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Evaluation Model of the Family Hope Program (PKH) Distribution Based on Maqasid Syariah as an Instrument for Measuring Justice and Sustainable Welfare

(A Study in Tinapan Village in 2024–2026)

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Abstract. In several regions, the distribution of the Family Hope Program (Program Keluarga Harapan or PKH) in Indonesia continues to face issues of targeting inaccuracies, resulting in the uneven realization of social welfare. This issue is important to investigate in Tinapan Village, Todanan District, Blora Regency, particularly to examine the actual distribution process and the prevailing conditions amid emerging public concerns and allegations regarding the accuracy and fairness of beneficiary selection. According to this study addresses several questions: What is the reality of PKH distribution in Tinapan Village, Todanan District, Blora Regency, during 2024–2026? How are the qualifications of beneficiaries classified according to their respective clusters? And how can these conditions be viewed from an Islamic perspective through the framework of Maqasid al-Shariah? This study aims to analyze the implementation of PKH distribution and formulate an evaluation model based on Maqasid al-Shariah to assess justice and sustainable welfare. The study employs a qualitative method with a case study approach conducted in Tinapan Village, Todanan District, Blora Regency, covering the period 2024–2026. Data were collected through in-depth interviews, observations, and document analysis and were analyzed using a descriptive qualitative approach. The findings reveal that, out of 241 Beneficiary Families (Beneficiary Families or KPM), 85 KPM (35.27%) were categorized as inaccurately targeted, while 156 KPM (64.73%) were found to meet the established criteria. The inaccuracies in targeting were primarily influenced by three factors: (1) familial factors, including blood relations and social ties; (2) political factors, including patronage, clientelism, and local political support; and (3) social conditions, particularly undocumented economic vulnerability and delays in updating beneficiary data.

Keywords: Distribution Evaluation Model; Family Hope Program (PKH); Maqasid al-Shariah; Social Justice; Sustainable Welfare.

1. INTRODUCTION

The issue that has taken root in rural areas regarding the distribution of the Family Hope Program (PKH) with the aim of improving welfare and equalizing the standard of living to reduce poverty as reported by Winda (Winda, 2023) and the lopsided distribution can even be addressed as a form of collusion (Fasiha, 2023) has become a difficult fact to achieve the government's goal of poverty alleviation in the Minister of Social Affairs Regulation No. 1 of 2018 article 2 points a and d regarding the objectives of PKH. The reality is that the village government elites also hold the Islamic or non-Muslim religion who occupy as figures or scholars but their attitudes and personalities have not fully applied their religious norms even though the author himself also feels that he is not yet perfect in carrying out Islamic law but needs to voice and convey what leading scholars should do to comply with the teachings of their religion. Distribution regulations through Presidential Decree No. 63 of 2017 with direct distribution to recipients with commercial banks BNI, BRI, Mandiri, and BTN is a form of real effort to prevent further spread of the spread of the verification of beneficiary families (KPM)

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or recipients of assistance has been through a direct survey from the companion and social services and supervised by the wider community as stated in the Regulation of the Minister of Social Affairs of the Republic of Indonesia No. 1 of 2018 article 1 No. 1 at the point "has been processed by the center" and 5 which is based on "has met the requirements and determined in the decision" in deciding the recipient of the beneficiary regulations according to the author are very strict with the facts from the above confirmed by No. 13-15 including verification, validation, and updating of data, the stages are felt by the author to be very strict regarding the recipient of the benefits.

Distribution to PKH beneficiaries in several villages does not match the main objective with the reality of several factors (Fauzi, 2025) including collusion over kinship, strong relations or support towards victory, and internal problems (Lukisia, 2024) However, according to Dila in Indonesia there are also quite a lot of PKH distributions that match the criteria, West Java, Yogyakarta, East Nusa Tenggara (NTT) (Dila, 2025), personally this could be more variants that cause the urge to behave inappropriately to Standard Operating Procedures (SOP) or instructions from the government, of course in this discourse it is also necessary to put the ideal standards of the Islamic religious perspective to create poverty alleviation and become part of the worship of policy makers, Hidayat stated (Hidayat, 2021) by harmonizing between policy and religion it will certainly provide safety and happiness in the world and the hereafter considering that attitudes containing maslahah are the basis of God's ideals in creating his creatures where the happiness of creatures can be realized comprehensively and rumors of this inequality are no longer an issue. (Hafidz, 2022).

