

Implementation of the Fifth Pancasila Principle in the Program Keluarga Harapan in Rembang Regency

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Abstract

The high poverty rate indicates that the level of welfare in Indonesian society is still relatively low. To alleviate poverty, the government has implemented a program called "Program Keluarga Harapan" (PKH). Through PKH, impoverished families are encouraged to have access to and utilize basic social services such as healthcare, education, food, nutrition, care, and support. This research aims to examine the implementation of the fifth principle of Pancasila in the execution of the Program Keluarga Harapan (PKH) in Rembang Regency. The type of research used is field research with ethnographic research methods, and the data collection techniques employed in this study include observation, interviews, and documentation. From the field research conducted, it can be concluded that the implementation of the Program Keluarga Harapan in Rembang Regency has been running smoothly. This is evidenced by the targeted distribution of aid, which has effectively alleviated the burden on the members of the Beneficiary Family (Keluarga Penerima Manfaat or KPM) in meeting their respective needs. The research also found that PKH has been able to change the mindset and habits of the community, which initially did not prioritize the health and education of their children but has now become aware of their importance.

Keywords : Family Hope Program, Pancasila, Poverty.

1 INTRODUCTION

Based on the researcher's experience while participating in the Pejuang Muda Program of the Ministry of Social Affairs of the Republic of Indonesia in 2021, directly involved in the Verification and Validation of Integrated Social Welfare Data in Rembang Regency, there were many issues in the implementation of PKH. Common issues in the field include instances where facilitators guide members of the Beneficiary Family (Keluarga Penerima Manfaat or KPM) to adhere to procedures and rules. However, some members of the community do not always follow these rules; they merely agree without carrying out the instructions, even though KPM members should fairly and equally fulfill their rights and obligations as PKH beneficiaries. Some beneficiaries have not utilized the aid funds as intended. There have been protests from the community directed at facilitators, questioning why some people did not receive this social assistance. On the other hand, they believe they are eligible for benefits from the program. In other words, some members of the community still perceive that the aid has not reached the right targets. Furthermore, there have been rumors circulating in the community stating that assistance is provided only to individuals with connections to village officials, while those without such connections or families who are not considered important in the village do not receive this social aid.

Especially in the current context, with the addition of the COVID-19 pandemic, social welfare issues indicate that there are still citizens whose basic needs have not been adequately met due to the state's lack of social services. As a result, some citizens continue to face obstacles in fulfilling their social functions, preventing them from leading a dignified and decent life.

Several previous studies related to the implementation of the fifth principle of Pancasila (Muzaqi & Utami, 2020) and the execution of PKH include research conducted by Desi

Pratiwi (2020) which focused on the Effectiveness of the Program Keluarga Harapan (PKH) in Alleviating Poverty from the perspective of Islamic Economics (A Study of PKH Participants in Kedaton I Village, Batanghari Nuban Sub-district, East Lampung Regency). The findings of this research concluded that the Program Keluarga Harapan (PKH) in Kedaton I Village had not significantly improved the welfare of KPM PKH and could be considered ineffective and inefficient. The aid received did not reach the intended recipients due to economic changes that occurred during the relatively long period of aid distribution. There were also issues related to fairness and responsibility. Another previous research conducted by Abdul Rahman in 2017 focused on the Implementation of the Value of "Social Justice for All Indonesian People" in Meranti Village. The results of this research indicated that the implementation of social justice values was carried out through communal activities and daily community life, which enhanced a sense of caring within the community. The main obstacle encountered was the lack of concern among community members for each other and the spirit of communal cooperation. The solution was to improve communication with residents to address issues related to the implementation of social justice values. Kaelan (2002) States that the consequences of justice values that must be realized in communal living are distributive justice, legal justice, and commutative justice.

The key difference between these previous studies and the current research lies in the first study's emphasis on the Effectiveness of the Program Keluarga Harapan (PKH) in Alleviating Poverty from the perspective of Islamic Economics, while the second study focused on the Implementation of the Value of "Social Justice for All Indonesian People" in Meranti Village. In the research conducted by the present researcher, a different location was chosen, and the focus of the study was on the implementation of social justice values, as well as the challenges and solutions in the execution of PKH in Tales Village, Ngadiluwih Sub-district. Tales Village was selected as the research location because PKH had been relatively successful there, although several PKH-related issues remained, such as KPM members' dependency on aid without making efforts to escape poverty and unequal treatment among KPM members regarding their rights and responsibilities. These challenges served as a unique attraction for the researcher to conduct the study in this location.

2 RESEARCH METHODS

The approach used in this research is a qualitative approach, which is based on scientific data in the form of words to describe the researched object. The reason for this choice is to allow the researcher to provide a clear and detailed description and obtain in-depth and accurate data regarding the research focus. The research method employed in this study is ethnographic research, aiming to uncover events, facts, phenomena, and conditions that occurred during the research by presenting what transpired. Creswell (2007) stated that ethnographic methods are used by researchers to describe and interpret patterns of values, behaviors, beliefs, and language shared and learned collectively within a cultural group. Therefore, ethnographic research typically involves participatory observation within a group. Ethnography requires researchers to engage in the day-to-day activities of the observed individuals or groups.

