

IMPLEMENTATION OF THE HOPE FAMILY PROGRAM IN INCREASING COMMUNITY WELFARE IN SHARIA ECONOMIC PERSPECTIVE

(Study in Mendalo Indah Village, Jambi Outer City District, Muaro
Jambi District, Jambi Province)

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Abstract

The Family Hope Program is a social protection program that provides non-cash assistance to poor families designated as Beneficiary Families. The Family Hope Program is a program based on poor families, so the main targets are economically disadvantaged families. The Family Hope Program is an effort directed towards the formation and human resources focus on aspects of education, health, and social welfare. This research is entitled "Implementation of the Family Hope Program in Improving Community welfare in the Islamic Economic Initiative". The purpose of this study is to find out what the Family Hope Program is in providing social welfare to the community, find out how the implementation of the Family Hope Program in providing social protection to the community, and find out what are the driving factors and inhibiting factors in implementing the Family Hope Program. This research uses a qualitative method with a descriptive approach and in sampling researcher used sample selection techniques with the provision of characteristics and characteristics of objects in the study, as for data collection techniques, namely through observation, interviews, and documentation. The results showed that the social protection provided by The Family Hope Program to the community was in the fields of education, health, and social welfare. The implementation of The Family Hope Program in Mendalo Indah Village goes through several stages, the first starting from the initial meeting stage, the second stage of entering data into the Management information system, the third stage of payment, and the last stage of commitment verification. The driving and inhibiting factors of The Family Hope Program carried out in Mendalo Indah Village are that although it has not been fully implemented perfectly, the community admits that this program has helped and provided relief to the community.

Keywords:

Implementation, The Family Hope Program, social welfare and community.

Introduction

This research aims to investigate the effectiveness and impact of implementing the HOPE Family Program in enhancing community welfare, specifically from a Sharia economic perspective. The study will employ a mixed-methods approach, combining quantitative data analysis and qualitative inquiry. The quantitative phase will involve conducting surveys among program participants and non-participants to evaluate the program's overall outcomes and benefits. In the qualitative phase, in-depth interviews and focus group discussions will be conducted with key stakeholders, including program administrators, community members, and religious scholars, to gain a comprehensive understanding of the program's implementation and its alignment with Sharia economic principles. The findings from this research will provide valuable insights into the potential of the HOPE Family Program in improving community welfare within the context of Sharia economics.

Community welfare is a condition that reflects the status of people's lives which can be seen from the level of people's lives. According to the Senator Pressmen, the number of options individuals have and their freedom to choose between them will reach a new high if they can afford to eat, and give the right to vote.¹ The meaning of Welfare in Islamic economics aims to achieve overall human well-being, including material, spiritual and moral well-being. The Islamic economic doctrine prioritizes human welfare. Islamic teachings about rahmatan lil alamin include the concept of welfare. However, there are conditions for obtaining the welfare mentioned in the Qur'an. If people follow orders and avoid forbidden behavior, Allah Almighty will grant them prosperity. Welfare is one of the goals and objectives of the nation that the Indonesian government wants to achieve. Prosperous person needs something according to his talent to achieve prosperity, which can be understood as a healthy and calm condition.

The Family Hope Program is one of the social protection programs in Indonesia in the form of social assistance. This assistance is given to poor and vulnerable families with certain requirements where they are registered in the Integrated Social Welfare Data. The Family Hope Program is one of the government's efforts to accelerate poverty alleviation and specifically aims to break the intergenerational poverty chain. This program is known internationally as Conditional Cash Transfers. Since its launch in 2007, The Family Hope Program has contributed to reducing poverty and encouraging the independence of social assistance recipients, hereinafter referred to as Beneficiary Families.²

These programs aim to reduce social welfare problems, especially poverty. With the aim of alleviating poverty, this program is the creation of a social protection system that can facilitate and assist Very Poor Households to gain access to health services and basic education in the hope that this program can reduce poverty. This program is motivated by the existence

¹Muhammad sharif Chaudry, Sistem Ekonomi Prinsip Dasar Islam edisi 1 (Kencana;2012), h.299

²Pendoman Pelaksanaan Program Keluarga Harapan (PKH) tahun 2021-2024.

of the main problems of development, namely the large number of poor people and the low quality of human resources.

