



Graduation of Participants of The Expected-Family Program In Bone Regency, South Sulawesi

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ABSTRACT¹

Keywords

*Graduation;
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Program;
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The Expected-Family Program (PKH) is a program that provides conditional social assistance to Beneficiary Families (KPM) to accelerate poverty reduction. The existence of PKH can reduce poverty in Indonesia based on data from the Central Statistics Agency (BPS) regarding the number of poor people in Indonesia in 2021, which is 26.50 million people and decreased by 1.05 million people compared to the conditions in 2020, which was 27.55 million people. This emphasis is none other than the contribution of PKH in the graduation process carried out by PKH Companions, natural graduation, prosperous graduation, and self-graduation. This paper uses a qualitative research method with a case study approach to explore the process or graduation activities carried out by PKH companions (informant) in their assisted communities. The supporting data sources are nine people selected by the purposive sampling technique. Data were collected utilizing in-depth interviews and documentation descriptions. This research was conducted for six months, starting from January-June 2021. This study indicates three approaches applied by the informant in making graduation: the social approach by fostering a sense of empathy for KPM to the surrounding community, the religious approach by returning everything. Based on Islamic religious law and a legal approach by disseminating legal sanctions for violations committed as Indonesian citizens.

ABSTRAK

Kata Kunci:

*Graduasi;
Program Keluarga
Harapan;
Pendamping PKH;*

Program Keluarga Harapan (PKH) adalah program yang memberikan bantuan sosial bersyarat kepada Keluarga Penerima Manfaat (KPM) untuk mempercepat pengentasan kemiskinan. Adanya PKH dapat mengurangi kemiskinan di Indonesia berdasarkan data Badan Pusat Statistik (BPS) mengenai jumlah penduduk miskin di Indonesia pada tahun 2021 yaitu sebesar 26,50 juta orang dan menurun 1,05 juta orang dibandingkan dengan kondisi tahun 2020 yang adalah 27,55 juta orang. Penekanan ini tidak lain adalah kontribusi PKH dalam proses graduasi yang dilakukan oleh pendamping PKH, graduasi natural, graduasi sejahtera, dan graduasi mandiri. Tulisan ini menggunakan metode penelitian kualitatif dengan pendekatan studi kasus untuk menggali proses atau kegiatan graduasi yang dilakukan pendamping (informan) PKH di komunitas binaannya. Sumber data pendukung adalah sembilan orang yang dipilih dengan teknik purposive sampling. Pengumpulan data dilakukan dengan wawancara mendalam dan deskripsi dokumentasi. Penelitian ini dilakukan selama enam bulan, terhitung sejak Januari-Juni 2021. Penelitian ini menunjukkan tiga pendekatan yang diterapkan informan dalam melakukan wisuda yaitu pendekatan sosial dengan menumbuhkan rasa empati KPM kepada masyarakat sekitar, pendekatan agama dengan mengembalikan segala sesuatunya berdasarkan hukum agama Islam dan pendekatan hukum dengan sosialisasi sanksi hukum atas pelanggaran yang dilakukan sebagai warga negara Indonesia.

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1. Introduction

The Expected-Family Program referred to as PKH, provides conditional social assistance to Poor Families (KM) designated as PKH Beneficiary Families (KPM) with several conditions that must be met to become participants/beneficiaries (Farida et al., 2021). PKH recipients must come from low-income families recorded in the Unified Database (BDT), which has one of the three recipient components; (1) the education component with the category of school-age children, elementary to high school; (2) health components with categories of pregnant women and children under five; and (3) the social welfare component with the category of elderly and people with severe disabilities (Saharuddin et al., 2021).

As one of the efforts to accelerate poverty reduction, the Indonesian government has implemented PKH as a conditional assistance program since 2007 (Kamalussin et al., 2021). PKH is a program that provides financial assistance to the community with a long-term goal. Namely, to increase accessibility to education, health, and social welfare services to support the achievement of the quality of life for low-income families, reduce the burden of spending on low-income families and break the chain of poverty in the long term (Suleman & Resnawaty, 2017).

