

Community Understanding of Obligations as a Recipient of PKH Assistance in the Perspective of Islamic Law

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Abstract

Understanding the obligations of PKH recipients helps the community understand that the assistance received must be used wisely and follow the program's objectives. Communities that understand the importance of good management will be more likely to use the assistance to improve family welfare, such as meeting basic needs, getting proper education, or developing economic skills. This study delved into the community's comprehension of the obligations of PKH recipients within the framework of Islamic law. Employing qualitative research methods, data collection encompassed in-depth interviews, observations, and documentation. Analysis indicated that most PKH beneficiaries grasp their responsibilities and strive to adhere to governmental directives. However, the involvement of religious leaders, though minimal, predominantly entails disseminating general religious messages. Specific initiatives to educate beneficiaries on their obligations within Islamic law are noticeably absent. Nevertheless, the PKH program aligns with the principles of maqashid al-shari'ah, safeguarding core aspects of faith, health, education, and property. Facilitating access to essential services fosters the well-being and advancement of marginalized individuals.

Keywords

Understanding; Obligations; PKH; Islamic Law

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1. INTRODUCTION

This study aims to analyze the community's understanding of the obligations of beneficiaries of the Family Hope Program (PKH) from Islamic law's perspective. Given the importance of social assistance programs such as PKH in improving the welfare of the poor and vulnerable, a proper understanding of recipient obligations is crucial. These obligations include moral and ethical responsibilities rooted in the principles of Islamic law, which emphasize fairness, honesty, and utilization of assistance following sharia provisions. This research is essential to ensure that recipients receive material benefits and understand and fulfill their obligations following their religious values. As such, this research is



expected to significantly contribute to improving the PKH program's effectiveness and promoting legal and ethical awareness among beneficiaries.

The Family Hope Program, in the future abbreviated as PKH, is a program to provide conditional cash assistance to underprivileged families contained in the Integrated Social Welfare Data (DTKS) and has components as requirements that are determined as PKH participants. PKH is one of the government's efforts to accelerate poverty reduction, explicitly aiming to break the intergenerational poverty chain. This program is known internationally as Conditional Cash Transfers (CCT). Since its launch in 2007, PKH has contributed to reducing poverty and encouraging the independence of social assistance recipients, hereafter referred to as Beneficiary Families (KPM). (Indonesia, 2021)

The Family Hope Program or PKH has the following objectives: 1) Improve the standard of living of KPM through access to education, health, and social welfare services, 2) Reduce the burden of expenses and increase the income of poor and vulnerable families, 3) Creating behavior change and independence of KPM in accessing health and education services and social welfare 4) Reducing poverty and inequality 5) Introducing the benefits of formal financial products and services to KPM. (Indonesia, 2021)

Beneficiary Families PKH Rights PKH beneficiary families are entitled to a) PKH social assistance, b) PKH social assistance, c) Services at health, education, and/or social welfare facilities, d) Complementary assistance programs in the fields of health, education, energy subsidies, economy, housing, and fulfillment of other basic needs. Obligations of KPM PKH: a) The health component consists of pregnant/postpartum / breastfeeding mothers, early childhood (0-6 years) who are not yet in school must have a health check at a health facility/service following the health protocol b) The education component consists of school-age children who are obliged to study for 12 years, must attend learning activities with an attendance rate of at least 85% of effective learning days c) The social welfare component consists of the elderly and/or persons with severe disabilities, must participate in activities in the field of social welfare according to their needs, which are carried out at least once a year d) KPM attend group meetings every month e) All KPM members must fulfill their obligations, except in the event of force majeure f) KPM not fulfilling their obligations will be subject to sanctions. (Indonesia, 2021)

The implementation mechanism of the Family Hope Program (PKH) consists of several stages, as follows: 1) Planning 2) Initial meeting and validation 3) Determination of PKH beneficiary families 4) PKH social assistance distribution 5) Updating PKH beneficiary family data 6) Verification of PKH beneficiary family commitment 7) PKH assistance 8) PKH membership transformation. (Indonesia, 2021)

