

# FAMILY\_EXPECTATION\_AND\_PO VERTY\_ALLEVIATION\_PROGRAM

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**FAMILY EXPECTATION AND POVERTY ALLEVIATION PROGRAM:  
APPROACHES TO POPULATION DEVELOPMENT AND FAMILY  
DEVELOPMENT LAWS, SUSTAINABLE DEVELOPMENT GOALS, AND  
MAQĀSĪD SHARĪĀ**

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**Abstract:** This research intends to evaluate Family Expectation Program to alleviate poverty through the lens of Population and Family Development Laws, Sustainable Development Goals, and *Maqāṣid Sharīa*. Poverty becomes a problem in human life and brings implications for individual and social lives. This condition has made the United Nations initiate the Sustainable Development Goals (SDGs) program, which among others, aims to alleviate poverty worldwide. As a member country of the United Nations, Indonesia welcomes this initiative by preparing several national poverty alleviation programs, including *Program Keluarga Harapan (PKH)*/ Conditional Cash Transfer Program. This study used a qualitative research approach with a case study and multi-site design to evaluate this program. Through the study locus in Tulungagung and Trenggalek Regencies, East Java, the results of this study indicate that the *PKH* program in the two locations is following the objectives of Islamic law, including the protection of religion (*hifz al-dīn*), the protection of human soul and body (*hifz al-nafs*), the protection of wealth (*hifz al-māl*), the protection of mind (intelligence) (*hifz al-'aql*), the protection of lineage (*hifz al-nasl*), and the protection of honor (*hifz al-'ird*). The results of this research hopefully contribute to setting up the poverty alleviation-based -government policies through family development programs to pursue *Sustainable Development Goals (SDGs)* based on the values of *maqāṣid sharīa*.

**Lilis Hidayati Yuli Astutik, Iffatin Nur, & Mashuri, *Family Expectation and Poverty Alleviation Program***

Kajian ini bertujuan untuk melakukan evaluasi terhadap Program Keluarga Harapan (PKH) dalam mengentaskan kemiskinan melalui pendekatan Undang-Undang Perkembangan Kependudukan dan Pembangunan Keluarga, Sustainable Development Goals (SDGs), dan *maqāṣid sharīa*. Kondisi kemiskinan telah menjadi masalah dalam kehidupan manusia dan berimplikasi terhadap kehidupan individu maupun sosial. Kondisi ini membuat PBB menginisiasi program *Sustainable Development Goals (SDGs)* yang antara lain bertujuan untuk mengentaskan kemiskinan di seluruh dunia. Sebagai salah satu negara anggota PBB, Indonesia menyambut positif inisiasi ini dengan menyiapkan beberapa program pengentasan kemiskinan yang dijalankan secara nasional, antara lain Program Keluarga Harapan (PKH). Sebagai upaya evaluasi Program Keluarga Harapan (PKH) dalam pengentasan kemiskinan, kajian ini merupakan kajian dengan pendekatan penelitian kualitatif dengan jenis studi kasus dan rancangan multisitus. Melalui lokus kajian di Kabupaten Tulungagung dan Trenggalek Provinsi Jawa Timur, hasil kajian ini menunjukkan bahwa program PKH di kedua lokasi tersebut sesuai dengan tujuan syariat Islam antara lain perlindungan terhadap agama (*hiḥf al-dīn*), jiwa dan raga (*hiḥf al-naḥs*), harta (*hiḥf al-māl*), kecerdasan (*hiḥf al-'aql*), keturunan (*hiḥf al-nasl*), dan kehormatan (*hiḥf al-'ird*). Melalui kajian ini, berkontribusi membantu pemerintah dalam perumusan kebijakan yang berorientasi pada pengentasan kemiskinan melalui program pembangunan keluarga sebagai upaya mewujudkan *Sustainable Development Goals (SDGs)* berbasis nilai-nilai *maqāṣid sharīa*.

**Keywords:** *Maqāṣid sharīa*; Family Hope Program (PKH); Poverty Alleviation; Sustainable Development Goals (SDGs).

## INTRODUCTION

The end of the Millennium Development Goals (MDGs) era in 2015 is the reason behind the conference held by the United Nations (UN). This conference was conducted from 20-22 June 2012 in Rio de Janeiro, Brazil.<sup>1</sup> This conference resulted in a document entitled "*The Future We Want*,"<sup>2</sup> then adopted UN Resolution no. 66/288 through its General Assembly on July 27, 2012. This resolution eventually initiated the emergence of the Sustainable Development Goals (SDGs) program. SDGs are a vision of the overall condition of the world in 2030, which contains 17 goals and 169 indicators of achievement.

These sustainable development goals include poverty and hunger eradication, health improvement, improved education quality, gender equality, clean water and proper sanitation, clean and affordable energy, decent work and economic growth, adequate industry and infrastructure, reduced inequality, sustainable cities, and settlements, solving climate change, protecting terrestrial and marine ecosystems, peace, justice, and strong institutions, as well as partnerships to achieve the goals. Indonesia, included in 193 countries, agreed on

<sup>1</sup> Wahyuningsih, "Millenium Development Goals (MDGs) Dan Sustainable Development Goals (SDGs) Dalam Kesejahteraan Sosial," *BISMA: Jurnal Bisnis Dan Manajemen* 11, no. 3 (2018): 392.

<sup>2</sup> Read further, "Future We Want - Outcome Document," *Un.Org*, Accessed on June 8, 2021.

the 17 goals in August 2015.<sup>3</sup> All countries in the world highly expect that the 169 targets summarized in the 17 objectives will be able to solve underdevelopment problems.

Poverty is one of the problems in Indonesia for which no 'best solution' has been found yet. The distribution of aid from the government has not yet been able to reach equally and fairly throughout the community. This is due to some factors, including the corruption practiced by irresponsible individuals, low regional economic development, and limited human resources capacity to process the assistance provided.