Religious norms are very real in the impact of a decision, but if they are not implemented, the problem will not disappear, but will instead cause more problems to accumulate. Accurate distribution according to social services and fairness in terms of value are the main points of support in achieving the desired goals, but justice according to religion is often overlooked, and it could even be a lack of understanding of fair attitudes in the realm of religion that has not been fully understood. Therefore, this article will explain justice according to Islam, which is very necessary to be explained so that it can be a basis for decision making.

Ministry of Social Affairs for its observations and statements made by CNBC Indonesia, (Zahwa, 2026) 45% of social assistance and Family Hope Program (PKH) distribution is not reaching its intended target. This fact necessitates increased field studies to identify misappropriation of funds. This finding was further confirmed by a follow-up study conducted by Commission I of the Lampung Regional People's Representative Council

(DPRD) from March to August (Tajanan, August 2026). conducted studies in several regions and the results were assessed that weak initial data collection often resulted in PKH distribution being inaccurate. The accuracy of PKH distribution targets is still hotly debated for future improvements. This study focused on the reality of PKH distribution in Tinapan Village, Todanan District, Blora Regency in 2024-2026, the qualifications for recipient clusters, and the Islamic perspective on Maqasid Syariah. From the formulation of the problem, it represents a step by step method to measure the accuracy and fairness of the distribution of PKH assistance in Tinapan Village.

2. METHODE

This research uses a qualitative method with a case study approach, based on William N. Dunn's theory, which includes indicators of effectiveness, efficiency, adequacy, equity, responsiveness, and policy accuracy. This theory is used to gain a deeper understanding of the research object. Primary data was obtained through interviews with 85 beneficiaries with a percentage of 241 recipients, PKH facilitators, village officials involved in data collection, poor people who did not receive benefits, and village and religious leaders. While secondary data includes DTPS documents, PKH recipients, social ministerial regulations related to PKH, Ministry of Social Affairs reports, journal articles, books, and previous research results. Meanwhile, research data collection techniques directly conducted observations on PKH distribution, the socio-economic conditions of the Tinapan community. Then in-depth interviews (in-depth interviews), the interviews were conducted in a semi-structured manner to obtain information about the mechanism for determining PKH recipients, then community perceptions of distribution justice, and factors causing distribution disparities. Then collecting and searching for documents to obtain administrative data, activity photos, village archives, and related policy documents.

The researcher's information determination technique classifies e-correspondents, namely Beneficiary Families (KPM), active PKH Companions, Social Service Officers or district/city PKH coordinators, and is refined by Village Officials or data operators involved in verification and validation. Meanwhile, Data Analysis is by using the theory of Miles and Huberman in conducting research through three ongoing stages, namely: Data reduction: namely selecting, focusing, and simplifying raw data, then presenting data: namely compiling data in the form of narrative descriptions, matrices, or charts, and finally Drawing conclusions and verification: by concluding the findings and then checking them again with the data.

3. RESULT AND DISCUSSION

The research location was in Tinapan Village, Todanan District, Blora Regency, Central Java, from 2024 to 2026. The number of PKH recipients in one village was 241 (Researcher Observation, 2025). With a background of quite a good variety which is actually poor, family relations, political victory, and because of the conducive situation (not accepting it will create a chaotic atmosphere in the community) and so on (Village apparatus correspondence, 2025). The population of Tinapan village is geographically located in the tropics, the majority of whom are farmers, educators, religious people and ordinary people, with a small number of entrepreneurs (Blora Regency Statistics Office, Todanan District, 2024). With a population that is quite fat, the percentage of PKH recipients is considered unbalanced, but sometimes this is due to the persistence of village officials in obtaining more or less beneficiaries (Village apparatus correspondence, 2025). Another thing is that sometimes the intelligence of the device also manipulates poverty data to increase the number of PKH beneficiaries. Tinapan is located at the southern tip of Todanan sub-district with a land area of approximately 11.66 square kilometers (11.66 km²) from the east longitude of 13.34 square kilometers (12.98 km) from the west longitude. Tinapan Village is classified as a safe, peaceful, and socially harmonious village, with a strong religious steadfastness despite the variety of beliefs, some Muslim and non-Muslim (Village apparatus correspondent, Village Head, 2025).

The objectives of this study are: first; to describe the implementation of PKH distribution to Beneficiary Families (KPM), starting from the basic process of data collection, data verification, recipient determination, to aid disbursement, all to determine the extent to which it complies with program implementation guidelines. Second; to identify factors causing PKH distribution that is not on target, such as inaccurate or not updated recipient data, weak verification and validation, and obstacles faced by facilitators and implementers in the field. Third; to analyze the impact of inaccurate PKH distribution targets, both for poor families who should be entitled but do not receive (exclusion error) and for recipients who are not eligible (inclusion error), and to formulate improvements that can be made.