One of the government's initiatives to alleviate poverty faster is the Family Hope Programme. (Izatul Akmar binti Ismail & Muhammad Nasri bin Hussain, 2017); (Hafizah Zainal, Azizi Abu Bakar, 2016); (Nuriah, 2022). The short-term goal of the program is to reduce the burden on low-income households; the long-term goal is to end the cycle of generational poverty so that the next generation can escape the cycle of poverty. (Humaizi, 2019);(Setiadi, 2018). Qualifying families can receive government assistance, the Family Hope Programme or PKH, under various conditions. Families who qualify for the Family Hope Programme receive direct payments under certain conditions. These prerequisites include active attendance at health institutions, children's attendance at school, and beneficiaries' involvement in group meetings. (Aji Pangestu, 2022); (Muliana, 2021). The government hopes that with PKH, PKH participants, hereafter referred to as Beneficiary Families (KPM), can improve access to essential social services, such as food, nutrition, education, and health. The PKH program also aims to eliminate social isolation, powerlessness, and social disparities that have long existed in poor communities. (Hendrik Marantek, 2023); (Aeda, 2022). People who participate in community empowerment programs receive mental and material support to improve themselves and material assistance. (Rasyad, 2016).

One area that needs attention for poverty reduction and beneficiaries of the Family Hope Programme is Kecamatan Dua Koto, Pasaman Regency. Based on the Central Bureau of Statistics in the Percentage of Poor Population per Regency / City in West Sumatra as of March 2021, Pasaman Regency is 7.48% in position 6 of 19 Districts / Cities in West Sumatra. (*Badan Pusat Statistik Provinsi Sumatera Barat*, n.d.). Obtaining data categorized as beneficiaries is done through a *machine learning* approach.(Sri Endang Rahayu, 2022); (Kriswibowo, 2021). Although implementing the Family Hope program has benefited participants, several things have not gone smoothly. (Ahmad Amir Aziz, Royani Royani, 2021); (Thamrin, 2012). In reality, there is a misuse of the assistance provided, and beneficiary families do not fully understand the objectives of the Family Hope Program, including creating behavioral changes and the independence of beneficiary families. This is due to the low understanding of the community about the obligations of beneficiaries and the weak legal awareness of the community, which results in not fulfilling the obligations of beneficiaries and not carrying out independent graduation and still depending on the social assistance of the Family Hope Programme.(Agus Heruanto Hadna, 2017).

Efforts made by the government are integrated, directed, and sustainable in improving the welfare of the people through various social assistance programs and subsidies provided directly to fulfill fundamental rights, reduce the burden of life, and improve the quality of life of individuals, families, and community groups less capable or poor. (H H Setiawan, 2021); (Pertiwi, 2014). Poverty is a social welfare problem where the inability to fulfill the minimum standard of basic needs, which includes food, clothing, shelter, education and health. The problem of poverty is one of the problems still faced

by the country of Indonesia. In the last two years, the poverty rate in Indonesia has decreased, but poverty eradication is still a top priority in fulfilling a country's development.(Muhammad Ali, Hafasnuddin, 2021); (Deni Chandra, 2022).

Through the Family Hope Programme, low-income families are encouraged to access and utilize essential social services such as health, education, food, nutrition, care, and assistance, as well as a range of sustainable complementary programs that provide further social security benefits.(Ginting et al., 2022). The Family Hope Programme is directed to become a *center of excellence* for poverty reduction by synergizing various national social protection and empowerment programs. This toolkit serves as a supporting tool for KPM-PKH exit readiness. Complementary programs include Joint Business Group (Kube), Rumah Layak Huni (Rutilahu), Assistance for the Elderly (Aslut), Beras Sejahtera (Rastra), Non-Cash Food Assistance (BPNT), Smart Indonesia Programme (PIP), National Health Insurance Programme (JKN), and other social assistance from local governments, communities, and businesses. The Family Hope Programme combines national social protection and empowerment initiatives to create a center of excellence for poverty alleviation.(Komang Trisna Sari Dewi, 2020); (Hidayatulloh, 2019); (Virgoreta, D. A., Pratiwi, R. N., 2015), (Yamin, S., & Dartanto, 2017); (Junaidi, 2021).

