against a people, then no one can reject it and there is no protector for them besides Him.”*[16]

Sayyid Qutb emphasized that this verse talks about changes that humans must make. For him, Allah will not change favors, disasters, glory, humiliation, position or humiliation, unless they want to change their feelings, actions and the reality of their lives. Thus Allah will not change human conditions for the better, if they do not have the desire to make a change.[17]

Community empowerment as a community-rooted development model is an effort to improve the welfare of some of our people still trapped in poverty and underdevelopment. Viewed from the point of view of the implementation of State Administration, community empowerment is not merely an economic concept but implicitly implies the upholding of economic democracy (i.e., economic activity takes place from the people, by the people, and for the people). Thus the economic concept in question relates to mastery of technology, ownership of capital, market access and management skills. Therefore, in order for economic democracy to work, the aspirations must be accommodated and clearly formulated by the government bureaucracy and contained in the formulation of public policies (public policies) to achieve the goals desired by the community.[8]

## 4 Results and Discussion

Internationally, the provision of assistance to the poor is known as Conditional Cash Transfers (CCT). This means that this assistance is in the form of giving a certain amount of money in cash from the central government to every poor community. The several targets of the Family Hope program consist of three aspects, namely first, the health aspect aimed at pregnant and lactating women, children under five from 0 to 6 years old. The second is the educational aspect, where the target is school children from elementary

to high school level. The third is the aspect of social welfare, targeting the elderly aged 70 years and over and people with disabilities. Determination of the selection of families who will become PKH participants is carried out and determined centrally by the Director of Social Security for the Hopeful Family of the Ministry of Social Affairs of the Republic of Indonesia through poverty data for each region.

Poverty data that is used as a consideration for determining participants comes from the Integrated Social Welfare Data (DTKS). Based on this data, the Ministry of Social Affairs made invitations to be given to the families of potential participants through the PKH Coordinator of the Ministry of Social Affairs in the Regency/City. The invitation is still in the form of a file which is then printed by the PKH Administrator and given to each of the invited companions to the District and then through the District, the invitation is handed over to the Village Officials. After the invitation arrives at the Village, the Village Officials together with the PKH Facilitator will validate the data. Data validation was carried out by village officials together with village assistants in the form of activities to directly observe family conditions included in the data of prospective PKH participants. This aims to ascertain whether the registered participants are indeed poor. The consideration for implementing the validation is based on the poverty criteria issued by the Central Bureau of Statistics, namely in terms of the condition of the house and the income of the family. In Sukarame District, the validation team checked the condition of the prospective participant's house, at least in non-private (rented) conditions, with dirt floors, plastered walls, and tin roofs. Then prospective PKH participants will also be seen by the amount of minimum income below 1 million rupiah.

During this validation process, empowerment participation was carried out by the community. Then if a family is found that does not deserve PKH assistance, then a process of collecting evidence in the form of photos is carried out as validation reinforcement. After the companion and village apparatus have finished reviewing the eligibility of the potential participants, the validation data will be returned to the Ministry of Social Affairs. Even so, there is still a verification stage by the Ministry of Social Affairs for data that has been validated by PKH companions. This means that the number of potential participants who have been validated will not necessarily be fully approved by the Ministry of Social Affairs. Based on the verification results, of the 50 families validated by PKH companions, only around 30 families were verified by the Ministry of Social Affairs. Finally, this verification is the final stage in the process of determining PKH participants. So that the results of the verification then each participant made an account book.

PKH Facilitators in Sukarame Bandar Lampung District are human resources recruited and appointed by the Ministry of Social Affairs as mentoring implementers at the District level. The duties and responsibilities of the PKH Facilitator or UPPKH Sukarame Bandar Lampung in general are to carry out the task of assisting PKH participant RTSM/KSM. The working area covers all villages within the working area unit in the sub-district and is described in more detail in the PKH Institutional Operational Guidelines.

In carrying out its duties, the Sukarame sub-district UPPKH is responsible to the Regency/city UPPKH and coordinates with the local sub-district head. If in one sub-district there are more than two assistants, it is obligatory to appoint one of the assistants to be the assistant coordinator at the sub-district level. The main tasks of PKH assistance are as follows: a. Updating Data b. Facilitating and resolving complaint cases c. Visiting PKH participant's house d. Coordinate with local officials and education and health service providers e. Conduct monthly meetings with group leaders and all PKH participants f. Conduct monthly visits with health and education officers at service locations g. Provide motivation to PKH participants in carrying out commitments h. Make synergistic efforts between PKH assistants and health and education service providers in filling out verification forms. i. Recording and reporting.