PKH has been evaluated several times in parallel by the Ministry of Social Affairs, SMERU, and Bappenas in 2009-2010. In addition, in 2011, the Fiscal Policy Agency (BKF), Ministry of Finance (Kemenkeu), conducted a field survey to evaluate the effectiveness of PKH in eight regions receiving social assistance programs. The results showed that this program was considered effective in reducing poverty and provided concrete recommendations. To be continued in the coming year with several improvements to the elements of PKH (Samosir, 2011).

The Social Protection Program, also known internationally as Conditional Cash Transfers (CCT), is a social model of intervention for low-income families through the distribution of social assistance, which has also been implemented in various countries driven by the World Bank (Suradi et al., 2020). It has proven to be quite successful in tackling the poverty faced in these countries. Evaluation results from first-generation programs in Brazil, Mexico, and Nicaragua show that CCT effectively promotes the accumulation of human capital among poor households. There is clear evidence of success in increasing enrollment rates, improving preventive health care, and growing household consumption (Rawlings et al., 2005).

PKH, in its journey, is also considered capable of reducing poverty in Indonesia based on data from the Central Statistics Agency (BPS) on the number of poor people in Indonesia in 2018. As of March 2018, BPS recorded the number of poor people in Indonesia (population with per capita expenditure per month below the Poverty Line) reached 25.95 million people (9.82 %). This number decreased by 1.82 million people compared to the condition in March 2017, which was 27.77 million people (10.64%). Meanwhile, poverty data for South Sulawesi Province is at number 18 out of 34 provinces. It also experienced a decline from March 2017 conditions of 813.07 thousand people to 792.63 thousand people as of March 2018, which emphasizes 0.32%. (Misnawati et al., 2021). In line with 2021, the number of poor people in Indonesia in 2021 is 26.50 million, which decreased by 1.05 million compared to the conditions in 2020, which was 27.55 million people (Badan Pusat Statistik, 2021).

The PKH companion is the primary key that bridges the KPM with other parties involved. PKH is implemented by PKH HR called PKH Social Assistant, a worker recruited by the Ministry of Social Affairs to make PKH a success. The role of social companions is very urgent in the implementation of social assistance programs and other social security (Alfi, 2021). The role of a companion, mediator, and advocate, both programs and other matters, is related to the KPM condition. It starts from validation, distribution of assistance, verification, data updating, graduation, and KPM assistance in fulfilling their commitments are tasks carried out by PKH

companions (Debara, 2021). Meanwhile, the preparation of work plans, socialization, mapping and organization of KPM groups, implementation and supervision of PKH business processes.

PKH assistant is not an easy job. PKH companions in Bugis terms should be "*Mataru-taru and Macalinge*". "*Mataru-taru*" means that the assistant must sort out which ones need to be heard and which ones don't, while "*Macalinge*" means that the companions must be sensitive to all complaints and complaints that come to him. That's how PKH companions should be in carrying out their profession. These two Bugis principles are important because, in the workplace, there will be many things that can be heard, both pleasant and unpleasant. PKH companions are also often considered Bank Officers. People often see it as a symbol of Rupiah currency where through PKH companions, they will get money through government social assistance. For this reason, PKH Companions are different because this profession can only be carried out by people who have mental and physical strength.

If you follow one by one, PKH Companion is a full-time profession. He must be willing to step out of his comfort zone if society needs him, day or night. The various characters of the community that are faced and assisted require PKH companions to become companions, advocates, motivators, and friends to confide in. Even though it is outside their responsibilities, the PKH Companion must carry out the main duties and functions stipulated in the Decree of the Director of Family Social Security regarding the Appointment of the Social Assistance for the The Expected-Family Program 2021. However, among the many tasks of the assistant, graduation is the most difficult task to carry out. The term graduation in PKH is graduating participants from PKH membership or removing participants from PKH membership (Prima Darwin, 2020).