The beneficiary families of the Family Hope Programme look forward to this assistance. Indeed, several recipients expressed how much they depend on the support provided by the Family Hope Programme. Because their burden will be reduced only with this support, their needs have increased due to the COVID-19 outbreak, which has disrupted their income, including family food needs and internet allowances for school-age children. They also had additional unexpected needs, such as the need for medical treatment, which caused them considerable stress. They acknowledge that the support they receive from the Family Hope Programme is lacking despite the enormous benefits.(Muhammad Fatih Azka, 2020); (Sulni, 2021); (Yulindawati, 2022); (Andaiya, 2021).

The Family Hope Programme positively and significantly impacts the socio-economic situation of low-income households. (Sartika Djamaluddin, Achmad Nizar Hidayanto, 2016). Based on Islamic economic values such as justice, accountability, and social security (*takaful*), the Family Hope Programme has been implemented relatively in Cisarua Hamlet, Muara Putih Village. The government has provided the Family Hope Programme as social security for the community so that poor households can escape the poverty cycle and build a prosperous society. (Soekiman, 2023); (C Dheby dkk, 2017). PKH is associated with *maqashid al-shari'ah*, defined as the maintenance of assets (*hifzh al-mal*) to improve economic welfare. In the Family Hope Programme (PKH), upholding religion (*hifzh al-din*) is associated with showing compassion and support for fellow human beings.(Dewi Sartika Silalahi, Tuti Anggraini, 2022); (Syaukani, 2023); (Darlin Rizki, Frina Oktalita, 2022).

Apart from getting social support, PKH has meeting activities to increase family capacity to change

behavior and improve the social functioning of PKH beneficiary families. However, at the family capacity building meeting, the PKH Family of Hope program is still considered ineffective in changing the behavior of the beneficiary community; this is because not all beneficiary communities apply it to their daily lives and do not carry out independent graduation which still depends on PKH social assistance even though they are said to be capable. (Arfa Aprilianti Arfa Aprilianti, 2022); (Esterilita, 2020). The Family Hope Program assistance has not been able to change people's behavior in the long term because they are still dependent on this assistance and ignore their obligations as beneficiaries. (Tristanto, 2022); (Febrianto. Utsman, 2020). Of course, this cannot be separated from the community's understanding of the obligations of PKH social assistance beneficiaries.

Some Sharia principles in resource development are as follows (Mustaqim, 2016).

a). The Principle of trust.

Islam considers the various types of resources as God's gift or entrustment to humans. Humans must utilize them as efficiently and optimally as possible in production to fulfill welfare together in the world, namely for themselves and others. These activities will later be accounted for in the afterlife.

b). The Principle of limited ownership.

Islam recognizes individual ownership within certain limits, including ownership of means of production and factors of production. The interests of society limit individual ownership in this case. In addition, Islam rejects any income obtained illegally, let alone businesses that destroy society.

c). The Principle of cooperation in goodness.

The main driving force of Islamic Economics is cooperation. A Muslim, whether he is a buyer, seller, wage earner, profit maker and so on, must adhere to the guidance of Allah SWT. Efforts to achieve goals must always be based on Islamic values.

d). The Principle of social responsibility.

The ownership of private wealth must act as productive capital that will increase the national product's size and improve society's welfare. Therefore, the Islamic Economic System rejects wealth accumulation controlled by a few people.

e). Principle of shared ownership.

Islam guarantees public ownership, and its use is planned for the benefit of the people. However, this does not mean that Islam supports socialist-communism. This Principle presses the State to be proactive in the community's welfare.