In carrying out this task, PKH Facilitators in Sukarame Bandar Lampung District communicate in the implementation of a program, because this is important. In forwarding messages down within an organization or from one organization to another, communicators can distort or disseminate them, either intentionally or unintentionally. Moreover, if different sources of information provide conflicting interpretations, implementers will face greater difficulties in carrying out policy intentions.

The implementation of the Family Hope program in Bandar Lampung began in 2015. After the participants were determined and an account book was made, PKH funds were received by the community 4 (four) times a year, namely every January, April, July and October. . However, during the Covid-19 pandemic situation, PKH assistance funds were received by the community every month. This PKH

assistance fund can be taken directly by the community through the bank according to the account book they have. At the beginning of the existence of PKH in this district, PKH assistants or village officials had a role to guard the community who did not understand the process of taking aid funds. However, over time, people have started to get used to and understand to take their own. Based on the stages of disbursement of PKH funds which consist of four months a year, every second, third and fourth stage there is always an update.

This update is carried out by village assistants, with the help of village officials. This updating activity is a review of the conditions of people who have received PKH. The aim is to verify the social status of the family, whether there is a change in the status of poor to non-poor, or if participants who are divorced or deceased can stop the distribution of assistance. Apart from their role in updating, the Facilitator of Suakrame District also evaluates every month the implementation of PKH in terms of health, education and social welfare aspects. Every month the companion holds a meeting with all PKH participants to assess whether the obligations of each participant have been fulfilled. On the health aspect, the MCH book (Maternal and Child Health) was checked for pregnant women, as well as the Health Card book for toddlers. This aims to see whether pregnant women routinely check their health and so do children under five who are always given immunizations and routine health checks. During 2020, pregnant women and children under five in Sukarame District always have their health checked regularly, both at the posyandu and at the puskesmas. This means that the obligations of pregnant women and children under five participants have been fulfilled in accordance with the Ministry of Social Policy in the 2020 PKH implementation guidebook.

In the field of education, village facilitators carry out evaluations by observing schools where the children of participants receive PKH assistance. Both from the elementary school level, junior high school, and senior high school, seen through its presence. During 2020 due to the Covid-19 pandemic, an average of around 93% of schoolchildren in Sukarame District attended through online classes. At first, there were obstacles in the form of not having a smartphone. But in the end, put on his parents'. This indicates that in the education aspect it has been running according to the Ministry of Social Policy, where the minimum level of participation or attendance of school children is 85%. Meanwhile, PKH's evaluation of the social welfare aspect was carried out by visiting the elderly and people with disabilities directly. Companion checks their health. The elderly and people with disabilities are required to have a health check every month by providing evidence in the form of check-up data that has been carried out.

The conclusion from the description of the informant interview illustrates that the assistance that PKH assistants or officers must carry out needs to be done correctly. The mentoring process is the basis for the next PKH beneficiary or participant data update. If there are complaints from the community, if the assistant is always present, the facilitation process for resolving complaints will be more straightforward. However, there have been no complaints from the public. The mentoring process is also carried out by visiting the PKH participant's house to ensure the progress of the PKH program's target objectives, whether it is running well or not felt by PKH participants. In addition, assistants must coordinate with local officials, education and health service providers. In this case, it is rarely done by a companion. Monthly meetings with group leaders and all PKH participants were also not held. Automatic PKH officers, when they do not assist, also do not motivate PKH participants to carry out their commitments.

The PKH program aims to improve the quality of life for Very Poor Families by accessing specific health and education services that have been set for Very Poor Families. The opportunity given in the form of access is hoped that there will be a behavior change supporting social welfare achievement. In the short term, PKH assistance funds are expected to reduce the burden on household expenses (direct consumption impact). In the long term, it is an investment for better future generations through improving health and education (human capital development impact).

Scenario Aid Aid/RTSM/Year Fixed aid Rp. 200,000, - This means that PKH is expected to be a program that is able to break the intergenerational poverty chain, especially in . Poverty alleviation is indeed the result indirectly but requires a long term. The expected outcome of this program is a change in the community's mindset about the importance of education and the health of their children which will later achieve community welfare that occurs in the activities of the PKH in Sukarame District according to the concept. Implementation is a process to ensure its implementation a policy and the achievement of that policy.