There are three types of graduation, natural graduation, prosperous graduation, and self graduation (Fadliyaturohmah, 2018). They were further explained by Fdliyaturohmah (2018) that natural graduation is graduation to issue PKH KPM because it no longer has a recipient component category as a condition for PKH participation. The components in question are pregnant women, toddlers, elementary school-age children, junior high schools, senior high schools, the elderly, and severe disabilities. Prosperous graduation is a graduation that excludes PKH membership because it is proven that they are capable and do not deserve to receive government assistance. The indicator of prosperity in question is having many assets, a nice and stately house, and a lot of savings and gold. At the same time, self graduation is graduation based on KPM's self-awareness to leave PKH without pressure and coercion from any party.

The graduation, as referred to in Article 54 paragraph (2) of the Regulation of the Minister of Social Affairs of the Republic of Indonesia Number 1 of 2018 concerning the The Expected-Family Program, consists of natural graduation and graduation resulting from socio-economic updates. The graduation of the results of the socio-economic update is the end of the KPM PKH membership period based on the results of the socio-economic update. (Peraturan Menteri Sosial Republik Indonesia Nomor 1 Tahun 2018 Tentang Program Keluarga Harapan, 2018). This graduation is to find KPM who are no longer eligible to become PKH participants because their economic conditions are improving or they are already in the prosperous or well-off category. Prosperity indicators based on the socialization of the Sulawesi Region PKH Coordinator and Bone Regency PKH Coordinator refer to their exit from the poverty criteria standard according to the Central Statistics Agency (BPS), such as having many assets, nice and stately houses, as well as a lot of savings and gold.

In addition, what is interesting for the informant as companion to explain is self-graduation. Self graduation is graduation based on KPM's self-awareness to leave PKH without pressure and coercion from any party. Usually, KPM PKH reports it to their companions because they feel economically capable and independent even without PKH assistance. The interesting thing is that several KPM PKH applies for self graduation even though, according to

visual standards, they still look physically poor. Generally, they have businesses built on a small scale but have been running smoothly (Khoiriyah & Kunarti, 2021).

This paper describes the journey of the PKH Companion, China Subdistrict, Bone Regency in South Sulawesi Province in providing PKH assistance to be able to graduate 96 KPM in a period of 3 years, from 2021 to 2021, how to open the KPM mindset, and what approach to use in good graduation. The informant herself is one of the 11 Social Companions in Bone Regency who was selected as a best-practice companion nominee by the Sub-Directorate of Validation and Termination of the The Expected-Family Program of the Ministry of Social Affairs of the Republic of Indonesia in 2020 and is an outstanding PKH HR in 2021.

2. Method

The author uses a qualitative research method with a case study approach to explore the process or graduation activities of PKH companion (informant) in their assisted communities. Informant is PKH Social companion in four assisted villages: Padang Loang Village, Awo Village, Kawerang Village, and Tanete Harapan Village, in China District, Bone Regency. This research aims to identify the strategies used by informant by communicating effectively in gathering information. Sources of supporting data in this study amounted to 9 people, namely KPM graduation as many as six people with the initials IR, BA, MI, HA, EK, AN, District Coordinator (Koorkab) 1 person with initials BK, and Village Head 1 person initials RA. The purposive sampling technique selected all supporting informants. Data was collected through interviews and documentation descriptions of how to interpret informants' experiences as graduates. This research was conducted for six months, from January to June 2021.

3. Results and Discussion

Informant as PKH companion began to take part in the social world in 2016, accompanying 282 PKH participants in a fluctuating manner and fluctuating due to the number of PKH beneficiaries experiencing ups and downs. At a certain period, the number increases in line with government policies in expanding the scope of PKH targets. The number may decrease if the companion has graduated several KPMs, either naturally, independently, or prosperously. Informant accompanies KPM with four village areas, Padang Loang Village, Awo Village, Kawerang Village, Tanete Harapan Village in China District, Bone Regency. Until 2021, the informant has graduated KPM as many as 96 people, 45 natural graduates, ten self-graduates, and 41 prosperous graduates. This amount has nominally exceeded the 10% target assigned by PKH.