The benefits of this research include 3 (three) things. First, theoretical benefits, namely this research is expected to add to the study of public policy, state administration, and social welfare, especially regarding the implementation of social protection programs and factors that influence targeting accuracy. Through this research, it is hoped that the results of this study can serve as a reference for subsequent researchers who study similar topics. Second, practical benefits, namely generating benefits for program implementers, research findings can be used as evaluation material for the Ministry of Social Affairs, Social Services, PKH facilitators, and

village governments to improve the data collection, verification, and validation process for recipients, so that aid distribution is more targeted. Third, benefits for the community, namely it can increase public understanding of the criteria for PKH recipients and monitoring and reporting mechanisms. This way, poor families who are entitled have a better chance of receiving assistance, and the community can participate in monitoring its distribution.

The disruption of the implementation of PKH utilization is indeed very complicated and complex considering the jealousy and immaturity of the people, human resources that are still unstable and the lack of religious insight plus maturity is able to influence policies, especially in Indonesia where the people seem to be lulled to sleep with assistance that is felt to have little attention, the lack of building an independent civilization and working hard, the assumption of the upper hand in giving and receiving is still not acceptable but as much as possible to get as much as possible and still evenly distributed.

Research in Tinapan Village from 2024 to 2026 found that of the 241 Family Hope Program (PKH) beneficiary families (KPM) focused on by the author, 85 (35.27%) were not properly targeted based on government criteria, while 156 others were assessed as meeting the criteria set by government regulations, representing a percentage of 64.73%. This figure indicates that mistargeting is not a minor or coincidental occurrence; however, the number is not considered small when compared to other villages, especially if it exists within a single country. This is the background to the quite varied statements from correspondents, which are influenced by situations that create inequality and new negative impacts. This problem requires special attention and effective handling (Arif, 2020) and is relevant to its time.

In keeping with the nature of qualitative research, these figures should not be read as generalizable statistics. These data serve as a gateway to understanding the social processes behind recipient determination. Gloria acknowledges that social situations can influence decisions (Gloria, 2017), a view reinforced by Oscar in his research, "Transformational Change through Public Policy" (Oscar, 2022). The key question is not simply how many recipients are misdirected, but why and how this inaccuracy occurs. Interview, observation, and documentation data indicate three dominant factors: family ties, political influence (Villager correspondent, 2026), and the social conditions of the village community, for example, if they do not accept it, it will create a commotion in the community.

These three are discussed below using three theoretical lenses. First, policy implementation theory explains the location of process failures. Second, the concept of street-level bureaucracy and local social structures explains the behavior of implementers in the field. Third, Maqasid Syariah (the principles of Sharia) assesses the justice and welfare of

distribution, as the research title suggests. Family Factors as a Cause of Target Inaccuracy. Family factors are one of the factors in the inaccuracy of aid targets in distributing them, this shows that the determination of recipients does not fully run according to objective and accountable criteria, but is influenced by the closeness of blood relations, marriage, and friendship between prospective recipients and parties involved in data collection and verification, namely the political elite or those known in the community as village officials. In village communities, kinship relations are very strong and are often considered a moral obligation. Helping families is seen as a virtue, so that when someone holds a role in data collection, social pressure to "prioritize family" becomes great. This can be said to be a collusion, the blood virus of collusion that has been built since the old era is still thick and fleshy in the Indonesian earth so that it becomes an obstacle and slows down the spread of prosperity. Yipin, a Chinese researcher, divides the impact of unprofessional attitudes into two (2) things: first, the goal is not achieved as expected, second, instead of solving the problem of the goal, it creates problems that are more difficult to solve (Yipin, 2020).

This phenomenon can be considered a concept of particularism, where decisions are made based on the individual, rather than on rules that apply to everyone. Programs designed to be universal and criteria-based (universalism) clash with local, personal social norms. Within the concept of social capital, strong bonds within a group (bonding social capital) can bring solidarity, but in the context of aid distribution, it blocks access for those outside the kinship circle who are more deserving. Injustice and the proportion of deserving individuals are also ignored, resulting in problems that do not solve but create, or even exacerbate, problems (Yipin, 2020). The principles or personality of the Indonesian nation are deemed in dire need of improvement, including maturity (Wilson, 2021) in responding to matters so that they can accept regulations and act in accordance with appropriate policies.