Based on the Indonesian Central Statistics Bureau (*Biro Pusat Statistik* or *BPS, Ind.*), the number of poor Indonesian people in September 2017 was 26.58 million. In 2018, there was a slight decrease to 25.95 million people. However, food commodities influence the poverty line more greatly than non-food commodities, including housing, clothing, education, and health. The percentage of the food poverty line compared to the non-food poverty in September 2017 was 73.35%, while in March 2018, it increased to 73.48%. Types of food commodities highly influencing poverty are rice, filter clove cigarettes, eggs, chicken meat, instant noodles, and sugar. Meanwhile, non-food commodities significantly impact housing, electricity, gasoline, education, and toiletries.<sup>4</sup>

The Trenggalek Regency has 14 sub-districts with 152 villages.<sup>5</sup> The Pule village in the Pule sub-district has had the highest poverty rate. Data obtained from the *BPS* explains that in 2019, 1977 targeted households deserved more attention from the government in accessing education, health, and infrastructure.<sup>6</sup> Meanwhile, the Tulungagung Regency has 19 sub-districts consisting of 271 villages. According to the data from the *BPS* in 2019, the Sendang sub-district consisting of 11 villages, has the highest poverty rate in the regency. A further investigation of the 11 villages showed that the Nyawangan village comprising 2629 households, has the highest poverty rate.<sup>7</sup> These households are recipient members of the Contribution Assistance Recipients (*Penerima Bantuan Iuran* or *PBI, Ind.*) program from the Indonesian Social Security Administrator (*Badan Penyelenggara Jaminan Sosial* or *BPJS, Ind.*). The *PBI* members are health insurance participants for the poor and people in need registered in the data from the

<sup>3</sup> Armida Salsiah Alisjahbana, *Menyongsong SDGs: Kesiapan Daerah-Daerah Di Indonesia* (Bandung: Unpad Press, 2018).

<sup>4</sup> Badan Pusat Statistik (BPS), "Persentase Penduduk Miskin Maret 2018 Turun Menjadi 9,82 Persen," Accessed on June 8, 2021.

<sup>5</sup> BPS Kabupaten Trenggalek, *Indikator Kesejahteraan Rakyat Kabupaten Trenggalek 2017* (Trenggalek: BPS Kabupaten Trenggalek, 2018).

<sup>6</sup> BPS Kabupaten Trenggalek, *Kecamatan Pule Dalam Angka 2019* (Trenggalek: BPS Kabupaten Trenggalek, 2019).

<sup>7</sup> BPS Kabupaten Tulungagung, *Kecamatan Sendang Dalam Angka 2019* (Tulungagung: BPS Kabupaten Tulungagung, 2019).

**Lilis Hidayati Yuli Astutik, Iffatin Nur, & Mashuri, *Family Expectation and Poverty Alleviation Program***

government's social affairs offices; they are waived from the obligation to pay contributions the government pays.<sup>8</sup>

To accelerate the poverty alleviation program, since 2007, the Government of Indonesia (GoI) has launched a community empowerment program called *Program Keluarga Harapan (PKH, Ind.)*, also known internationally as Conditional Cash Transfers (CCT). This Social Protection Program has proven to be quite successful in tackling the poverty faced in some countries, especially the problem of chronic poverty.<sup>9</sup> *PKH* is a program of SDGs carried out to reduce poverty in both Trenggalek and Tulungagung regencies.<sup>10</sup>

Several previous studies have shown studies related to Sustainable Development Goals (SDGs) and poverty alleviation. First, Sohaib Mukhtar et al., whose study found that the SDGs aim to achieve security, harmony, and community economic growth. Second, Rusyda Afifah et al., whose study showed that realizing SDG goals for 2030 requires efforts to manage sharia microfinance. Third, Iva Faulana et al., whose study revealed that the *PKH* program in Wonosobo Regency, Central Java Province has succeeded in alleviating poverty levels. In addition, the implementation of the *PKH* activities in the Wonosobo Regency has been going quite well. However, in reality, many Beneficiary Families (Keluarga Penerima Manfaat/KPM) depend on *PKH* assistance – considering that the assistance is only temporary and more focused on breaking the chain of poverty.<sup>11</sup>

Based on various previous studies regarding the Sustainable Development Goals (SDGs) and poverty alleviation described above, there should be an evaluation to succeed in the Sustainable Development Goals (SDGs) through the *PKH* program in alleviating poverty with a *maqāṣid sharīa* approach. Based on these conditions, this research was conducted focusing on the research questions as follows: 1) how is the program of SDGs in alleviating family poverty in Trenggalek and Tulungagung Regencies? 2) how is the program viewed from the perspective of the Indonesian Act No. 52 of 2009? Furthermore, 3) how is the program viewed from the perspective of *maqāṣid sharīa*?

This study used a qualitative research approach with a case study and multi-site design to explore and understand the meaning of individuals or groups considered social or community problems.<sup>12</sup> Meanwhile, a case study type of research was used to determine the relationship between time and activities – as

<sup>8</sup> "FAQ," "Jaminan Kesehatan Nasional," Accessed on May 2, 2021.

<sup>9</sup> Gol-Ministry of Social Affairs, "Program Keluarga Harapan (PKH)," *Kemensos.Go.Id*, August 8, 2019.

<sup>10</sup> Najmie Zulfikar, "Program Keluarga Harapan Dan SDGs," *Kompasiana.Com*, February 12, 2019.

<sup>11</sup> Rusdarti Iva Faulana, Indri Murniawaty, "Poverty Alleviation Model Through The PKH Policy in Central Java," *Oikos: Jurnal Kajian Pendidikan Ekonomi Dan Ilmu Ekonomi* V, no. 1 (2021).