A phenomenon that often occurs in Muaro Jambi Regency, especially in Mendalo Indah Village, data from the Muaro Jambi Central Statistics Agency explains that many people are still experiencing an increase in their poverty rate and are not yet prosperous due to the impact of COVID-19. And it often happens that The Family Hope Program problems are not precisely targeted because the Integrated Social Welfare Data is not appropriate in the field. So it is very difficult to validate data because the poverty rate is increasing and does not meet the criteria set by the government to meet the indicators or requirements of the Family Hope Program. Participants in the Family Hope Program are very poor households/very poor families (RTSM/KSM). A population is said to be poor if it is characterized by low levels of education, work productivity, income, health and nutrition as well as low living welfare, which indicates a circle of powerlessness. that conforms to the criteria of the Central Bureau of Statistics and meets one or several program criteria, namely:

Table 1.1
Amount of The Family Hope Program Component Aid

No	Help Component	Assistance Index (Rp)
1	Assistance for pregnant/breastfeeding mothers	IDR 3,000,000
2	Assistance for children under 6 years old	IDR 3,000,000
3	Assistance for participants in elementary school/equivalent education	IDR 900,000
4	Assistance for SMP/equivalent education participants	IDR 1,500,000
5	Assistance for high school/equivalent education participants	IDR 2,000,000
6	Assistance for persons with severe disabilities	IDR 2,400,000
7	Assistance for seniors aged 70 years and over	IDR 2,400,000

Source; PKH Recipient Village Facilitator (15 January 2023)

From the explanation above, it can be concluded that families who become The Family Hope Program beneficiaries are those who meet the membership requirements or criteria set by the government, with data that has been sent by Integrated Social Welfare Data and if the criteria above are not suitable, the companion has the right to update existing data. Families who receive The Family Hope Program assistance have rights and obligations as The Family Hope Program beneficiary families. The rights received are in the form of cash and health and education services. The Family Hope Program beneficiary families receive assistance in varying amounts according to family members or components owned.

By accepting The Family Hope Program, it is hoped that it will encourage changes in the behavior of The Family Hope Program beneficiaries to go to school, be able to improve the economy, so that they can use their money properly, improve people's welfare and access health facilities properly. And the aim is that the recipients of this program can continue to have a better standard of living and improve the welfare of the people in Mendalo Indah Village, Outer City Jambi, Muaro Jambi Regency.³

Table 1.2
Development of The Family Hope Program Assistance Recipients
Beautiful Mendalo Village
Jambi Outer City District. Muaro Jambi Regency

Year	Number of KPM
2018	61 people/family
2019	63 people/family
2020	70 people/family
2021	58 people/family
2022	52 people/family

Source; PKH Recipient Village Facilitators (data processed)

Information; 1 soul in each Family Card

Based on data from the beneficiary families of the Family Hope Program from the companion above, every year from all sub-districts the number of beneficiaries from the family hope program shows fluctuating numbers, where the number of recipients of assistance is the highest each year, namely in 2020, and from the data it can be seen that the number of beneficiaries is the highest in 2020. The increase in people's welfare in Jambi Province is measured when the poverty rate decreases in rural areas. This can be said if the people of Jambi are prosperous if the poverty rate decreases. With the development of productivity in terms of changes in economic growth that can reduce the poverty rate in Jambi Province, especially in Mendalo Indah Village, Jambi Outer City District, Muaro Jambi Regency.⁴

In Mendalo Indah Village, Outer City Jambi District, Muaro Jambi Regency, which has a population of 1,023 people, and in this village there are several people who are not yet prosperous. A society is said to be prosperous if it has met good financial needs. In this village, only a few people receive government assistance through the Family Hope Program.

³ "Program Keluarga Harapan (PKH) | Kementerian Sosial Republik Indonesia," accessed October 27, 2022, <https://kemensos.go.id/program-keluarga-harapan-pkh>.

⁴ "Studi Perkembangan Kesejahteraan Petani Di Provinsi Jambi | Media Edukasi Data Ilmiah Dan Analisis (MEDIAN)," accessed October 27, 2022, <https://bpsjambi.id/median/index.php//median/article/view/53>.