Data sources for the researcher were primarily obtained from informants, including PKH facilitators in the Rembang Regency, Village Heads in the Rembang Regency, and the Beneficiary Families (Keluarga Penerima Manfaat or KPM) of PKH. The researcher conducted direct observations of how the implementation and distribution of PKH assistance took place in the Rembang Regency area. Documents were also used as supporting data sources, including survey results, photos, and other relevant data. Data

collection involved interview techniques to obtain data directly from informants, and observational techniques to gather data through firsthand observations of PKH activities such as regular meetings and aid distribution. Documentation by the researcher aimed to collect data related to the field conditions. Data analysis utilized techniques of data reduction, data presentation, and data conclusion. Fetterman (2007) mentioned that if researchers have repeatedly identified the same patterns of behavior, a field study can be concluded.

3 RESULT AND DISCUSSION

Based on observations and interviews, the researcher found that PKH in Rembang Regency has been effective in alleviating the burden on members of the Beneficiary Families (Keluarga Penerima Manfaat or KPM) in meeting their respective needs in areas such as healthcare, education, and social welfare. The assistance provided has been able to reduce school expenses for children, support nutritional needs, and provide healthcare services.

3.1 Discussion

The implementation of the fifth principle of Pancasila, which is Social Justice for All Indonesian People, has specific provisions outlined in the People's Consultative Assembly Decree No. II/MPR/1978, which was later updated after the Reform with Decree No. I/MPR/2003. The implementation of this principle has also been realized through various social welfare efforts, including social rehabilitation, social security, social empowerment, and social protection.

These efforts have been continuously and sustainably carried out by the Central Government, the West Java Provincial Government, and the Rembang Regency Government to fulfill the state's obligations in ensuring the basic needs of poor and vulnerable citizens are met.

According to the PKH Implementation Guidelines, the Program Keluarga Harapan (PKH) is a conditional cash transfer program for poor families (Keluarga Miskin or KM) identified as beneficiaries. Meanwhile, according to the Minister of Social Affairs of the Republic of Indonesia Regulation No. 1 of 2018 concerning Program Keluarga Harapan, PKH is a conditional cash transfer program for poor and vulnerable families registered in the integrated data of poverty alleviation programs, processed by the Center for Data and Information on Social Welfare, and designated as beneficiaries of PKH.

The facilitator plays a crucial role in the PKH program at the district level, and their main function is to directly assist the beneficiaries of PKH. Facilitators are needed because most of the Very Poor Households (Rumah Tangga Sangat Miskin or RTSM) lack the capacity, whether in terms of voice or ability, to advocate for their rights. Therefore, they require facilitators who can represent them in obtaining their rightful benefits.

3.2 Research Findings

Since the inception of the Program Keluarga Harapan (PKH), the number of families affected by extreme poverty in Rembang Regency has significantly decreased over the past three years. This was disclosed by the Deputy Regent of Rembang, Mr. Muhammad Hanies Cholil Barro', during his speech at the 10th Anniversary of PKH Rembang Regency held at the Rembang Regency Hall. He stated, In 2017, there were about 600 households classified as being affected by extreme poverty. By 2020, that number significantly dropped to 303 households. In less than 10 years, we managed to reduce it by over 300 households.

He also emphasized that this achievement was possible due to the dedication and crucial role played by the PKH facilitators in the Rembang Regency. The coordinator of PKH facilitators in Rembang Regency, Mr. Guruh Wicaksono, explained that to combat poverty in Rembang, he and his team fulfilled their roles as supervisors and verifiers.

The Program Keluarga Harapan (PKH) in Indonesia, which has been in operation since 2007, is a manifestation of the government's efforts to implement the fifth principle of

Pancasila, which is Social Justice for All Indonesian People. According to the Regulation of the Minister of Social Affairs of the Republic of Indonesia No. 1 of 2018 concerning Program Keluarga Harapan, PKH is described as a conditional social assistance program provided to families or individuals categorized as poor and vulnerable, who are registered in the integrated data of poverty alleviation programs. According to the Technical Guidelines for Graduation of Beneficiary Families (Keluarga Penerima Manfaat or KPM) of the Program Keluarga Harapan in 2020, PKH is one of the programs used to implement social justice by providing social protection and improving the quality of life for Very Poor Households (Rumah Tangga Sangat Miskin or RTSM).

The concept of justice in the implementation of Program Keluarga Harapan revolves around the equitable distribution of assistance according to the components possessed by each Beneficiary Family. Facilitators serve as facilitators and mediators for KPM members when they wish to make complaints to find solutions to improve the program's quality without discrimination. For example, if a KPM member loses their PKH card, they can complain to the facilitator to obtain a new one. Facilitators, as facilitators, help KPM members access healthcare and education services.