Based on observations, the phenomenon among the beneficiaries of the Family Hope Program (PKH) in Nagari Cubadak Tengah shows that social assistance often does not follow the provisions' provisions. Many beneficiaries use funds or facilities obtained from PKH for non-urgent or irrelevant needs, such as purchasing household furniture. This practice indicates a deviation in the use of

assistance that should be focused on basic needs that support improving the quality of life and family welfare. This phenomenon indicates the need to increase understanding of obligations to beneficiaries so that they can utilize assistance following the program's objectives, namely to meet basic needs and improve their socio-economic conditions.

2. METHODS

This research was conducted in Nagari Cubadak Tengah, Kecamatan Dua Koto, Pasaman Regency. A purposive strategy was used to select the research site; the location was explicitly chosen based on factors such as having the most significant number of recipients in Pasaman Regency. A qualitative research approach was used. Researchers can also collect qualitative data by investigating phenomena that align with the research problem. The researcher can also collect qualitative data by investigating phenomena related to the research question. (Farouk, 2003). A case study is this type of research. Primary and secondary data are two categories of data used as raw materials for data analysis. The techniques used to obtain data for this research include 1) Comprehensive interview. In this case, the researcher asks questions relevant to the information sought. Furthermore, PKH recipients in Nagari Cubadak Tengah, Dua Koto District, and Pasaman Regency will be the focus of the interview. 2) Documentation: In this case, researchers made the first quarter assessment report regarding community understanding of PKH beneficiaries' responsibilities as part of the documentation study. 3) Direct observation of beneficiaries in Nagari Cubadak Tengah, Kecamatan Dua Koto, Kabupaten Pasaman. These observations enabled the collection of related data, particularly data that confirmed information obtained from previous informant interviews. The method of analysis of this research is qualitative data analysis demonstrated through the use of analytical descriptive tools. (Sugiyono, 2013). The purpose of this qualitative approach is to collect descriptive data from the spoken or written words and actions they observe. This method takes a holistic (whole) approach by approaching the individual and the environment. (Yusuf, 2014). This strategy was chosen because of its ability to explore the truth and social phenomena observed, such as the intentions and actions of individuals or groups in the existing social reality, especially in the location chosen by the researcher.

3. FINDINGS AND DISCUSSION

PKH assistance is aimed at underprivileged families and is based on a database established by the government. Beneficiaries usually consist of low-income families, children attending school, and pregnant women and children under five. This PKH assistance aims to improve the welfare of families in all city districts, including Nagari Cubadak Tengah, Dua Koto District, and Pasaman Regency. As recipients of PKH assistance, the community has received assistance since 2017 until now. In Principle, the PKH program can support the local community's economy. This is in line with the provisions in

Islam that the responsibility for the family's welfare needs the government's role to support the nation's intellectual life. The government is the person who must be obeyed after Allah and Muhammad SAW. However, the community needs to understand that PKH assistance from the government is not a fixed source of funds every month, but PHK is the assistance given to each recipient family to fulfill the basic needs of children in education, health, and other.

The use of PKH funds in the village cannot be separated from education; this is in line with the statements of PKH recipients (AW) and (RG) in obtaining research data in the *first* formulation (community understanding of the obligations that must be fulfilled as recipients of PKH assistance in the context of Islamic law "*I am a recipient of PKH assistance from 2021 and have 3 dependents. I use PKH funds to pay for school needs through school uniforms, stationery, bags, etc. This assistance can ease my burden as a parent and benefit my family. I see that this provision is following Islamic values, namely that the government has paid attention to education because in Islam, studying is an obligation for all Muslims* ").

Furthermore, (BW) as a PKH recipient, also stated, "*I have received PKH assistance since 2017 with 3 dependent children for school needs, and I get information about the obligations that must be fulfilled as a PKH beneficiary from the head of the PKH aid provider. For me PKH assistance is beneficial and can ease my burden in completing my children's school needs. I understand that the obligations as a PKH recipient are closely related to Islamic values*".