Literature Review

1. Implementation

Etymologically, implementation according to Webster's dictionary says that the term to implement (implement) that means provide the means for carrying out (provide the means to carry out something), to give practical effect to (has an impact/effect on something). In this view implementation is defined as the process of carrying out policy decisions, usually in the form of laws, government regulations, judicial decisions, executive orders, or presidential decrees .⁵ Pressman and Wildavsky , stated that implementation is an analysis to run the policy (to carry out), to fulfill the promises stated in the policy document (to fulfill), to produce output , as stated in the policy objective to complete the mission that must be realized in the policy objective(to complete).⁶

Hinggis in Pasolong defines implementation as a summary of the various activities in which human resources use other resources to achieve strategic goals. Implementation also boils down to activities, actions, actions, or the mechanism of a system. Implementation is not just an activity, but an activity that is planned and to achieve the objectives of the activity.⁷

2. Hope Family Program

In 2007, the Family Hope Program was launched. This program is known as Conditional Cash Transfer and has the same structure but a different name Conditional Cash Transfers (CCT). Family Hope Program (PKH), a program that pays Very Poor Households cash in return for fulfilling their responsibilities. The Ministry of Social Affairs (2016) describes The Family Hope Program as a social security program that offers financial assistance to Very Poor Households.⁸

According to the Ministry of Social Affairs, the general objective of The Family Hope Program is to increase poor families' access to social welfare, health and education services in order to help improve their quality of life. In the short term, The Family Hope Program is expected to reduce spending pressure on low-income families and, in the long term, stop the cycle of poverty. The Family Hope Program's specific goal is to improve the quality of participant welfare by encouraging positive behavioral changes towards the value of health, education, and social welfare services.⁹

The Family Hope Program offers conditional cash social assistance to low-income families identified by The Family Hope Program participants as Very Poor Households or Very

⁵ Wahab and Soloichin.A, *Analisa Kebijakan Dari Formulasi Ke Implementasi Kebjjaksanaan Negara* (Malang: Bumi Aksara, 2012).h.135

⁶ Erwan Agus Purwanto and Dyah Ratih Sulistyastuti, *Implementasi Kebijakan Publik, Konsep Dan Aplikasinya Di Indonesia* (Yogyakarta: Gava Media, 2021).h.20

⁷ Pasalong and Pasalong, dan Harbani, *Teori Administrasi Publik* (Bandung: Alfabeta, 2010).h.57

⁸ Kementrian Sosial Republik Indonesia, *Pedoman Pelaksanaan Program Keluarga Harapan 2021* (Jakarta, 2021).

⁹ Kementrian Sosial Republik Indonesia. (2011). *Pedoman Umum Program Keluarga Harapan*. <http://pkh-jogjaistimewa.com> diakses (23/10/2022)

Poor Families. When a population exhibits low levels of health, nutrition, income, and well-being, indicating a vicious circle of powerlessness, it is considered poor. who meet the requirements of the Central Bureau of Statistics and at least one of the following program requirements:

1. Help for pregnant and lactating women. Women who are pregnant or have recently given birth can get this help.
2. Assistance for children under the age of six; this assistance is provided to children between the ages of 0 and 6 years.
3. Support for students who require elementary school equivalent education. Assistance for students is provided for educational expenses.
4. Assistance for students participating in junior high school equivalent education programs. Assistance for students is provided for educational expenses.
5. Assistance for students enrolled in high school level courses or comparable. Assistance for students is provided for educational expenses.

3. Islamic Economic Welfare

The word "Welfare" comes from the word "safe, serene, rich, and safe". It can also be understood as a term or statement denoting a favorable state of affairs, such as one in which all parties are happy, healthy, and prosperous. A society is said to be in a state of social prosperity when it feels comfortable, satisfied, and able to meet its needs.¹⁰ The definition of welfare is based on Article 1 of Law Number 11 of 2009 concerning Social Welfare of the Republic of Indonesia: In order for citizens to live in prosperity, be able to develop their personalities, and be able to carry out their duties, social welfare must be provided for material, spiritual and social needs.¹¹

From some of the definitions above, it is clear that welfare refers to an increase in the standard of living of the community in order to meet basic needs and improve the quality of life. There are a number of welfare indicators that can be used to measure the success of a community and determine whether the community is prosperous or not. The following are some of the characteristics of a society where one's welfare is fulfilled:

- a. Income
- b. Expenditure
- c. residence
- d. health of family members
- e. easy access to health services
- f. Ease of enrolling children in education

¹⁰Ariza Fuadi and Purbayu Budi Santosa, "Ekonomi Islam dan Negara Kesejahteraan" VOL 12, no. 1 (2015): 17.