The distribution of PKH assistance is conducted through banks such as BRI, BTN, Mandiri, and BNI, and it can be withdrawn from ATMs or E-warungs. KPM members are given three months to withdraw the assistance funds. If the funds are not withdrawn within three months of receiving notice, they will be withdrawn by the central authorities. In this regard, facilitators play a crucial role in disseminating various pieces of information to KPM members, which is typically done during regular meetings. Based on a statement from the National Team for Accelerating Poverty Reduction Regarding Program Keluarga Harapan (PKH), assistance is usually given to mothers or adult women because they are considered more effective and skilled in managing finances.

KPM PKH members are not only assisted but are also required to fulfill their responsibilities. One of these responsibilities is regularly visiting healthcare and education services according to their respective components, with a minimum attendance rate of 85%. The value of justice is also reflected in the varying amounts of assistance provided to different KPM members, which are determined based on the components present in each Beneficiary Family of PKH.

The Coordinator of PKH Facilitators in Rembang Regency, Mr. Guruh Wicaksono, has made various efforts to apply the value of Social Justice in the implementation of Program Keluarga Harapan in Rembang Regency. For example, he created small groups within each neighborhood (RT and RW) to evenly disseminate information, selected group leaders based on mutual agreement, assisted with any challenges faced by KPM PKH in Rembang Regency, organized group meetings of PKH in Rembang Regency every three months, and more.

Challenges experienced serve as a reference for continuous program evaluation. Challenges in implementing the fifth principle of Pancasila in the implementation of PKH in Rembang Regency include; (1) Lack of understanding among KPM members regarding program rules and mechanisms; (2) Limited interest among KPM members in visiting education and healthcare facilities according to their respective components; (3) Dependence of KPM members on PKH assistance without demonstrating self-reliance in managing the funds; (4) Mobility challenges faced by some KPM members, particularly the elderly and those with severe disabilities; (5) The public perception is that PKH assistance is provided to individuals with close connections to PKH officials and village authorities.

Several solutions have been implemented to address these challenges, including building effective communication between KPM members and facilitators. Facilitators must regularly visit and support KPM members, and if any member fails to fulfill their commitments, sanctions will be imposed. Providing education and periodic monitoring, as well as allowing elderly and severely disabled KPM members to visit facilities with the assistance of their family members, have also been adopted as solutions. Lastly, public education and the use of stickers to prevent fraud by KPM members have been employed. The use of easily understood language in communication has been effective in addressing

the lack of understanding and communication among KPM members with low education levels. Facilitators must understand the characteristics and limitations of their members to communicate effectively using appropriate language. Using everyday language is considered effective in maximizing communication between facilitators and KPM members, ensuring that KPM members truly understand the information about the program's mechanisms and rules

3.3 Profile of Rembang Regency



Figure 1. Interview with the Head of Lambangan Wetan Village, Bulu District

Rembang Regency is a regency (district) in Central Java Province, Indonesia, consisting of 14 districts, namely: Sumber, Bulu, Gunem, Sale, Sarang, Sedan, Pamotan, Sulang, Kaliori, Rembang Kota, Pancur, Kragan, Sluke, and Lasem.

Rembang Regency is a relatively vast area compared to other regencies or cities in Central Java Province. It covers an area of 1,036.70 square kilometers. The majority of the regency (56.83 percent) consists of lowlands located in the northern part of Rembang Regency, while the southern part is relatively higher in elevation. In Rembang Regency, there are three districts with elevations exceeding 700 meters above sea level, namely Sedan, Pancur, and Kragan. On the other hand, the district with the lowest elevation is Kaliori, with elevations ranging from 0 to 25 meters above sea level.

The administrative boundaries of Rembang Regency are as follows: it borders the Java Sea to the north, Pati Regency to the west, Blora Regency to the south, and East Java Province to the east.

4 CONCLUSION

This research has found that the implementation of the value of social justice in the execution of the Program Keluarga Harapan (PKH) in Rembang Regency has been running quite smoothly, as evidenced by the targeted distribution of assistance. The assistance provided has been able to alleviate the burdens of beneficiaries in fulfilling their respective component needs as Keluarga Penerima Manfaat (KPM). This study also discovered that PKH social assistance can change the mindset and habits of the community. Initially, they did not pay much attention to the health and education of their children, but now they are becoming aware of the importance of health and education. Through PKH assistance, the

community is not only expected to receive aid but also to act fairly by fulfilling the commitments they have made.

Challenges faced in implementing the value of social justice in the PKH implementation in Rembang Regency include the low education level of KPM members, some KPM members having low interest in visiting healthcare and educational facilities, the difficulty in changing the mindset of KPM members who are not very self-reliant, the presence of elderly and severely disabled KPM members with mobility limitations, and the perception among some members of the community that PKH assistance is not reaching the right recipients. To address these issues, it is necessary to communicate using language that is easily understood by KPM members, conduct visits and supervision, and provide counseling and education to change the mindset of KPM members, and for the elderly and severely disabled individuals who have difficulty with mobility, they can be accompanied by family members or representatives, and there should be public education about the selection mechanism for PKH members, which is not directly determined by PKH facilitators or village officials..

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