Furthermore, the results of the data found in the field relate to understanding the PKH recipient community in line with Islamic provisions (formulation of the *second* research problem). In general, PKH beneficiaries (BW) stated, "*I believe that my understanding of my obligations as a PKH beneficiary has an impact on how I utilize assistance from PKH. Based on my understanding, I am more careful in using the assistance so that it does not deviate from the Islamic context, and I do not feel that there is a conflict between Islamic values and how I use assistance from PKH. Furthermore, I can ensure that PKH assistance follows Islamic principles with information from PKH providers about the obligations that must be fulfilled as a PKH recipient*".

In line with this statement (ER), also as a recipient of PKH assistance, stated, "*I believe that understanding the obligations as a PKH recipient has an impact on the way I use it. After I understood the obligations as a PKH recipient, I am more careful in using it, and I do not feel that there is a conflict between Islamic values and the way PKH assistance is used. Moreover, I think I am already on the Islamic path. Furthermore, I ensure that PKH assistance follows Islamic principles and does not conflict with the Islamic context, according to the information I received from the PKH aid provider. I also received enough information about the obligations as a PKH beneficiary from the aid provider.*"

Furthermore, a statement from a PKH recipient (BW) concerning the formulation of the *third* research problem about the role of ulama or religious leaders in improving people's understanding of their obligations as recipients of PKH assistance is, "*I see that ulama does not play a role in helping PKH*

recipients understand their obligations as recipients of PKH assistance so that they do not conflict with Islam, ulama are not actively involved in providing information and education to PKH recipients. There are no guidelines provided by ulama related to PKH assistance that do not conflict with Islam". In line with (BW)'s statement about the same thing (ER) also stated: "I see that the role of the ulama is not too instrumental in helping PKH recipients understand their obligations as recipients of PKH assistance so that it does not conflict with Islamic shari'a. However, in general, the ulama conveys messages to PKH recipients that are not contrary to Islam. However, the ulama generally conveys religious messages about the obligations of PKH recipients in recitations attended by the general community, consisting of people who receive assistance and those who do not. One of the ulama's messages is that PKH assistance is not against Islam".

Furthermore, concerning the formulation of the *fourth* research problem (Socialisation efforts to increase community understanding of obligations as PKH recipients in the context of Islamic law), a statement from one respondent (ER) stated, *"Those who provide PKH assistance conduct socialization through positive meetings such as gotong-royong activities and others. There are no special programs or activities to provide PKH beneficiaries with an understanding of their obligations from an Islamic perspective. There is no written material or special methods from the donor."* In line with that (BW) as a PKH beneficiary, also stated, *"Those who provide PKH assistance conduct socialization about understanding obligations as beneficiaries in the form of group meetings, there is no special program and no written material and is not also supported by special methods"* Along with that (AW) stated *"there is no special program and written material and special methods from PKH aid providers to us PKH beneficiaries in socialization to increase community understanding of obligations as beneficiaries in the context of Islamic law."*

Furthermore, the discussion of the findings above in sequence based on the research findings from several PKH beneficiaries is as follows: *First, the community's understanding of the obligations that must be fulfilled as PKH beneficiaries in the context of Islamic law. The results of research findings on people's understanding of the obligations that must be fulfilled as recipients of PKH assistance in general, respondents stated that they understood and could utilise according to the provisions of the government and following Islamic principles. PKH recipients who receive this assistance can ensure they use the funds honestly and transparently, do not harm others, and try to maintain social balance. PKH recipients who are Muslims should ensure that the food or goods purchased with the assistance are halal and do not violate Islamic food laws. Islam also encourages transparency in financial matters and accountability for using funds. Therefore, PKH beneficiaries should record their expenditure correctly and provide reports when required. (Maya Dehani, 2018). In practice, the government or agency that manages programs such as PKH may also have specific guidelines on how this assistance should be used. PKH recipients who are Muslims can consult with local authorities or religious leaders to ensure that their use of assistance complies with the principles of Islamic law. (Purwanto, 2013).*