In terms of policy implementation, Edwards III stated that successful implementation is influenced by communication, resources, disposition (the attitude of the implementer), and bureaucratic structure. However, according to Robert K. (Robert K. Merton, 1968), it is not certain that the bureaucratic structure can definitely change the situation, thus requiring careful implementation of policies according to their relevance. The findings in Tinapan are most strongly related to the disposition aspect. Implementers who should be neutral have a tendency to behave in a way that is influenced by personal relationships. Therefore, the problem is not the absence of rules, but rather a weak commitment to upholding the rules when dealing with close people. Daron in his book Why Nations Fail: The Origins of Power, Prosperity, and Poverty, (Daron, 2012) emphasizes that unenforced rules result in power becoming less

controlled and institutions can produce conflict and instability. The author acknowledges that unilateral tendencies are indeed difficult to abandon for the sake of normative criteria, but the purpose of the presence of assistance is for the benefit of a just and wise society.

For example, the attitude of the companion with the initials Ren (Rewan, Tinapan village apparatus correspondent, 2025), in determining policies based on the principle of kinship, an attitude of reciprocity is required for those who have previously received attention from the recipient's family, another intention being the obligation to provide special attention to that person. At first glance, such an attitude seems like a good one, but government regulations regarding existing criteria are far from the norm, so such an attitude will certainly create new problems in a complex society.

Political Factors in Determining Recipients, Political factors are also one of the triggers for the emergence of forms of relational influence, building instinctive closeness, and local political interests towards someone who is on the recipient list or included in the list. Edward divides there are three main aspects that can change the situation of relations or political conditions; patronage, clientelism, and personal networks, these three things dominate politics in Indonesia. (Edward, 2019) Social assistance can be a resource of human instinct that can be exchanged or balanced to build spiritual closeness, moral support, or political favors to succeed in goals. In political science literature, this pattern is known as clientelism or patronage as conveyed by Edward, namely the distribution of benefits to certain parties in return for support or loyalty. Moreover, the culture that has mushroomed in Indonesia with the term money politics, the provision of services for political services is not only from the pockets of winners but also from the provision of something absorbed from various assistance including PKH assistance. Sukmajati has warned that political chaos due to Money politics will have a very big impact in the future and must be avoided, among the impacts of money politics according to him; Social relations are changing into transactional relationships, the emergence of patron-client relationships, dependence on certain political networks, the potential for weakening of social relations based on shared interests, and increasing political uncertainty and costs. (Aspinall, 2019, and Sukmajati, 2016)

Social Condition Factors of Society, This third factor is social conditions, which differs from the previous two because it doesn't always involve deliberate deviation. It rather reflects the situation on the ground that makes formal criteria difficult to apply accurately, requiring policymakers to consider complex situations and conditions. Some common examples include vulnerabilities that aren't apparent in the data. Households that appear physically eligible may have dependents or irregular incomes, leading implementers to deem them deserving of

assistance even though they fall outside the criteria. Another factor is changes in economic conditions that aren't updated. Recipients who previously qualified may experience economic improvements, but their data isn't promptly updated. Then there's the pressure of social cohesion. In small villages, removing neighbors from the recipient list risks triggering conflict and resentment, leading implementers to choose to ignore them or divide them evenly.

These findings align with the government's own observations, which cite data accuracy and updating as the root cause of inaccurate targeting of social assistance. At the village level, this problem manifests as a gap between administrative data and social reality. Thus, the inaccurate targeting in Tinapan is a combination of three factors: weaknesses in implementer behavior (familial), interference by vested interests (political), and weaknesses in the data system (social conditions). Analysis of Target Inaccuracy According to Maqasid Syariah. Maqasid Syariah, namely the main objectives of sharia as formulated by al-Ghazālī and Asy-Syatibi, includes the protection of religion (hifz al-din), soul (hifz al-nafs), intellect (hifz al-aql), descendants (hifz al-nasl), and property (hifz al-mal) (al-Ghazālī, 1993). Within this framework, PKH can be read as an instrument of welfare that supports several objectives at once, namely maternal and child health (hifz al-nafs and hifz al-nasl), children's education (hifz al-aql), and the fulfillment of basic economic needs (hifz al-mal). Through the author's research, the majority agree with this opinion, but according to Lilis, in her article entitled Family Expectation and Poverty Alleviation Program: Approaches to Population Development and Family Development Laws, Sustainable Development Goals, and Maqāṣid Sharīa, she also includes ḥifẓ al-dīn and ḥifẓ al-'irḍ (honor) (Lilis, Iffatin, 2022).