Natural graduation is the most difficult thing for informant as PKH companion to do and prosperous graduation. Prosperity graduation becomes difficult because many KPM feels unwilling and sincere in giving up PKH membership status even though it is feasible to leave from an economic perspective. As for natural graduation, many KPMs have to forcibly give up their PKH membership because they no longer have the recipient category component as a condition for PKH participation. They had to be expelled because their children had stopped going to school, had no toddlers, or were elderly. Some older people live alone with their husbands. If one dies, the PKH membership will be lost as a single elderly or have no administrator. According to the informant, this is the saddest part for PKH companions when they see KPM pleading to remain a participant but cannot if it refers to the PKH membership rules.

Prosperous and self-graduation is often a long debate at PKH work sites. It becomes tough when discussed with KPM because almost all KPM feel dependent on government assistance. The lower hand feels more pleasant than the upper hand. This phenomenon is happening in the field today. People will flock if the theme to be discussed is a kind of assistance or giving, in

contrast to the nature of cooperation in community service. Therefore, every effort to reduce the poverty level of society cannot be separated from efforts to overcome the problem of poverty itself. The concept of poverty is not in the narrow sense that the problem of poverty is solely due to economic factors but also social, cultural, and political dimensions as a source of poverty (Ras, 2013).

The informant stated that the definition of poverty is different in each environment. First, poverty can arise because of social influences. Namely, poverty is formed because social strata have a lower economic level compared to other communities in the environment. Second, poverty can also arise from political influence. Politics can form new low-income families, such as the emotional factor of the local government, which compiles a list of poor people based on their emotional approach. Those who become political opponents are forced to become rich so that all kinds of assistance do not touch them as retaliation for political resistance. And Third, Poverty can also be influenced by culture, meaning that poverty is formed because there is often a sense of dependence to receive so that every family feels the need to be poor to get gifts or assistance.

The above phenomenon shows that new poor communities can be born amid society based on the culture that binds their respective environments. The phenomenon of poor status in the community is the existence of pretense in proclaiming their condition to be poor if the data needed is data on poverty. The stigma of "self-employed, making your own money" turned into "sitting at home, making money from the government." Worse, this stigma can shape people's mindsets to be lazy to work because they assume that the government can prosper them by pouring aid funds. The only aim is to be included in the ranks of the beneficiaries of the poverty assistance program. This is the hard work of PKH companions.

To deal with this assumption, the informant, as the PKH companion, must apply precise moves in the graduation process. If you expect KPM recognition consciously without any approach, it is impossible to achieve graduation. Several approaches must be carried out intensively to KPM, which is not enough just once or twice. Some of the approaches referred to are social, Islamic, religious, and legal approaches. Coordination with local government and district coordinators is the first effort that must be made before carrying out the graduation process.

3.1. Social Approach

A social approach is taken to establish communication and foster participation from the community for the surrounding community (Yunasaf & Darwis, 2017). Setyawan (2018) states that social persuasion is an installation of someone's belief that comes from other people that they can achieve what they want. Under the right conditions, persuasion from others can affect efficacy and self-confidence, namely trust in the persuasion provider and the realistic nature of what is being persuaded (Setyawan, 2018).

The social approach in terms of KPM graduation is a technique used by informants to foster a sense of empathy and sympathy for KPM recipients of PKH assistance to other communities around their environment. Significantly, the communities that have not been got assistance yet are very low-income than the recipients. They can foster a sense of guilt in them towards others. With this guilt, they can make KPM aware of releasing their PKH membership to people who need it more than them. This approach is considered capable of giving birth to new graduates because of the right message delivery techniques by PKH Companions.

In the social approach, the informant said that every time the P2K2 held, or group meetings were always inserted messages with a social tone to the KPM, in the sense that the message conveyed demanded KPM to feel how the conditions of other communities in the surrounding environment were. Once or twice the results are not immediately visible. The messages delivery must be conveyed as often as possible so that there is a change in the attitude and mindset of

KPM PKH. So that by itself, a KPM mindset is formed that caring for others is necessary for people who live in social conditions.