The following discussion relates to the role of ulama or religious leaders in increasing community understanding of their obligations as recipients of PKH assistance. Based on the research results in the field through interviews, respondents generally stated that ulama did not play an active role in providing understanding to PKH beneficiaries concerning community obligations as recipients of PKH assistance. It can be understood that as a Muslim community, PKH beneficiaries do not receive direction and enlightenment from local ulama or religious leaders about their obligations as recipients of PKH assistance so that the assistance received can be utilised following Islamic principles. Meanwhile, the role of ulama or religious leaders in the community who regulate or supervise the use of social assistance such as PKH can be significant, especially if the community concerned is predominantly Muslim.

The role of ulama or community leaders involves various aspects, including Ulama and religious leaders can assist in conveying the principles of Islamic law relating to the use of social assistance to the community. This can be done by providing lessons and lectures on zakat, social justice, and relevant Islamic values. (Mursal, 2021). Supervising the use of social assistance, especially if mandated or responsible by the government or the agency managing the programme, can thus help ensure that the funds received by PKH beneficiaries are used per Islamic principles. Ulama and religious leaders have significant moral and social influence in society and can advocate for social justice, including distributing social assistance and preventing misuse of these funds. In addition to the practical aspects, they can also provide emotional support to recipients of social assistance by providing moral and psychological support to individuals or families experiencing financial difficulties. Then, act as an objective mediator to find solutions following Islamic values and justice in the event of disputes or conflicts related to the use of social assistance. It should be recognized that the role of ulama or religious leaders in society may vary depending on local culture, traditions, and policies. However, their role in ensuring that social assistance follows Islamic law principles can be an essential source of inspiration and guidance for people practicing these religious beliefs. (Mardiyah Hayati, 2012).

Furthermore, the last finding is related to socialization efforts to increase community understanding of their obligations as PKH recipients in the context of Islamic law. Respondents stated that socialization efforts to increase community understanding of their obligations as PKH recipients in the context of Islamic law do not exist in the form of special programs or activities, are not written, and do not go through a unique approach. While socialization is essential in improving people's understanding of their obligations as PKH recipients, adequate socialization can help them understand their rights and responsibilities clearly. The following are some socialization efforts that can help improve the community's understanding of their obligations as PKH beneficiaries: Information and education involving experts or officers who understand PKH and its principles, which can be in the

form of lectures, seminars or workshops that discuss various aspects of PKH, the rights, and obligations of recipients. Concise and easy-to-understand written guidelines on PKH, these guidelines can include information on what is expected of recipients, what is allowed or not, and the procedures that must be followed. Socialization of mass social media such as television, radio, newspapers, and the internet to convey PKH-related messages. It is essential to carry out socialization sustainably and comprehensively and ensure that various levels of society understand the messages conveyed easily. This will improve the community's understanding of their obligations as PKH beneficiaries, which will help maintain the program's sustainability and the appropriate use of funds. (Nurul Najidah, 2019).

In this section, the application of PKH from the perspective of Islamic law cannot be separated from the purpose of enacting the law, which is to ensure human pleasure in the present world and the next world by upholding goodness and avoiding or rejecting everything detrimental. can harm what is called *maqashid al-syari'ah*. Making the *maqashid al-syari'ah* indicators in PKH following Islam becomes the basis for human progress towards individuals with worldly and spiritual qualities. The idea behind *maqashid al-shari'ah* is essentially based on revelation to realize the good of mankind, both in this world and in the hereafter. This can be achieved by ensuring that the five essential components of *maqashid al-shari'ah*, safeguarding religion, soul, Mind, offspring, and property, are fulfilled. These five fundamental components serve as indicators to measure the extent of poverty alleviation: the maintenance of religion point measures spiritual attainment; the soul point measures the basic needs met by the individual; the reason point measures education; the heredity point measures the characteristics of people's social life; and the wealth point measures the financial condition of the community. (Syafliin Halim, 2020).