<sup>12</sup> John W. Creswell, *Qualitative Inquiry and Research Design, 3rd Ed* (Los Angeles: SAGE, 2013).

the researcher(s) continuously collected detailed data using various data collection procedures.<sup>13</sup> Meanwhile, the multi-site design in this study was used to develop theories taken from several similar research backgrounds, so theories can be produced and then transferred to a broader situation and more general scope.<sup>14</sup>

In this study, two villages - one at each regency - were chosen as loci, namely the Pule village in the Pule sub-district of Trenggalek and the Nyawangan village in the Sendang sub-district of Tulungagung. The data were collected from in-depth interviews with sixteen KPM informants - 9 and 7 from the stated villages, observation, and documentation. Since employing a multisite design, the data analysis was carried out in two stages, namely the single and cross-site data analysis. Single data analysis consisted of three sub-processes: data presentation, data reduction, and drawing conclusions or verification. Meanwhile, cross-site data analysis of the data collected from sites I - the Pule village - and site II - the Nyawangan village - was conducted to conclude.

#### **SUSTAINABLE DEVELOPMENT GOALS AND FAMILY EXPECTATION PROGRAM IN THE PERSPECTIVE OF MAQĀSHID SHARĪA**

The concept of SDGs<sup>15</sup> resulted from a UN conference in Rio de Janeiro in 2012 which discussed sustainable development.<sup>16</sup> The conference was held to achieve the common goal of maintaining the balance of three main things in sustainable development: the economy, social life, and the environment.<sup>17</sup> In pursuing these three main points, the SDGs have 5 (five) main principles: *people, planet, welfare, peace, and partnership*. The three noble goals are projected to be realized in 2030 (so-called *The 2030 Agenda for Sustainable Development* or *The 2030 Agenda*) in the forms of alleviating poverty, achieving equality, and overcoming climate change.<sup>18</sup> The 2030 Agenda, which all UN Member States adopted in 2015, provides a shared blueprint for peace and prosperity for people and the planet, now and into the future. At its heart are the 17 Sustainable Development Goals (SDGs), which are an urgent call for action by all countries - developed and developing - in a global

<sup>13</sup> Mukhtar, *Metode Praktis Penelitian Deskriptif Kualitatif* (Jakarta: Referensi, 2013).

<sup>14</sup> Robert Bogdan and Steven J Taylor, *Introduction to Qualitative Research Methods: A Phenomenological Approach to the Social Sciences* (New York: John Wiley & Sons, 2000).

<sup>15</sup> Daphne Comfort Peter Jones, Martin Wynn, David Hillier, "The Sustainable Development Goals and Information and Communication Technologies," *Indonesian Journal of Sustainability Accounting and Management (IJSAM)* 1, no. 1 (2017).

<sup>16</sup> See Saddam Rasanjani, "Sustainable Development Goals (SDGs) and Indonesian Housing Policy," *Otoritas: Jurnal Ilmu Pemerintahan* 8, no. 1 (2018).

<sup>17</sup> Armida Salsiah Alisjahbana, *Menyongsong SDGs: Kesiapan Daerah-Daerah Di Indonesia*.

<sup>18</sup> Alfajri Alfajri, Luerdi Luerdi, and Suwignyo Suwignyo, "Pelatihan Dan Pemberdayaan Tunas Sustainable Development Goals (SDGs) Siswa Tingkat SMA/MA Sederajat Di Kota Pekanbaru Untuk Mewujudkan Tujuan Sustainable Cities and Communities Dan Responsible Consumption and Production," (*JPMM*) *Jurnal Pengabdian Masyarakat Multidisiplin* 3, no. 3 (June 27, 2020): 201-8, <https://doi.org/10.36341/jpm.v3i3.1295>.

partnership. All states recognize that ending poverty and other deprivations must go hand-in-hand with strategies that improve health and education, reduce inequality, and spur economic growth while tackling climate change and preserving our oceans and forests.<sup>19</sup>

As explained by al-Athrasyy, poverty is considered part of a significant problem that has a major influence on individual and social life.<sup>20</sup> Poverty has been a life problem that humans have faced since ancient times. Various rules and social systems cannot provide a way out of these problems, which is the cause of the rise of various crimes and conflicts between human beings during our lives.<sup>21</sup> Poverty is a social condition where a person has difficulties meeting his/her basic daily needs. Such difficulties may take the form of difficulty in fulfilling one's needs for food and nutrition, low quality of consumable water, indecent housing, low levels of education, high unemployment, inadequate social services, and inadequate transportation.<sup>22</sup>

In Indonesia, the Family of Hope Program (PKH) provides a conditional social assistance program for low-income families based on predetermined criteria. The program is launched to ensure access for low-income families to health, education, and social welfare services. The government hopes that through PKH, the targeted families' quality of life can improve to alleviate poverty and inequality in a broader scope. Then, the poor and vulnerable families registered in integrated data on social welfare and meeting the PKH components are referred to as PKH targets.<sup>23</sup> The Indonesian Act No. 52 of 2009 regulates population progress and family development. It contains 12 chapters consisting of 63 articles. Referring to article 1 verse (4) of the Act, population progress is defined as a condition related to changes in the state of the population that can influence and be influenced by the success of sustainable development.<sup>24</sup> Meanwhile, verse (6) of the same article defines family development as an effort to create a quality family that lives in a healthy environment.<sup>25</sup>

According to Jasser Auda and other *fiqh* (Islamic jurisprudence) scholars, the term '*maqāṣid*' comes from the Arabic (مقاصد '*maqāṣid*'), which is the plural form of the word (مقصد '*maqṣad*'), which means purpose, objective, principle,

<sup>19</sup> United Nations (UN), "The 17 Goals: History," *Un.Org*, Accessed on May 1, 2021.