PKH assistance is given to RTSM/KSM who have become PKH participants. In accordance with PKH's general guidelines, PKH assistance is distributed four times in one year. Specifically, the payment of assistance for PKH participants in new locations is carried out after a stipulation letter has been issued from the authorized official. The payment schedule and implementation of aid payments are adjusted to the situation and conditions that exist in the current year according to policies made to expedite the implementation of aid distribution. As for the payment of the next stage of assistance, it can still be carried out even though the process is complete verification has not been carried out optimally. In the general guideline rules, the mechanism for implementing the distribution of aid funds to PKH participant RTSM/KSM is carried out through a paying institution, based on the results of the auction for the work of printing forms, distributing forms and carrying out the process of distributing PKH aid funds. The implementation of payments for the development of districts/cities for new locations is carried out in one stage of payment with a fixed assistance of Rp. 75.000,-. Meanwhile, for the development of sub-districts in old regency/city locations, a maximum of four payment stages will be carried out, adjusted to the timing of the initial meeting and validation.

## 5 Conclusion

The results show that PKH in its duties and functions opens the possibility for beneficiaries to develop by means of education and mentoring to broaden their horizons. Then also, through this assistance, PKH strengthens the potential of the community through concrete steps involving the provision of various inputs and opening up multiple opportunities that will make beneficiaries more empowered and also protect and defend the interests of beneficiaries by fighting for their rights without illegal levies. Regarding the knowledge and socialization of the PKH Program carried out by officers/assistants at PKH Suakrame Bandar Lampung, it was carried out jointly between recipients and officers. Meanwhile, the socialization carried out to community leaders and the community was carried out well. Village officials and RT officials also did well. So that stakeholders supporting the PKH program fully support it. The data collection process in determining PKH beneficiary participants has been carried out with the procedures and provisions of the PKH program. Even so, there are still many people who should be included in the criteria as beneficiaries of the PKH program but have yet to receive it. If you see this, it means that updating the data needs to be done correctly so that the participants who have to get it to follow the target of the PKH program, namely to improve the quality of human resources.

## References

- [1] BPS. (2021). Data Angka Kemiskinan, *BPS*, 2
- [2] BPS. (2021). Garis Kemiskinan Bandar Lampung, *BPS*, 2
- [3] Björn Halleröd dan Daniel Larsson. (2008). Poverty, welfare problems and social exclusion, *International Journal of Social Welfare*, Vol. Volume17, No. 1, 15–25
- [4] RI., K. S. (2008). Pedoman Umum Pelaksanaan Program Keluarga Harapan (PKH) tahun 2008, *Pedoman* (1st ed.), Kementerian Sosial, Jakarta, 2–8
- [5] Suparlan, P. (2014). *Kemiskinan Di Perkotaan.*, Sinar Harapan dan Yayasan Obor Indonesia, Jakarta
- [6] Ginandja Kartasasmita. (2006). *Pembangunan Untuk Rakyat: Memadukan Pertumbuhan Dan Pemerataan*, Pustaka Cakra, Jakarta
- [7] Mueller, J. G. dkk. (2019). Evaluating Rapid Participatory Rural Appraisal as an Assessment of Ethnoecological Knowledge and Local Biodiversity Patterns, *Conservation Biology*, Vol. 24, No. 1, 140–150
- [8] Noor, M. (2011). Pemberdayaan Masyarakat, *Jurnal Ilmiah CIVIS*, Vol. 1, No. 2, 87–89
- [9] Muuri, A. (2010). The impact of the use of the social welfare services or social security benefits on attitudes to social welfare policies, *International Journal of Social Welfare*, Vol. 19, No. 2, 182-193.
- [10] RI, P. Undang Undang Nomor 32 Tahun 2004 (2004), 1–100



- [11] Consuelo G. Sevilla, Jesus A. Ochoa, D. (1993). *An Introduction to Research Method*, UI Press, Jakarta
- [12] Suharto, E. (2010). *Membangun Masyarakat Memberdayakan Rakyat*, Aditama, Jakarta
- [13] Merille, G. S. (1980). *Politics And Policy Implementation In The Third World*, Princeton New Jersey
- [14] Sjahrir, K. D. . &. (1988). *Pembangunan Berdimensi Kerakyatan*, Yayasan Obor Indonesia, Jakarta
- [15] Bryant Coralie, W. G. L. (1987). *Menegemen Pembangunan Untuk Negara-Negara Berkembang*, LP3ES, Jakarta
- [16] *Al Quran QS Al-Imran/3:55*. (n.d.), Gramedia
- [17] Qutb, S. (1966). *Taṣwīr Al-Fannī Fī Al-Qur'ān*, Dār al-Ma'ārif, Cairo