To facilitate understanding of the relationship between *maqashid al-sharia* and PKH in Nagari Cubadak Tengah, Dua Koto sub-district, Pasaman Regency, it can be explained as follows: Maintaining Religion (*Hifz al-din*). According to Umar Chapra's view (M. Umer Chapra, 2008), upholding religious principles can serve as a moral guard. In addition, by placing a higher value on social and family ties than on individual preferences, religion can inspire and inhibit specific community preferences and foster an atmosphere that supports the development of collaboration and social unity. Furthermore, religion will hold individuals and groups accountable for their actions in this world and hereafter. Therefore, this is in line with PKH's ability to provide a sense of community and inspiration for recipients to collaborate to strengthen their economy and build a more suitable economic well-being for the rest of their lives. PKH is a form of conditional assistance for those considered very poor and vulnerable. Islamic teachings explain the need for humans to help each other and worship Allah SWT. As explained in QS Al-Maidah (5):

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: Help one another in virtue and piety. However, do not help one another in sin and transgression.

Moreover, fear Allah; indeed, Allah's punishment is very severe.

This can be seen from the government's desire to improve the living standards of its citizens through the PKH assistance given to people experiencing poverty. In terms of religion, we are encouraged to help each other because we do not want our people to suffer. It is preserving the Soul (*Hifzh al-Nafs*). According to Umer Chapra (M. Umer Chapra, 2008), One way to keep the soul healthy is to fulfill its basic needs. The primary need here is not only to ensure the survival and well-being of the soul but also to enable it to carry out the duties of the caliph efficiently in connection with the maintenance and growth of the soul and some other demands, such as good leadership for the realization of social and political balance, the availability of essential staples for survival, the availability of employment, and so on. Health is one of the areas targeted by PKH, and maintaining mental health is one of its components. In general, survival is primarily determined by one's health condition. From this point of view, PKH in Nagari Cubadak Tengahan, Kecamatan Dua Koto, Kabupaten Pasaman, has implemented the concept of care for the soul because it offers low-income people who receive the support quality services for access to health services.

In order to improve medical care for pregnant women and breastfeeding, improve children's health, and improve the nutrition of the elderly, PKH beneficiaries have access to health in the form of health cards. So that poverty does not prevent people from obtaining health services, health services can be provided free or for those who can afford them, such as health checks. Thus, the maqashid al-shari'ah Principle of protecting the soul (*hifzh al-nafs*) through improving public health has been fulfilled and is in line with the implementation of PKH in Nagari Cubadak Tengah, Dua Koto District, Pasaman Regency. As-Syatibi (Al-Syatibi, n.d.) said, a person's ability to apply the laws of life requires him to be physically and mentally healthy, so having a clean and healthy soul is very important to fulfill welfare. This is why *Maqashid al-Shari'ah* highly values a healthy soul.

It is keeping the Mind Alive (*Hifzh al-'Aql*). Since the Mind distinguishes humans from other animals, it is the essential component of maqashid al-syari'ah. Islam does not impose legal responsibilities on people who do not use the brain properly, including infants, the insane, people who are sleeping, unconscious, or people whose minds are unstable. Islam thus emphasizes the preservation of the intellect. Yusuf al-Qardhawi (Yusuf Al-Qardhawi, 2007) argues that there are several ways to uphold the Mind in Islam, including the obligation to seek knowledge from fellow Muslims and Muslim women. From birth to death, there is a desire to learn. Establish the law of fardhu kifayah to pursue the information needed by society. Putting aside taqlid to ancestors and emphasizing the function of the

brain, which can foster self-confidence and reject lust and prejudice, leading figures, and the general public; and encouraging introspection of the heavens, the earth, and all of Allah SWT's creations.