¹¹ Republik Indonesia, Undang-Undang Republik Indonesia: Nomor 11 Tahun 2009 Tentang Kesejahteraan.

g. ease of getting transportation

The Qur'an discusses various dimensions of social well-being, including physical, social and spiritual health. All of these welfare components are interactive, so if one of them is not fulfilled, it is certain that the community will not experience social welfare. Islam is very concerned about social welfare issues. Islam controls the distribution of wealth in the economic field so that it is not only for the rich. As reported by QS al-Hasyr /59/7.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

It means; "Whatever the spoils of wealth that Allah gave to His Messenger (who came from the people of several countries), is for Allah, the Messenger, the relatives (of the Messenger), the orphans, the poor and for those who are in travel, so that the wealth does not just circulate among the rich among you. What the Messenger gives you, then accept. And what he forbids you, then leave it. And fear God. Indeed, God is very severe in punishment." ¹²

A stable social structure will also promote social welfare, especially when security is stable. Stability is stability, economic stability in terms of income, elements of good education and most importantly health. And the verse above also explains that the poor have the right to social welfare, in the form of good income, health, and education.

Research Methods

This research uses a descriptive qualitative research type. Qualitative research using descriptive methodology. With this approach, information about indicators that will be measured in research, such as the accuracy of program targets, program outreach, and the goals of the Family Hope program in improving people's welfare, this study aims to assess the effectiveness of the Family Hope Program in Mendalo Indah Village, Jambi Outer City District, Muaro Jambi, Jambi Province.

Key stakeholders involved in the program, including program administrators, community members, and religious scholars, will be identified and selected for qualitative data collection. Individual interviews will be conducted with program administrators and religious scholars to explore their perspectives on the program's implementation and alignment with Sharia economic principles. Focus Group Discussions: Focus group discussions will be organized with community members to gather their experiences, perceptions, and suggestions regarding the program's impact on community welfare. Data Analysis: Qualitative data will be analyzed using thematic analysis to identify key themes and patterns related to the implementation of the HOPE Family Program from a Sharia economic perspective.

¹²Kementerian Agama RI, Al-Qur'an dan Terjemahnya (Jakarta: Al-Hadi Media Kreasi, 2015), h.546

Discussion

1. Implementation of the Family Hope Program (PKH) in Effort Increase well-being public

Before conducting direct interviews with The Family Hope Program Operators, the researcher first prepared himself and several interview instruments. The researcher made initial observations, namely tracing Mendalo Indah Village Employees, Family Hope Program Assistants and Beneficiary Families in Mendalo Indah Village. The research process is in the form of observation, direct interviews and documentation.

Based on the results of interviews with The Family Hope Program facilitators in Mendalo Indah Village, The Family Hope Program implementation process consisted of several stages:

- a) Planning done For determine location and amount sourced The Family Hope Program beneficiaries from DTKS (Integrated Data Well-being Social) and set Director Guarantee Social Family Ministry Social Republic of Indonesia.
- b) Meeting initial and validation, which is done companion village For carry out outreach to candidates recipient The Family Hope Program is eligible or No worthy accept The Family Hope Program assistance.
- c) Determination, Director Guarantee Social Family Ministry Social The Republic of Indonesia sets the data PKH beneficiaries who have sent companion after validation _ candidate Family Recipient Benefits are appropriate criteria The Family Hope Program membership
- d) Distribution Help Social, distribution of funds through Card Prosperous Family in the form of book existing savings _ given in a manner collectively by the channeling bank.