Messages in question, such as:

"Ladies and gentlemen, are there still people around your house whose economic condition is far below yours?" (MA, 2021)

According to MA, KPM always answers with the answer, *"Yes, there are many, ma'am"*

"Ladies and gentlemen, do you know that the PKH quota from the government is 10 million KPM. This means that the neighbor you mean, whose condition is far below yours, will not be able to become PKH participants if some of you do not resign because the PKH quota is already 10 million. So, if you feel they are economically feasible and capable, in the sense that they can fulfill their daily needs even if not with PKH assistance, I believe you should be proud to leave PKH. It could be a month or three months ahead; suddenly, their names came out to replace your name because the quota was reduced after your left. This is called targeted assistance because the right people receive it. But if you don't back down, they won't have a chance to receive it because you all have already taken their place. Whereas you can still eat, buy clothes, and pay for children's school with the income of yours and your husbands. This is what is called taking their rights and taking the rights of others will bring our halal fortune to be not blessed, fortune is not smooth, the family atmosphere is not happy, and most importantly, it can bring us to set foot in Hell. It is because of five hundred thousand from PKH" (MA, 2021).

The informant conveyed this message continuously at every group meeting. It proved to be very effective in opening KPM's mindset and empathy to be more sympathetic to other communities who are very deserving of government assistance from an economic point of view. Some participants responded and showed their compassion. Some realized that *"Yes... my neighbour deserves it more than me"*, such as IR's confession that:

"Our companion (MA) always advised us at every group meeting if there were more people who deserved PKH than us. At first, no one wanted to quit, but when there was an addition for PKH beneficiaries, MA said that the addition came because it replaced the KPM that had left PKH. Therefore, other members and I volunteered to leave because many other families still deserved it and had not received it. Hopefully, after we leave, there will be more additions later for those who are truly worthy" (IR, 2021)

Another acknowledgment by RA as the local Village Head said that:

"At that time, I was also surprised. Suddenly the companion brought me a resignation statement, which KPM signed for me to know. It said that I resigned from PKH without coercion and pressure from anyone. As far as I know, so far, when it comes to aid, no one wants to let go, even all people want to be poor when it comes to aiding so they can get it" (RA, 2021)

As people are social beings, they should be able to recognize themselves well in any case to accommodate the judgments and interests of others, which is called the ability to empathize. Barr and Higgins (2009) revealed that empathy is an effective response to emotional conditions, having the same feelings as other people. Empathy is an integral tool for knowing and establishing relationships with others to increase the quality of life and the richness of social interactions (Belda Puspawuni Wewengkang, 2016). The ability to empathize is one option that PKH companions can build in sending KPM to feel what other people feel, so they don't necessarily have what other people should have.

Finally, by building the ability to empathize along with social advice that the companion continuously delivers, 10 KPM people reported themselves and were then excluded from PKH

membership. The ten people came from different villages and were the first KPM to be independently graduated by the companion.

3.2. Religious Approach

The Islamic religious approach is a teaching method carried out to bring people back to the teachings of the Islamic religion "*Amar Makruf Nahi Munkar*" (Rozali, 2020). Religion in the life of Muslims is basic teaching as a guide and view of life. The view of life in question is the concept of values that a person or group has about life. These religious values are the most valuable things in human life that influence their attitudes and lives (Puspitasari, 2016).

Companion in terms of using the Islamic religious approach is an effort made by informant to guide the community to have a way of thinking and behaviour patterns that meet religious requirements as a moral commandment which logically becomes a consequence of God's teachings. The religious approach in terms of KPM graduation is the delivery of messages. Religious advice delivered Informant to KPM to become PKH participants who are faithful and devoted. This technique is a process that leads KPM to think and be honest about whether PKH assistance is appropriate for him or not.

Furthermore, in the religious approach, the informant said that the first time he used this technique was at the end of 2018, right when filling out the Socio-Economic Data Update (PDSE) form. Although Koorkab has always said to insert spiritual messages in every meeting, the informant admitted that only that year did he feel confident to carry out the graduation process, so this religious approach was applied.

The PDSE form is a format that must be filled in to report on the socio-economic conditions of the KPM, record how many assets are owned, either movable assets or inanimate assets, as well as savings held by the KPM. The PDSE form won't be valid if the companion only asks KPM to fill out the form with their housing and economic conditions. They can hide some of their property if they want. However, the advice given by the informant at the beginning of filling out was quite helpful.