<sup>20</sup> Mahmud Ahmad Sa'id al-Athrasyy, *Hikmah Di Balik Kemiskinan* (Jakarta: Qisthi Press, 2013).

<sup>21</sup> Bayu Tri Cahya, "Kemiskinan Ditinjau Dari Perspektif Al-Quran Dan Hadis," *Jurnal Penelitian* 9, no. 1 (2015): 42.

<sup>22</sup> N. H. T. Siahaan, *Hukum Lingkungan Dan Ekologi Pembangunan* (Jakarta: Erlangga, 2004).

<sup>23</sup> Gol-Tim Nasional Percepatan Penanggulangan Kemiskinan, "Rangkuman Informasi Program Keluarga Harapan (PKH) 2019," Accessed June 3, 2021.

<sup>24</sup> Government of Indonesia (Gol), "Law No. 52 of 2009 on the Population Progress and Family Development," Accessed on May 1, 2021.

<sup>25</sup> Law No. 52 of 2009 on the Population Progress and Family Development

intention, goal, or final goal,<sup>26</sup> or *finalité* (French), *telos* (Greek),<sup>27</sup> or *Zweck* (German).<sup>28</sup> Meanwhile, *shari'ah* means the road to a water source. Mahmoud Syaltout defines *shari'ah* as rules created by Allah to be used as guidelines for humans in regulating relationships with God, with fellow Muslims and non-Muslims.<sup>29</sup>

The traditional classification divides *maqāṣid*<sup>30</sup> into three levels of necessity,<sup>31</sup> namely necessities (*darūriyyāt*), needs (*hājīyyāt*), and luxuries (*taḥsīniyyāt*).<sup>32</sup> *Darūriyyāt* is then divided into preserving one's religion (*hiḥf al-dīn*), soul (*hiḥf al-nafs*), property (*hiḥf al-māl*), intelligence (*hiḥf al-ʿaql*), and offspring (*hiḥf al-nasl*).<sup>33</sup> Some experts of *uṣūl fiqh* (fundamentals of Islamic jurisprudence)<sup>34</sup> add that preserving one's honor (*hiḥf al-ʿird*), in addition to those mentioned above, five well-known necessities.<sup>35</sup> Contemporary Muslim scholars developed traditional *maqāṣid* terminology.<sup>36</sup> For example, we can take from the area of necessity (*darūriyyāt*), in which, traditionally,<sup>37</sup> *hiḥf al-nasl* is classified as a necessity, becoming the purpose of Islamic law. Al-Amiri expressed it in his early attempt to outline the *maqāṣid* theory of necessity in terms of 'punishments for breaching decency'.<sup>38</sup> Al-Juwayni developed Al-Amiri's 'theory of punishments' (*mazājir*) into a 'theory of protection' (*iṣmah*) expressed by al-Juwayni as 'protection for private parts.' (*hiḥf al-furuḥ*).<sup>39</sup> Then Abu Hamid al-Ghazali coined the term *hiḥf al-nasl* as *maqāṣid* of Islamic law at the level of necessity.<sup>40</sup> Meanwhile, al-Shaṭṭibi agreed with al Ghazali's terminology.<sup>41</sup>

<sup>26</sup> Jasser Auda, *Maqāṣid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: the International Institut of Islamic Thought, 2007).

<sup>27</sup> See Muhammad Thahir Ibn 'Asyur, *Maqāṣid Al-Syari'ah al-Islamiyyah* (Mesir: Dar al-Ittihad Littba'ah, 2010).

<sup>28</sup> Rudolf Von Jhering, "Der Zweck Im Recht", in Isaac Husik (Trans.), *Law as a Means to an End*, 2nd Reprint ed. (New York: NJ: The Lawbook Exchange, 2001).

<sup>29</sup> Zakaria Syafei, "Tracing Maqāṣid Al-Shari'ah in the Fatwas of Indonesian Council of Ulama (MUI)," *Journal of Indonesian Islam* 11, no. 1 (2017).

<sup>30</sup> Mukti Tabrani, "Maqāṣid Revitalization in Global Era: Istitdal Study from Text to Context," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 13, no. 2 (2018).

<sup>31</sup> Iffatin Nur & Muhammad Ngizzul Muttaqin, "Reformulating The Concept of Maṣlaḥah: From A Textual Confinement Towards A Logic Determination," *Justicia Islamica Jurnal Kajian Hukum Dan Sosial* 17, no. 1 (2020).

<sup>32</sup> M. Ngizzul Muttaqin Iffatin Nur, Syahrul Adam, "Maqāṣid Al-Shari'at: The Main Reference and Ethical Spiritual Foundation for the Dynamization Process of Islamic Law," *Ahkam: Jurnal Ilmu Syariah* 20, no. 2 (2020).

<sup>33</sup> Zakaria Syafei, "Tracing Maqāṣid Al-Shari'ah In The Fatwas Of Indonesian Council Of Ulama (MUI)," *Journal of Indonesian Islam* 11, no. 1 (2017): 105.

<sup>34</sup> Abu Ishaq Al-Shatibi, *Al-Muwafaqot Fi Ushul al-Syari'ah* (Beirut: Dar al-Kutub al-Ilmiyah, 2004).

<sup>35</sup> Jasser Auda, *Maqāṣid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

<sup>36</sup> Abdurrohman Kasdi, "Actualizations of Maqāṣid Al-Shariah In Modern Life: Maqāṣid Al-Shariah Theory As A Method Of The Development Of Islamic Laws And Shariah Economics," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 16, no. 2 (2019): 257.

<sup>37</sup> Saim Kayadibi, "The State As An Essential Value (Daruriyyat) Of The Maqāṣid Al-Shari'ah," *Ahkam: Jurnal Ilmu Syariah* 19, no. 1 (2019).

