

## An Analysis of Empowering Underprivileged Families through Program Keluarga Harapan from a Weberian Perspective

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### Abstract

This article examines the empowerment of underprivileged families through Program Keluarga Harapan (PKH) from a Weberian perspective. In the 21st century, the PKH has emerged as one of Indonesia's governmental efforts to empower underprivileged families. This study focuses on the implementation of PKH in Bongas Kulon Village, emphasizing the importance of fostering family welfare empowerment through various initiatives, including the disbursement of social assistance funds and the Family Capacity Building Meetings (P2K2), through the lens of Max Weber's classical sociological theory. The study aims to understand the motivations and social drivers behind the behavior of participants engaged in this empowerment program. A qualitative research approach was employed, using data collection methods such as interviews, observations, and document analysis. Findings reveal that the implementation of the PKH program involves several stages: preparation, execution, evaluation, and termination. The empowerment program has demonstrated positive impacts on aspects such as early childhood health, education, and elderly welfare by improving access to educational and health facilities. This research contributes to both practical and theoretical understandings of the effectiveness of family empowerment programs by integrating Max Weber's classical sociological theory.

**Keywords:** *Underprivileged Family Empowerment, Family Hope Program, Max Weber Theory*

### Abstrak

Artikel ini membahas tentang Analisis Pemberdayaan Keluarga Prasejahtera melalui Program Keluarga Harapan dalam Perspektif Weber. Mengingat isu mengenai *Family Hope Program* (Program Keluarga Harapan) di abad ke 21 telah menjadi salah satu upaya pemerintah Indonesia untuk memberdayakan keluarga prasejahtera. Penelitian ini berfokus pada pemberdayaan keluarga prasejahtera melalui Program Keluarga Harapan (PKH) di desa Bongas Kulon. Penelitian ini juga menyoroti pentingnya mendorong pemberdayaan kesejahteraan keluarga melalui berbagai kegiatan pemberdayaan, termasuk pencairan dana bantuan sosial dan Pertemuan Peningkatan Kemampuan Keluarga (P2K2) dengan menggunakan pendekatan teori sosiologi klasik

Max Weber. Penelitian ini bertujuan untuk memahami motivasi dan dorongan di balik perilaku masyarakat yang terlibat dalam program pemberdayaan. Metode penelitian dilakukan melalui pendekatan kualitatif dengan pengumpulan data melalui wawancara, observasi, dan analisis dokumen. Hasil penelitian menunjukkan bahwa pelaksanaan Program Keluarga Harapan melibatkan beberapa tahap, yakni persiapan, pelaksanaan, evaluasi, dan terminasi. Pemberdayaan keluarga prasejahtera memperlihatkan dampak positif pada aspek kesehatan anak usia dini, pendidikan, dan kesejahteraan sosial lansia dalam mengakses fasilitas pendidikan dan kesehatan. Penelitian ini memberikan kontribusi pada pemahaman praktis dan teoretis mengenai efektivitas program pemberdayaan keluarga prasejahtera dengan mengintegrasikan teori sosiologi klasik Max Weber.

**Kata Kunci:** *Pemberdayaan Keluarga Prasejahtera, Program Keluarga Harapan, Teori Max Weber*

## Introduction

The issue of Program Keluarga Harapan (Program Keluarga Harapan, PKH) in the 21st century has become one of Indonesia's key government initiatives aimed at empowering underprivileged families.<sup>12</sup> Designed to enhance family welfare, PKH includes various activities, such as the disbursement of Family Capacity Building funds (P2K2) and support for basic needs in consumption, education, and health.<sup>3</sup> Although Program Keluarga Harapan has been implemented, researchers have found that underprivileged families in Bongas Kulon Village still require significant attention. Several factors contribute to this situation, including uneven fund distribution, limited access to community services, and a lack of capacity-building programs. PKH plays an essential role as a social empowerment initiative aimed at addressing the social and economic challenges facing these families. As such, PKH provides a comprehensive approach by offering both cash and non-cash assistance, as well as ongoing support for beneficiary families. Integrated within a public organization framework, PKH is also viewed as part of broader social protection programs that complement one another.<sup>4</sup>

Program Keluarga Harapan encompasses several core components: First, Cash and Non-Cash Assistance, where PKH provides financial and non-financial aid to help underprivileged families meet their basic needs. This includes Family Capacity

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<sup>1</sup> Edi Suharto dan Djuni Thamrin, "Program Keluarga Harapan (PKH): Memotong mata rantai kemiskinan anak bangsa," *Aspirasi: Jurnal Masalah-Masalah Sosial* 3, no. 1 (2012): 1–20.