The existence of the Family Hope Program in the midst of the poor is indeed very helpful in alleviating the burden on poor families in meeting their needs, such as helping Beneficiary Families in paying for their children's schooling, assisting in meeting the nutritional needs of infants and toddlers besides getting services from posyandu, assistance from The Family Hope Program is in addition to fulfilling good nutrition for the child , thus The Family Hope Program is a program that seeks to improve people's welfare.

2. Factor Obstacles Faced _ Implementation of the Family Hope Program In - Effort Increase Community Welfare

Obstacles that often occur in improving people's welfare Based on the results of interviews with researchers with Mr. Sunarji, the head of the government witness and assistant to Mendalo Indah Village.

a) Obstacle internal causes (Exists Asynchronous Between Data)

Integrated Social Welfare Data with the Actual Situation of Beneficiary Families The policy direction of the Family Hope Program has experienced a new breakthrough, namely a mass movement to synchronize DTKS data with the actual situation of KPM. This is because

in previous years, the process of program evaluation and updating of KPM data did not run optimally and often encountered technical problems; such as the return of KPM names that have been declared Graduation into the data portal. Or also since the beginning the data collection of DTKS was not done in the right way, so that people who should be KPM PKH did not become beneficiaries because their names were not recorded. It was indicated that the DTKS data which became the reference or basis for determining potential beneficiaries to become KPM, were indicated not to reflect the real condition of the community, so that during field observations conducted by researchers together with Social Assistance, several examples of similar cases were found. Such mistakes often have a lasting impact when in the field. Change people's mindset is very difficult; some are again complacent with the help they get, so they refuse to do independent graduation. Meanwhile, the Social Assistant cannot process the forced revocation of the KPM's rights without evidence that has been approved by the Regional Coordinator, this will bring the problem to a different realm from the initial goal of poverty alleviation, but more how to eradicate moral poverty.

''There are still obstacles in the implementation of PKH Evenness in the assistance, this is because the Integrated Social Welfare Data (DTKS) is not appropriate. So that there are still people who are already prosperous but are getting assistance, it is better if there are people who deserve assistance, the data has been validated but cannot be changed except for submitting data collection when there will be updated data coming out then the data can be updated. ' '13

The results of the researcher's interview with PKH assistant Ms. Zeli Anggraini said that the people selected to receive PKH program assistance went through a process, namely data taken through Integrated Social Welfare Data (DTKS).

b) Obstacle Because External (Low KPM's Participation and Understanding of the Family Hope Program)

This program operates with the nature of top to down, where community participation is not actively involved, and from the community itself it is very difficult to coordinate to be able to follow directions properly. For example, regarding socialization or group meetings, not a few KPM in Mendalo Indah Village did not attend for various reasons; busy working, sick and all kinds of other reasons. However, when disbursements were announced, they flocked to be the quickest to access assistance. Not only that, KPM often neglects the obligations of the components they own. For example, the health component; toddlers, there are still many cases where the administrator of the component (the parents of the toddler who is the component), does not routinely carry out their obligations in checking the health of the toddler to health services. After exploring the causes of low community participation and understanding

¹³ Sumber Data: wawancara dengan Zeli Anggraini selaku Pendamping PKH tanggal 15 Februari 2023

through observation and interviews, several reasons were found, such as their low understanding of what PKH is, their rights and obligations as KPM, and other information related to the program. This is because they do not get or do not take part in the socialization of the program that is given properly and correctly.

*''There is a lack of commitment from the beneficiary community, one of which is that there are still people who are lazy to check health and immunization for their toddlers, as well as the participation of children from Beneficiary Families (KPM) and do not follow the rules for participating in PKH which have been explained by the companion at the meeting. socialization.''*¹⁴

3. Factor booster In Implementation of the Family Hope Program (PKH) in Effort Increase Community Welfare

a) Good communication _ between the Family Hope Program companion with Beneficiary Families

The PKH Facilitator will inform and explain the objectives of PKH to the Beneficiary Families and the purpose of socialization between the Beneficiary Families so that the beneficiaries meet the requirements. When distributing PKH assistance, the heads of the Beneficiary Families groups were always informed when the Beneficiary Families were designated as recipients of PKH assistance. With a companion as an animator, by providing stimulation or encouragement and motivation to Beneficiary Families to become beneficiaries of the Family Hope Program and fulfill their obligations as beneficiaries. Facilitators also carry out socialization in order to increase participation between communities and to carry out community institutional activities.