<sup>38</sup> Abu al-Hasan al-Faylasu al-Amiri, *Al-I'lām Bi Manāqib al-Islām* (Beirut: Dar al-Kitab al-'Arabi, 2000).

<sup>39</sup> Imam Haromain al-Juwaini, *Al-Burhan Fi Ushul al-Ahkam* (Beirut: Dar al-Fikr, 2009).

<sup>40</sup> Muhammad Ibn Muhammad Al-Ghazali, *Al-Mustasfa Min Ilm Ushul* (Mesir: Maktabah al-Jumdiyah, 2010).

<sup>41</sup> Auda Jasser, *Maqāṣid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*, 33.



Moving onto the 20th century AD, scholars of *maqāṣid* developed 'protection of offspring' into a family-oriented theory. Ibn 'Ashur, for example, rendered 'caring for the family' as a *maqāṣid* of Islamic law in its own right.<sup>42</sup> Likewise, with *hifz al-'aql* (protection of one's intelligence); until recently, it was still limited to the purpose of prohibiting drinking alcohol or intoxicants in Islam, but now it is experiencing development by including, but not limited to, the development of scientific thought, the journey of learning knowledge, fighting the mentality of imitation, and preventing Muslim experts from working abroad at and for non-Muslim countries.<sup>43</sup>

Likewise, according to the terminology of al-Ghazali and al-Shaṭībī, *hifz al-'ird* (protection of honor) and *hifz al-nafs* (protection of body and soul) are at the level of necessity. However, these expressions have been put forward earlier by al-Amiri with the term 'punishment for violation of honor' and by al-Juwaini with the term 'protection of honor' (*hifz al-ird*). However, recently in Islamic law, the expression of 'protection of honor' has gradually shifted into 'protection of human dignity,' which eventually has been replaced by 'protection of human rights as a *maqāṣid* in Islamic law.<sup>44</sup> Similarly, *hifz al-dīn* (protection of religion), in al-Ghazali and al-Shaṭībī's terminology, has roots in al-Amiri's version regarding the 'punishment for abandoning true belief/apostasy. Recently, Ibn 'Asher's term has been reinterpreted into a completely different concept: 'freedom of faith.' This concept is called 'freedom of belief' in other contemporary expressions.<sup>45</sup> Finally, al-Ghazali's version of *hifz al-māl* (protection of property) along with al-Amiri's version of 'punishment for theft' and al-Juwaini's version of 'protection of money' had recently been developed into familiar socio-economic terms such as social assistance, economic development, low of money, prosperous society, and diminishing the difference between economic levels.<sup>46</sup>

According to Jasser Auda, 'Human Resource Development should be included in the central theme of the current public benefit.<sup>47</sup> The public benefit of human resource development should be one of the main objectives (*maqāṣid*) of *sharī'a*, which should be realized through Islamic law. By adopting the concept of human resource development, the realization of *maqāṣid* can be measured empirically by taking advantage of the UN's version of human resource development targets. Furthermore, it is adjusted to current scientific standards and referred to as other *maqāṣid sharī'a*.<sup>48</sup>

<sup>42</sup> Muhammad Thahir Ibn 'Asyur, *Ushul Al-Nidzam al-Ijtima'i Fi al-Islam* (Kairo: Dar al-Islam, 2010).

<sup>43</sup> Auda Jasser, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

<sup>44</sup> Auda Jasser. 55-57.

<sup>45</sup> Auda Jasser. 24.

<sup>46</sup> Auda Jasser. 25.

<sup>47</sup> Zaprulkhan, "Maqasid Al-Shariah in the Contemporary Islamic Legal Discourse: Perspective of Jasser Auda," *Walisono: Jurnal Penelitian Sosial Keagamaan* 26, no. 2 (2018).

<sup>48</sup> Syahrul Sidiq, "Maqashid Syari'ah & Tantangan Modernitas: Sebuah Telaah Pemikiran Jasser Auda,"

## **SUSTAINABLE DEVELOPMENT GOALS IN ALLEVIATING FAMILY POVERTY IN TRENGGALEK AND TULUNGAGUNG REGENCIES IN THE PERSPECTIVE OF THE POPULATION DEVELOPMENT AND FAMILY DEVELOPMENT LAWS**

The PKH social assistance is one of the SDGs support programs in the context of poverty alleviation.<sup>49</sup> This assistance is destined for all beneficiary families aimed at allowing them to have easy access to education, health, and social welfare. The assistance received by KPMs with a component of school-aged children is one to fulfill children's needs during their education from elementary school to finishing their senior high school level. Such assistance is provided so Indonesian children can continue to receive education even though they come from less fortunate families.

The number of KPMs in both sites of study for the years 2017-2019, within 3 years, there was an increase of KPMs about 48.5 % (from 503 to 747 KPMs) and 255.3 % (from 132 to 469 KPMs) in the Pule and Nyawangan villages respectively. The increase is due to the routine data update by the BPS sub-district officers involving their village government and volunteer partners.

Talking about education, every Indonesian resident has an equal right to access it. Article 5 of the Indonesian Act No. 52 of 2009 says that "*in carrying out the population advancement and family development, every resident has the rights,*" including what is stated in the letter (b) of the said Article, which is "*to meet basic needs in order to grow and develop and receive protection for personal development to obtain an education, educate themselves, and improve the quality of their life.*"<sup>50</sup> However, this article does not only regulate the residents' right to education. It needs to be underlined that sentences emphasize fulfilling basic needs, including clothing, food, shelter, health, a job, and a sense of security. For basic needs in the form of food, KPMs of PKH receive necessities such as rice, eggs, potatoes, green beans, and sometimes, meat. The immediate food assistance is aimed at easing the KPMs' burden in buying their daily meals. Such assistance is aimed at helping KPMs meet family members' nutritional needs. The fulfillment of basic needs is mentioned in Article 41, verse 1, which reads: "*The government guarantees the basic needs of the poor.*"<sup>51</sup> So, it is clear that the government is responsible for fulfilling the basic needs of the poor.