<sup>2</sup> Yudid B S Tlonaen, Willy Tri Hardiyanto, dan Carmia Diahloka, "Implementasi Program Keluarga Harapan (PKH) Untuk Meningkatkan Kesejahteraan Masyarakat Miskin," *Jurnal Ilmu Sosial dan Ilmu Politik (JISIP)* 3, no. 1 (2015).

<sup>3</sup> Nur Afni dan A B Syamsuddin, "Peran Pendamping Program Keluarga Harapan Terhadap Pemberdayaan Masyarakat Lassang Barat Takalar," *Jurnal Berita Sosial* 7, no. 2 (2022): 94–104.

<sup>4</sup> Mety Andriyani, "Pemberdayaan Masyarakat Melalui Program Keluarga Harapan Di Kecamatan Bojongsari Depok Jawa Barat" (Fakultas Ilmu Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif ..., n.d.).

Building funds (P2K2) and support for consumption, education, and healthcare.<sup>56</sup> Second, Guidance and Mentorship, which offers material assistance along with guidance throughout the period families are beneficiaries. This support aims to foster independence and help families break free from poverty cycles.<sup>7</sup> Third, Alleviating Hunger, where PKH addresses hunger by offering aid related to food and nutrition, thus playing a role in reducing hunger among underprivileged families.<sup>8</sup> Fourth, Gender Equality, with a focus on achieving gender parity by prioritizing the well-being of women. This component is intended to mitigate the social inequalities often faced by women in impoverished communities.<sup>9</sup> Fifth, Health and Social Welfare, which encompasses economic support and assistance in health, education, and other social needs, thus enhancing the welfare of underprivileged families.<sup>10</sup> Through the combination of these components, PKH is expected to contribute positively in addressing social inequality, vulnerability, and social exclusion commonly faced by impoverished communities, particularly among women. The PKH program stands as a strategic tool in efforts to empower and improve the welfare of underprivileged families, with the aim of fostering positive changes in social and economic conditions.

Several specific aspects are critical to empowering underprivileged families, including skill development, strengthening the role of women in decision-making, and enhancing women's leadership at various levels. Empowerment can be strengthened through skill training, capacity-building initiatives, and active support in decision-making and leadership roles for women. Program Keluarga Harapan (PKH) has become an essential instrument in improving access to and quality of services in education, healthcare, food security, nutrition, as well as social care and

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<sup>5</sup> Rifani Djaenal, Johannis E Kaawoan, dan Ismail Rachman, "Implementasi Kebijakan Program Bantuan Pangan Non Tunai (Bpnt) Dinas Sosial Dalam Menanggulangi Kemiskinan Di Kelurahan Tosa Kecamatan Tidore Timur Kota Tidore," *Governance* 1, no. 2 (2021).

<sup>6</sup> Nuniek Dewi Pramanik, "Dampak bantuan paket sembako dan bantuan langsung tunai terhadap kelangsungan hidup masyarakat padalarang pada masa pandemi covid 19," *Jurnal Ekonomi, Sosial & Humaniora* 1, no. 12 (2020): 113–20.

<sup>7</sup> Dewi Komalasari dan Fentiny Nugroho, "Peran Pendamping Sosial Program Keluarga Harapan dalam Mencapai Graduasi Sejahtera Mandiri (Studi pada Pendamping Sosial dengan Latar Belakang Kesejahteraan Sosial dan Nonkesejahteraan Sosial)," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 17, no. 5 (2023): 3182–3204.

<sup>8</sup> Riska Nandini et al., "Peran Pendamping Program Keluarga Harapan (Pkh) Dalam Upaya Resolusi Konflik Sosial Di Desa Genteng Kecamatan Sukasari, Kabupaten Sumedang," *Jurnal Kolaborasi Resolusi Konflik* 4, no. 1 (2022): 74–82.

<sup>9</sup> Nurinda Ibrahim, Ramli Mahmud, dan Sastro M Wantu, "Pelaksanaan Program Keluarga Harapan (Pkh) Sebagai Upaya Penanggulangan Kemiskinan Di Kelurahan Wongkaditi Timur Kecamatan Kota Utara Kota Gorontalo," *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 8, no. 4 (2023): 5360–74.