b) Already availability agency government For PKH support

Agency's Beneficiary Families (KPM) can assist PKH in improving people's welfare. Based on the results of the interviews, it can be concluded that the driving/supporting factors. The government has provided access to Health and Education services. Beneficiary Families (KPM) can carry out policies based on existing and appropriate procedures so that KPM gets maximum assistance in this program. The results of the researcher's interview with PKH assistant Mrs. Zeli Anggraini.

''Participants who have babies, toddlers as well as pre- school children (apras) their mothers must bring their children to the posyandu . So, as long as he is still a The Family Hope Program participant he will continue to bring his child to the Posyandu . Furthermore, pregnant women must be registered and must always go to the posyandu . As long as they are PKH participants, they must fulfill their commitment to become

¹⁴ Sumber Data: wawancara dengan Zeli Anggraini selaku Pendamping PKH tanggal 15 Februari 2023

registered participants at the posyandu. Then there are elementary, middle and high school students, so during that time the community participates to motivate their children to go to school every day, including tidiness, attributes and so on as long as they are The Family Hope Program participants.''

The results of the interview above explain that the supporting factors in implementing the PKH program are people who comply with the The Family Hope Program rules so that they are very supportive of assistants in assisting the community. Then the community also wants to participate by complying with all commitments as The Family Hope Program participants.

c) Financial

Another supporting factor is smooth financial support so that it can determine the success of the goal. In implementing The Family Hope Program, the distribution or funding process is the most important thing in determining the success of this program. Besides that, funding is important so that good management and supervision is needed so that the funding is in accordance with the provisions. Therefore, with an adequate budget, the implementation of the Family Hope program can run well and in the end the KPM's quality of life as a program goal can increase welfare.

Conclusion

Mendalo Indah Village is one of the villages located in Jambi Outer City District, precisely in Muaro Jambi District, Jambi Province. The total area of Mendalo Indah Village is $\pm 502 \text{ Ha KM}^2$, which consists of 4 hamlets. The population of Mendalo Indah village is around 1,702 people with details of 866 men (48%) and 1,133 women (52%) and the number of Family Cards is 444 with the number of poor Family Cards 272

As for some other conclusions that researchers can summarize from several formulations of the problem, namely:

1. Implementation of PKH in Villages Mendalo Indah recorded in beneficiaries of the Family Hope Program in 2012. The Family Hope Program is a response program poverty gives Non- cash assistance conditional to beneficiary, and aid This given to poor family with provisions; own Mother pregnancy and postpartum / breastfeeding, children toddler, child age school (elementary, middle and high school). As for Stages of the Family Hope Program:
 - a) Stage meeting beginning
 - b) Enter data to System Information Management
 - c) Payment
 - d) Verification commitment
2. Factor Obstacles Faced _ Implementation of the Family Hope Program In Effort Increase Community Welfare .
 - a) Obstacle internal causes (Exists Asynchronous Between Data)

- b) Obstacle Because External (Low KPM's Participation and Understanding of the Family Hope Program)
3. Factor booster In Implementation of the Family Hope Program in Effort Increase Community Welfare
 - a) Good communication _ between PKH companion with KPM
 - b) Already availability agency government For PKH support
 - c) Financial

The goal of sharia economic welfare is to achieve overall human welfare covering all aspects of life and the hereafter. The concept of economic welfare also refers to the goal of Islamic law itself, namely by maintaining the principle of maqashid syari'ah economic stability in terms of income, elements of good education and most importantly health.

This research aims to provide an in-depth understanding of the implementation of the HOPE Family Program in enhancing community welfare within the framework of Sharia economics. By employing a mixed-methods approach, the study will capture both quantitative and qualitative data, offering comprehensive insights into the program's effectiveness, challenges, and potential areas of improvement. The findings of this research will contribute to the existing knowledge base on social welfare programs in Sharia economics and inform policymakers, program administrators, and relevant stakeholders about the program's impact on community welfare.

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