When aid goes to those who are not entitled to it, those goals are not achieved for those who truly need it. The principle of distribution in the Qur'an, so that wealth does not circulate only among the rich (QS Al-Hashr: 7), emphasizes that the direction of distribution must favor the weak. The principle of Islamic jurisprudence often referred to in public policy states that the policies of leaders towards the people must be tied to the public interest (tasarruf al-imam 'ala al-ra'iyyah manutun bi al-maslahah). Determining recipients based on kinship, politics, or embarrassment contradicts this principle because it replaces the measure of benefit with the measure of personal or group interests. From an ethical perspective, determining recipients is a mandate. Implementers who know the criteria but deviate from them violate the principles of trust and justice ('adl). The finding that 85 of the 241 recipients were not on target demonstrates that the justice dimension of PKH distribution in Tinapan has not been adequately met. Jasser Auda added a systems perspective, namely that evaluation does not stop at the validity of procedures, but measures whether the objectives (maqasid) are actually realized (Jasser Auda,

2008). Therefore, recipients who comply with the administration do not necessarily indicate justice has been achieved if the benefits do not reach those most in need.

Evaluation Model Based on Maqasid Syariah, Based on the findings, this study proposes that evaluating PKH distribution using administrative indicators (number of recipients, timeliness, accuracy of amounts) is insufficient. The evaluation needs to include dimensions of justice and sustainable welfare derived from the Maqasid Syariah (Islamic principles). A preliminary draft of the model can be presented as follows.

Table 1. Model.

Dimensions of Maqasid	Evaluation Focus	Indicator	Relation to the Tinapan Findings
Justice ('adl) and trust	Recipient's compliance with the criteria	Percentage of recipients according to criteria; transparency of determination	Family and political factors
Hifz al-mal	Accuracy of economic targets	Proportion of aid received by the poorest groups	The recipient is not eligible to shift the rightful recipient
*Hifz al-naf*sand hifz al-nasl	Health benefits for mother and child	Access to KPM health services	Benefits do not reach those in need
Hifz al-aql	Benefits of children's education	The presence and continuity of KPM children's schools	Long-term impact on targeted families
Sustainability	Data independence and updating	Graduation mechanism, periodic data updates	Social condition factors

This model is conceptual in nature. Indicators can be further developed based on field data and validated through discussions with PKH facilitators, village officials, and community leaders. Its purpose is to provide a measuring tool to assess whether aid distribution is fair and beneficial, not merely administrative. Synthesis of Discussion. The finding that 85 of 241 recipients were not properly targeted in Tinapan Village indicates that the inaccuracy of PKH distribution is multifactorial. Familialism reflects the weak disposition of implementers and strong social particularism. Politics reflects the vulnerability of discretion to interests. Social conditions reflect the gap between administrative data and reality on the ground. From the perspective of Maqasid Sharia, this condition reduces the achievement of justice and welfare for families most in need. Strengthening supervision, transparency in recipient determination, regular data updates, and the implementation of Maqasid-based indicators are directions for improvement proposed by this study.

4. CONCLUSION AND RECOMMENDATIONS

The implementation of the Family Hope Program (PKH) in Tinapan Village, Todanan District, Blora Regency, during 2024–2026 has generally reached beneficiaries who meet the established eligibility criteria; however, targeting inaccuracies remain evident. Of the 241

Beneficiary Families (KPM), 156 KPM (64.73%) were identified as meeting the eligibility criteria, while 85 KPM (35.27%) were categorized as inaccurately targeted. These findings indicate that the distribution process still requires improvement in terms of beneficiary verification, data updating, and targeting accuracy.

The targeting inaccuracies were associated with familial relationships and social ties, local political factors such as patronage and clientelism, and socioeconomic conditions that were not adequately documented or reflected in updated beneficiary data. From the perspective of Maqasid al-Shariah, these conditions may hinder the realization of *maslahah* and social justice, particularly in protecting life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*). Therefore, PKH distribution requires an evaluation framework that combines administrative eligibility with the principles of justice (*'adl*), trustworthiness (*amanah*), transparency, accountability, and sustainable welfare.

The findings suggest that PKH implementation in Tinapan Village should strengthen beneficiary verification and periodic data updating to reduce targeting inaccuracies. The village government and relevant social welfare authorities should ensure that beneficiary selection is based on transparent and measurable criteria and supported by regular verification of socioeconomic conditions. Community participation can also be strengthened through accessible complaint and monitoring mechanisms. For PKH facilitators and local stakeholders, greater transparency and accountability are needed throughout the identification, verification, and evaluation processes. The principles of *'adl* and *amanah* can serve as ethical foundations for ensuring that social assistance is directed toward households that meet the established criteria. Future research is recommended to involve a broader range of villages or regions and to examine the implementation of the Maqasid al-Shariah-based evaluation model using comparative or mixed-method approaches. Further studies may also examine the effectiveness of data updating, community participation, and grievance mechanisms in improving the accuracy and sustainability of PKH distribution.

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