Every human being is endowed with an extraordinary gift called intelligence, which should be continuously nurtured for the benefit of both the individual and others. Moreover, preserving and enhancing intelligence requires providing affordable and high-quality education, research library facilities, freedom of speech and thought, recognition of one's work, and material success. When associated with PKH, it seems to be in line with the establishment of *maqashid al-shari'ah*, namely preserving the intellect (*hifzh al-'aql*). By providing school facilities, the PKH program focuses on education so that people can return to living a dignified life. This keeps their minds sharp to develop and prioritize things like school actively. Schoolchildren who are part of the education component are one of the targets of PKH.

The main objective of PKH is to improve people's living standards by giving them access to educational resources and helping the next generation realize their aspirations. Nagari Cubadak Tengah residents who are economically disadvantaged need PKH assistance funds to advance their education. The implementation of PKH in the field of education carried out by the government is only up to Senior High School (SMA). The goal is to pass on the ability to read, write, and distinguish between right and wrong in life to future generations. With education, people in impoverished and vulnerable communities can change their mindset and refrain from acting negatively, thanks to the availability of PKH assistance money.

Safeguarding Children (*Hifzh al-Nasl*). Childcare, following the principles of *maqashid al-shari'ah*, is a crucial aspect of life and the primary condition for realizing the welfare of humanity. Taking care of children is essential to creating a just and sustainable society; therefore, we need a good generation to face the difficulties of today. Moral development and praiseworthy character must be instilled from an early age to produce the next generation of a strong nation. According to Jasser Auda (Jasser Auda, 2008), the doctrine of *maqashid al-shari'ah*, the maintenance of children is the primary condition for achieving *mashlahah*, the goal of *maqashid al-shari'ah*. Auda continued that upholding the family's institution, which fosters moral principles and good health to produce a quality generation, can help preserve offspring.

A quality generation can be achieved through marriage and family unity, which includes maintaining a clean environment, providing maternal and child health and nutrition, and fulfilling basic needs through sustainable development initiatives that create and guarantee the availability of financial resources for present and future generations. And healthy with environmentally friendly sustainable growth, conflict-free living, and security guarantees. (Desminar, 2021). PKH targets pregnant women, early childhood, and school-age children. This shows that in providing for children, PKH adheres to the

basic principles of *maqashid al-shari'ah*, namely fostering the next generation and improving their standard of living, especially in health and education.

Caring for Property (*Hifzh al-Mal*). Preserving wealth is crucial because it is necessary to uphold the four basic principles of *maqashid al-shari'ah*. Within the framework of *maqashid al-shari'ah*, the maintenance of wealth refers to the growth of the ability to accumulate wealth as a method of livelihood in the present and the last world, as well as the ability to use it for the benefit of others. Increase income capacity to close income disparities between economic classes. The purpose of the PKH grants provided to poor and vulnerable areas is to increase income while easing the burden of costs. They can also use these grants to run businesses, improving their lives and enabling them to lead respectable lives.

4. CONCLUSION

Most PKH beneficiaries have understood their obligations as recipients of PKH assistance and try to utilize it following Islamic principles, feeling that there is no conflict between Islamic values and the use of PKH assistance. They understand that using PKH funds must follow Islamic principles, such as honesty, transparency, and not harming others. The role of ulama or religious leaders is not very active in helping PKH beneficiaries understand their obligations in an Islamic context. However, the ulama provides religious messages in recitations to the community. Socialization efforts to improve the community's understanding of their obligations as PKH recipients in the context of Islamic law have not been carried out precisely. Socialization is usually conducted through group meetings, without any special programs or activities, written materials, or methods from the program provider. The implementation of the PKH program is in line with the principles of *maqashid al-shari'ah* in Islam, involving the maintenance of one's religion, soul, Mind, offspring, and property. The program helps people experiencing poverty by providing access to health services and education to maintain religion, soul, Mind, and offspring. As a recommendation from this research, it is essential to involve the active role of ulama and religious leaders in the socialization and education of Sharia guidance in supporting the understanding of PKH obligations from an Islamic perspective, and the person in charge of the PKH program can work with religious institutions to convey messages that are in line with Islamic values.

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