Then, article 6 point (d) states that: "*Every citizen is obliged to develop his/her quality through improving health, education, resilience, and family welfare.*"<sup>52</sup> To meet

*Jurnal In Right: Jurnal Agama Dan Hak Azazi Manusia* 7, no. 1 (2017).

<sup>49</sup> Najmie Zulfikar, "Program Keluarga Harapan Dan SDGs."

<sup>50</sup> GoI, *Law No. 52 of 2009*, article 5 letter (b).

<sup>51</sup> Article 41 verse (1).

<sup>52</sup> Article 6 letter (d).

**Lilis Hidayati Yuli Astutik, Iffatin Nur, & Mashuri, *Family Expectation and Poverty Alleviation Program***

their obligations in the field of health improvement, the government must provide health service insurance for the poor so that they do not have to worry about the costs that will be borne for having health services. The interviews with 9 KPMs of PKH in the Pule Village and 6 in the Nyawangan Village found that all of them hold the Healthy Indonesia Cards (Kartu Indonesia Sehat or KIS). Anyone who holds a KIS will be exempted from paying the service fee whenever they go to have health services from public health service centers or the government's partner hospitals. Having such a facility means that KPMs of PKH can quickly access health services and reduce their expenditure on health service costs. Apart from receiving the right to accessible health facilities, those PKMs also have some obligations, including routinely checking the womb for pregnant women, providing nutrition and immunization, and checking the health condition of their toddlers and preschool-aged children.

Article 11 of the Law states that "*the government is responsible for population advancement and family development.*"<sup>53</sup> Based on this article, we can understand that the role of national policies is significant for realizing the goals of population advancement and family development. One concrete form of the government's national policy is to provide social assistance for low-income families through PKH.

Then, article 15, verse 1 reads, "*the State Revenue and Expenditure Budget bear the financing for population advancement and family development nationally.*"<sup>54</sup> Based on this regulation, the annual fund of the PKH social assistance intended to help low-income families comes from the State Revenue and Expenditure Budget (Anggaran Pendapatan dan Belanja Negara or APBN). However, the amount of its annual budget varies depending on the number of KPMs of PKH throughout Indonesia.<sup>55</sup>

Article 38, verses 1 to 4 of the stated Act, mentions a detailed description of how to create a balanced condition between population advancement and the living environment - including both natural supporting capacity and environmental containment - which is done by developing the quality of the population, both physically and non-physically. Some efforts that can be carried out to upgrade the population's quality include improving their health, education, religious values, economy, and socio-cultural values.<sup>56</sup>

To support the upgrading of population quality, the involvement of the central, provincial, and local governments with the community is required,

<sup>53</sup> *Ibid*, article 11.

<sup>54</sup> *Ibid*, article 15 verse 1.

<sup>55</sup> Lizsa Egeham, "Bagikan Dana PKH, Jokowi Sebut Masyarakat Jangan Kaget Dapat Rp. 3,6 Juta," *Merdeka.Com*, January 10, 2019.

<sup>56</sup> Article 38 verses 1 to 4.

for example, when organizing development and service fulfillment for the community. In PKH, there is a program called Family Capacity Building Meeting (Pertemuan Peningkatan Kemampuan Keluarga or P2K2) - more commonly known as *Family Development Session* (FDS) - which is a structured intervention for behavioral changes. Every month, all KPMs of PKH members are required to attend group meetings to follow the FDS activities supervised directly by PKH facilitators.<sup>57</sup> In such meetings, the PKH facilitators will educate each KPM of PKH to understand the importance of education and childcare, health, family financial management, child protection, care for the elderly, and care for people with disabilities. The materials for the meeting activities are given in the form of modules. The materials learned in each group meeting consist of 5 modules with different themes. The first module is about health and nutrition, the second is about education, the third is about economics, the fourth is about child protection, and the fifth is about social welfare.

Based on the interviews previously mentioned, only 2 out of 9 interviewees from the Pule Village were willing to start their own business. The remaining 7 still did not want to start their own business and preferred to work on farms, whereas the women interviewees chose to focus on being homemakers. Meanwhile, the 7 interviewees from the Nyawangan Village gave a different answers. All of them agreed that they still did not have the desire to start a business. The majority of them chose to work on looking for grass to feed their neighbors' dairy cows. They would get equal profit share from their job whenever the cow owners sell the cows or the milk produced.

According to our observation, there is a chance for people in both villages, including the KPMs, to increase their income. In the Pule village, for example, *janggelan* (black grass jelly) is planted by many people. With a bit of innovation, the residents of the Pule village who plant *janggelan* can increase the selling price of their processed products. This may be done by being more creative and innovative in producing various processed drinks made from *janggelan*. Furthermore, their products can be offered in the local market, considering that their location is not too far from their village.

Meanwhile, for those from the Nyawangan Village, it would be better if they could process the milk by themselves. Fresh milk from their dairy milk can be modified as a new product with various flavors such as chocolate, strawberry, melon, etc. Additionally, if processed properly, the milk product can be an essential ingredient in making cakes, biscuits, etc. However, they encountered some problems, including the limited human resources, the far and time-

<sup>57</sup> GoI-Ministry of Social Affairs, *Pedoman Pelaksanaan Program Keluarga Harapan Tahun 2019* (Jakarta: Kementerian Sosial Republik Indonesia, 2018).

**Lilis Hidayati Yuli Astutik, Iffatin Nur, & Mashuri, *Family Expectation and Poverty Alleviation Program***

consuming distance to the city, and the lack of motivation to be creative and start a new business. Until now, the milk is sold to the cooperative, which sells it to the milk factory.