"Ladies and gentlemen, I can't tell whether you are honest or not in filling out the data, but one thing you have to believe is that no matter what we do, Allah is always watching us from above. What you write on this sheet is worship if you are honest, but on the other hand, it will be a big sin if you are not honest. We certainly know God will curse those sinful humans. Do you know what sin I mean? For example, you have ten cows, but only three are written. If Allah is angry and kills seven cows belonging to you, are you sincere? Another example is you have 20 grams of gold, but only 5 grams are written, suddenly Allah brings a thief and takes 15 grams of yours, will you accept it?" (MA, 2021)

With this sentence, Alhamdulillah, we detected 58 prosperous KPM people attached to the PDSE form. Based on this data, the companion held a meeting attended by the District Social Welfare Personnel (TKSK). There were 33 KPMs seated en masse in one village, the other two villages with 15 and 10 KPMs, respectively. Although it is not as easy as expected, some KPM still do not accept being excluded from PKH membership. The discussion that took place was quite tough, but again the spiritual message conveyed by the informant was very helpful in facilitating graduation activities.

"Ma'ams, the PKH assistance you receive is only 500 thousand every month. Meanwhile, your income is an average of 3-4 million per month, equivalent to my salary as a PKH assistant. This means that you can still meet household needs with your and your husbands' income. If you still claim to be poor and want to be a PKH participant, what if

God makes you poor? Would you accept if 4 million was exchanged for 500 thousand?" (MA, 2021).

MI and AN met said that:

"..... yes, many of us have previously not ready yet, it is money assistance, who would refuse. But I realize that our income can support our family; Inshaa Allah, without PKH, my children can still go to school, and we can still eat, so I don't mind. Hopefully, Allah will add to my fortune by leaving PKH" (MI, 2021).

"I'm afraid of Allah, ma'am. What's the use of receiving help if it's not a blessing? The companion always said that. I intended to resign earlier, and thank God, at that time, around 30 people were released simultaneously. Hopefully, the others will also be aware of resigning" (AN, 2021).

In the end, 47 KPM were successfully getting prosperous graduated with mass. This proves that involving God in every activity will bring smoothness to the activities carried out. All KPM PKH in Bone Regency, especially in China Subdistrict, are Muslim believers. It's just that they need to be reminded occasionally so that their faith and gratitude are maintained and not blinded by money. In addition, the hand above is better than the hand below, so giving is much better than receiving, because often receiving gifts can make people lazy and dependent.

Elsewhere, Regency Coordinator (Koorkab), when confirmed, said that:

"Yes, thank God, MA is one of the assistants in my area who has graduated a lot of KPM. This year he was nominated for a best-practice companion, one indicator of the number of graduations. And he deserves it because the 10% target for KPM graduation has been met and even exceeded. This can be an example for other companions" (BK, 2021).

3.3. Legal Approach

The legal approach is the existence of special laws and regulations governing issues of the life of the nation and state. Every aspect of life is regulated by the rule of law to create a just and prosperous state (Ningrum, 2014). The legal approach taken by the companion is an effort to guide KPM to realize the impact and legal sanctions can be if the recipients of PKH assistance are not on target. Based on the poor category determined by BPS, right on target, as referred to as PKH participation requirements, are coming from low-income families. However, because of how tempting social assistance is, many people falsify themselves as poor people.

What is meant by the poor in Law 13 of 2011 concerning handling the poor are people who have no source of livelihood and have sources of livelihood but cannot meet basic needs that are adequate for the life of themselves and their families. Handling the poor is a directed, integrated, and sustainable effort carried out by the Government, regional Government, and the community in the form of policies, programs, empowerment activities, mentoring, and facilitation to meet the basic needs of every citizen (DPR RI, 2014). Meanwhile, KPMs that are not included in this group but are still recipients of government assistance will be subject to legal sanctions as stated in the law based on articles 42 and 43.