In the religious aspect, the children of both Pule and Nyawangang villages have received formal and informal education. Formal education is conducted in schools, while informal education is carried out by the Quranic Schools (*Taman Pendidikan Al-Quran* or *TPQ*). Through the TPQs, children can learn to read the Holy Qur'an fluently and understand the knowledge of reciting the Quran (*tajwid*). This activity is done every afternoon after conducting the 'Asr prayer in congregation in the villages' mosques and small mosques (*muşallā*). By doing such activity continuously, some goals are achieved, including delivering the knowledge of reciting the Quran and instilling the love of the Quran to children, accustoming them to do prayers in congregation, and instilling good values and noble manners through religious stories and advice given by the Quranic teachers during the learning. Being equipped with adequate knowledge, good habits, and noble manners, these children are expected to become a good and well-prepared generation for the future.

#### **SUSTAINABLE DEVELOPMENT GOALS IN ALLEVIATING FAMILY POVERTY IN TRENGGALEK AND TULUNGAGUNG IN THE PERSPECTIVE OF MAQĀSĪD SHARĪĀ**

Poverty is a classic problem that will always exist and brings along with it a significant influence on individual and social life. Therefore, many religions, streams of thought, and governments are trying to solve this problem. However, none seems to have worked comprehensively yet, because all of them lead to human exploitation of others.<sup>58</sup> It is worth noting that in a poor society, all extreme ideologies are in high demand, and all heinous acts are permitted to fulfill their desires.<sup>59</sup> The poor people usually live a life full of anxiety, restlessness, and sorrow. They spend their time and life to get money and wealth for their living.<sup>60</sup>

The Indonesian government has prioritized efforts to eradicate poverty since the very birth of the nation by placing them in paragraph 4 of the preamble and article 34 of the State's Constitution.<sup>61</sup> The Constitution emphasizes clearly that effort to realize people's welfare becomes the duty of the State (especially the government as the people's leaders). This is done by enacting some regulations and running some programs. As mentioned by Nur, referring to the Islamic

<sup>58</sup> Bayu Tri Cahya, "Kemiskinan Ditinjau Dari Perspektif Al-Quran Dan Hadis.", 43.

<sup>59</sup> Alif Thabarah, *Rūḥ Al-Dīn al-Islāmi*, 27th Ed (Beirut: Dar al- Ilmi li al-Malayin, 1999).

<sup>60</sup> Bayu Tri Cahya, "Kemiskinan Ditinjau Dari Perspektif Al-Quran Dan Hadis.", 43.

<sup>61</sup> Read further: GoI, "The 1945 Indonesian Constitution," Accessed June 3, 2021.

concept, the primary purpose of law enactment through the process of *ijtihād* (intellectual exercise) is to realize the benefits/welfare for humankind - individuals and groups, rich and poor, male and female, etc., - as well as resisting any harm for them (*jalbu al-maṣāliḥ wa dar'u al-mafāsīd*). This is in line with a legal maxim in fiqh that states: *taṣarruf al-imām 'alā al-ra'īyyah manūṭun bi al-maṣlahah* (a policy made by a leader towards his people is based on attaining benefit for them).<sup>62</sup>

In Indonesia, in line with the UN SDGs, one of the poverty alleviation programs is PKH. In the PKH program conducted in Trenggalek and Tulungagung regencies, the beneficiary families receive government assistance from basic food and relief components. The immediate food assistance includes rice, eggs, potatoes, green beans, and sometimes meat. This assistance is disbursed monthly, whereas the component aid is given every three months. Such assistance is beneficial and advantageous for those families since it can minimize their expenses and fulfill their daily needs, health service costs, and their children's education costs. In the perspective of *maqāṣid shari'ah*, *such* kind of social assistance is indicated as a worthwhile effort to protect one's body (*hifz al-nafs*) and property (*hifz al-māl*).

The KPMs with pregnant or postpartum mothers and children aged 0-6 years receive the PKH social aid in the health sector. However, there are obligations that these KPMs must fulfill after receiving such aid. Pregnant or postpartum mothers receiving social aid must undergo examinations at least four times during their pregnancies. These are scheduled once in the first and second trimesters and twice in the third trimester at health facilities nearby their places. They have to give birth at a public health care facility, and, after giving birth, they must examine the puerperal mothers four times in 42 days. The KPMs with children aged 0-11 months must carry out health checks 3 times in the first month, provide exclusive breastfeeding, have immunizations, and carry out their babies' body weight and height measurements every month. Then, the KPMs with children aged 1 to less than 5 years old must carry out additional immunizations, weigh their body weight every month, measure their height at least 2 times a year, and monitor their children's development. Meanwhile, those aged 5 to 6 years have to weigh their children's bodies at least 2 times a year, measure their height at least 2 times a year, and monitor their children's development.<sup>63</sup>

The government's provisions regarding the obligations that all KPMs of PKH must do are solely for their benefit. Pregnant women must carry out a series of examinations to maintain their and their fetus' health and safety. This effort can be regarded as protecting one's body and soul (*hifz al-nafs*) and their offspring

<sup>62</sup> Iffatin Nur, "In the Name of Public Interest We Evict? (Re-Actualizing the Standing Position of Proletarian Jurisprudence to the Marginalized)," *Saudi Journal of Humanities and Social Sciences* 5, no. 2 (2020): 28.

<sup>63</sup> GoI-Ministry of Social Affairs, *Pedoman Pelaksanaan Program Keluarga Harapan Tahun 2019*.