Article 42 means that anyone who falsifies verification and validation data, as referred to in Article 11 paragraph (3), shall be sentenced to a maximum imprisonment of 2 (two) years or a maximum fine of Rp. 50,000,000.00 (fifty million rupiahs). And Article 43 reads, i.e., anyone who misuses funds for handling the poor as referred to in Article 38, shall be sentenced to a maximum imprisonment of 5 (five) years or a maximum fine of Rp. 500,000,000.00 (five hundred million rupiah) (Undang-Undang Republik Indonesia Nomor 13, 2011).

The legal approach taken by the informant is an effort to guide KPM to realize what the

impact and legal sanctions can be if the recipients of PKH assistance are not on target. Based on the poor category determined by BPS, right on target as PKH participation requirements are coming from low-income families. However, because of how tempting social assistance is, many people falsify themselves as poor. The informant said that every time the P2K2 was carried out or group meetings were always conveyed regarding the legal sanctions that KPM could get if it were proven that he had falsified his information.

The messages conveyed by the informant are:

"Ladies and gentlemen, I also want to convey that don't try to falsify poverty data to get help. Now there is Law No. 13 of 2011 on Handling the Poor. Article 42 states that anyone who falsifies verification and validation data shall be punished with imprisonment for 2 (two) years or a fine of a maximum of 50 million Rupiahs. Meanwhile, Article 43 states that anyone who misuses funds for handling the poor will be punished with a maximum imprisonment of 5 (five) years or a maximum fine of 500 million Rupiahs. The falsification of the data in question is that you claim to be poor when she is not. Do not let just because the assistance of 500 thousand per month can bring you into trouble with the law. So, for you who feel no longer poor, please resign as PKH recipients" (MA, 2021).

This message may sound threatening, but according to the Supreme Court, threatening for their good is not a problem as long as the information conveyed is accurate. Usually, KPM will immediately call after the meeting that he is ready to resign and be expelled from PKH. This means that they realize that they are not worthy of receiving, but because of the dependence that makes them feel comfortable always to accept. With this legal approach, 28 KPM people were successfully graduated by the informants as PKH companion.

BA and EK, when confirmed, confirm that:

"I resigned because, to be honest, I am not a worthy person. There are still many people who are more worthy than me. After all, I am afraid that later someone will report it, especially if the companion says there will be a fine and I have to return the PKH money received. I hope not" (BA, 2021).

"Indeed, I was still mediocre. However, for three years at PKH, thank God my life has improved. It used to be a small house; now it's quite big. I don't want to let anyone report that I received it even though I'm not a poor person. Especially many people are jealous of me. So, before the problem comes, it is better to prevent it from now" (EK, 2021).

These three approaches become the primary weapons for the informant as PKH companion in providing social reinforcement to KPM in positioning themselves to see other people or those around them as people who have the right to be participants rather than themselves. This approach has proven to instill confidence in KPM that their conditions are much better than those who are not recipients. Meanwhile, KPM can live their lives based on what is right and wrong and what is right or not through religious values. It is also supported by legal regulations that strengthen social and religious values where most people still view the world's sanctions as fatal compared to the hereafter.

4. Conclusion

The informant applies three approaches as PKH companion, namely:

1. Social approach, namely the approach taken to establish communication and foster participation from the community for the surrounding community. The social approach in terms of KPM graduation is a technique used by the companion as an informant to foster a sense of empathy and sympathy for KPM recipients of PKH assistance. Those feelings

for other communities around their environment. They have not been supported by assistance, but social strata are far below them.

2. Islamic religious approach, namely the approach taken by the informant to guide the public to have a way of thinking and behavior patterns that meet religious requirements as a moral commandment which logically becomes a consequence of God's teachings. The Islamic religious approach in terms of KPM graduation is the delivery of messages and religious advice submitted by informant to KPM to become PKH participants who are faithful and devoted. This technique is a process that leads KPM to think honestly whether PKH assistance is appropriate for him or not.
3. The legal approach is the approach taken by the informant to guide KPM to realize the impact and legal sanctions if the recipients of PKH assistance are not on target. Based on the poor category determined by BPS, right on target as PKH participation requirements are coming from low-income families.

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