**Lilis Hidayati Yuli Astutik, Iffatin Nur, & Mashuri, *Family Expectation and Poverty Alleviation Program***

(*hifz al-nasl*). Then, the obligation KPMs must carry with children aged 0-6 years is to protect their offspring (*hifz al-nasl*). By doing so, they also gain another benefit: becoming healthy, which eventually is necessary for them to perform their religious duties more vigorously and enjoyably. In our opinion, these government efforts to guarantee their people's health services can be included in the efforts to preserve one's religion (*hifz al-din*).

The PKMs with school-aged children, from elementary to senior high schools, receive the PKH social assistance in education. These KPMs must meet some obligations. They include enrolling their children in schools or equally approved education, and the children must attend the classes for at least 85%.<sup>64</sup> This is done to prevent such children from dropping out of school due to financial constraints. This effort is considered to protect one's intelligence (*hifz al-'aql*). When talking about education, it is not only limited to formal education at schools, but it should include non-formal one as well, such as TPQs where children can gain knowledge on how to read the Quran properly and correctly and knowledge about Islam, as well as learn and practice good values and noble manners. Such learning activity is one of the efforts to protect one's intelligence (*hifz al-'aql*) and religion (*hifz al-din*).

Despite receiving social assistance from the government, the KPMs of the two villages did not then abandon their daily work. Moreover, the assistance provided to KPMs is insufficient to cover their monthly needs. They still have to work to earn extra money to fulfill their daily necessities. This is so considering that the amount of the assistance given to them is less than their monthly spending, and sometimes it is disbursed a little late. Like other villagers, the interviewee KPMs of the Pule village keep working as peasants.

In contrast, those from the Nyawang village primarily work in the livestock sector, such as caring for their neighbor's dairy cows. The wages they earn from their work prevent them from begging or waiting for the mercy of others. Such an effort done by KPMs of PKH may be regarded as the protection of one's wealth (*hifz al-mal*) and one's honor (*hifz al-'ird*).

The effort to evaluate the Family Hope Program (PKH) from the perspective of *maqāsid sharīah*<sup>65</sup> boils down to the welfare aspect, which is the ideals of the state. This effort is in the concept of benefit and justice theories and the *welfare state*, which are seen as the fundamental aspects of realizing the welfare of society. In this concept, the state must realize prosperity for all people through efforts and assistance through strength and power to prevent society from social inequality

<sup>64</sup> GoI-Ministry of Social Affairs.

<sup>65</sup> Mashuri, Iffatin Nur, Muhammad Ngizzul Muttaqin, "Maqāsid Sharī'ah Flexibility to Overcome COVID-19 in Indonesia: From Government Policies to Fatwā of Council of Indonesian Ulama (MUI), Nahdlatul Ulama (NU), and Muhammadiyah," *De Jure: Jurnal Hukum dan Syari'ah* 13, no. 2 (2021).

and poverty. This concept then gave rise to a new state concept called the *welfare state*, which is often regarded as a solution to –capitalism and the impact of a free-market economy, which essentially embodies *maqāṣid sharīa* values.<sup>66</sup> To evaluate the Family Hope Program (PKH), a government program, *maqāṣid sharīa* presents to teach a country that has a basis for realizing spiritual values in the policy base.<sup>67</sup> In such conditions, the most crucial instrument in realizing prosperity and alleviating poverty through the Family Hope Program is the effort to realize spiritual and material welfare based on *maqāṣid sharīa*.

## CONCLUSION

The Sustainable Development Goals in alleviating family poverty in Trenggalek and Tulungagung regencies are executed and supported through the *Program Keluarga Harapan/PKH* (Conditional Cash Transfer program). The government aid provided for *Keluarga Penerima Manfaat/KPM* (beneficiary families) of *PKH* has contributed to helping them reduce the families' expenditure on daily basic needs, facilitating them to obtain easy and free access to health services, and reducing families' expenses for their school-aged children.

In the perspective of the Indonesian Act Population and Family Development Laws, the SDGs in the form of *PKH* in both regencies had adhered to the Act, especially following the articles 38 verses 1 to 4 and 41 verse 1. Meanwhile, in the perspective of *maqāṣid sharīa*, the aid provided to *KPMs* of *PKH* may be considered as follows: 1) the assistance for *KPMs* with school-aged children to protect one's intelligence (*hifz al-'aql*) and one's religion (*hifz al-dīn*), 2) the assistance for *KPMs* for having easy and accessible health services to protect one's body and soul (*hifz al-nafs*), one's offspring (*hifz al-nasl*), and eventually, one's religion (*hifz al-dīn*), 3) such social assistance has helped *KPMs* reduce their expenses in meeting their daily basic needs, as well as education and health costs which is a form of preserving one's wealth (*hifz al-māl*), and 4) the *KPMs* still keep working, even though they receive government aid, to earn extra money for fulfilling their daily necessities and avoid from begging or waiting for the mercy of others. This is considered as the protection of one's wealth (*hifz al-māl*) and one's honor (*hifz al-'ird*).

Since this research mainly focused on poverty alleviation and involved a few informants, further studies involving more sites and more informants and focusing on other aspects of the 17 SDGs' goals are highly recommended.

<sup>66</sup> Syamsuri & Dadang Irsyamuddin, "Negara Kesejahteraan Dan Maqasid Syariah: Analisis Pemikiran Jamaluddin Athiyyah," *FALAH Jurnal Ekonomi Syariah* 4, no. 1 (2019): 84.

<sup>67</sup> Ahmad Muhtadi Anshor & Muhammad Ngizzul Muttaqin, "Implementasi Pemikiran Fiqih Prioritas Yusuf Al Qardhawi Sebagai Upaya Membangun Kebijakan Berbasis Kemanusiaan," *Al-Maslahah: Jurnal Ilmu Syariah* 16, no. 1 (2020).



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**Lilis Hidayati Yuli Astutik, Iffatin Nur, & Mashuri, *Family Expectation and Poverty Alleviation Program***

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