<sup>10</sup> Arif Sofianto, "Implementasi program keluarga harapan (PKH) di Provinsi Jawa Tengah," *Sosio Konsepsia: Jurnal Penelitian dan Pengembangan Kesejahteraan Sosial* 10, no. 1 (2020): 14–31.

protection for vulnerable families.<sup>11</sup>

Based on the research problems outlined, this study seeks to provide an in-depth understanding of the effectiveness of PKH in empowering underprivileged families in Bongas Kulon Village. Through detailed analysis, the research offers critical insights into the extent to which PKH has succeeded in addressing the challenges facing these families. Beyond evaluating the program’s success, this study also makes a valuable contribution by identifying key factors of success or areas in need of improvement to enhance empowerment effectiveness. The researcher will present findings that could directly influence the development of empowerment policies at the local level, particularly in Bongas Kulon Village. The insights gained from this study can serve as a guide for authorities in formulating more relevant and responsive policies to meet the actual needs of underprivileged families. Thus, this study has direct relevance for policy development on community empowerment at the local level. Furthermore, the importance of this research extends beyond the local context, encompassing a holistic dimension for enhancing the overall welfare of underprivileged families. By understanding the holistic aspects that influence family welfare, this research contributes positively to improving living conditions and quality of life for underprivileged families in Bongas Kulon Village. As a result, the study not only provides valuable information but also encourages positive changes in efforts to improve family welfare at the local level.

### Research Method

This study employs a qualitative approach to gain an in-depth understanding of the experiences and perceptions of participants in Program Keluarga Harapan (PKH). Bongas Kulon Village was selected as the research site due to its active implementation of the program. The researcher used purposive sampling to select informants based on specific criteria, outlined as follows.

No	Key Informants	Position	Sex	Kode
1	Village Apparatus	Coordinator of PKH	Male	R1
2	Facilitators PKH	Officer of PKH	Male	R2
3	People of Bongas Kulon	member of PKH	Male	R3
4	People of Bongas Kulon	member of PKH	Female	R4
5	People of Bongas Kulon	member of PKH	Female	R5

<sup>11</sup> Kristopel Philipus Uswanas dan Ridla Nuraida, “Perlindungan Sosial Melalui Program Keluarga Harapan di Kelurahan Wagon Distrik Pariwari Kabupaten Fakfak,” *Jurnal Terapan Pemerintahan Minangkabau* 3, no. 2 (2023): 228–46.

Data was collected through in-depth interviews with key informants, direct observation of empowerment activities, and document analysis related to the program, such as evaluation reports and social assistance disbursement records. The qualitative data gathered was analyzed descriptively to identify common patterns and major themes emerging from the interviews, observations, and document analysis. Additionally, the analysis results were compared with Max Weber's classical sociology theory to provide a deeper interpretation of the motivations and incentives driving community behavior in the implementation of this family empowerment program. The researcher also applied data triangulation to ensure the validity of the study's findings.

## **Result and Discussion**

### **The Implementation of Program Keluarga Harapan (PKH) in Bongas Kulon Village**

The implementation of Program Keluarga Harapan (PKH) in Bongas Kulon Village is conducted in a structured manner under the guidance of social facilitators. The stages of preparation, execution, evaluation, and termination reflect program alignment with community empowerment theory. Starting from the preparation stage, which addresses local needs, the program progresses to implementation by providing assistance and training tailored to the community's requirements. Evaluation serves as a key tool to measure program effectiveness and identify areas for improvement, while the termination stage signifies the success of empowerment when the community can operate independently without external assistance. This approach, which aligns with the principles of community empowerment theory, lays a solid foundation for sustainable community independence.

In the preparation phase for empowering underprivileged families in Bongas Kulon Village, there is a strong connection with human resource mobilization and implementation planning. Planning in this phase is crucial to ensuring the program's effectiveness. The planning process involves selecting empowerment sites and determining the number of prospective beneficiary families. Decisions are based on data recorded in the Unified Social Welfare Data (DTKS) and information obtained from the Department of Social Affairs. Introducing the facilitators to local stakeholders is also an integral part of this preparation phase. Through this introduction, the empowerment process is expected to proceed in a participatory manner, strengthening the involvement of all relevant parties to achieve sustainable results in efforts to enhance the welfare of underprivileged families in Bongas Kulon Village.

Last year, the process of collecting data on potential beneficiary families in Bongas Kulon Village was conducted by social facilitators by gathering required

documents. These documents included photocopies of family cards, ATM cards, Indonesia Health Cards (KIS), identification cards (KTP), and Indonesia Smart Cards (KIP). This process aims to ensure the accuracy and completeness of collected data as an initial step in verifying prospective beneficiaries. After all data are collected, an initial meeting is held for data validation, which is part of the program monitoring phase. This validation is essential to ensure that the data meet the established criteria and requirements.

However, with the system changes, data collection methods have undergone significant adjustments. Beneficiary data is now integrated into the Unified Social Welfare Data (DTKS). With this integration, the data collection and verification processes become more efficient and accurate. The DTKS provides a comprehensive and updated database of underprivileged families, reducing the need for manual data collection and accelerating the process of identifying potential beneficiaries. This change has also impacted the role of social facilitators in Bongas Kulon Village. With beneficiary data now integrated into the DTKS, social facilitators focus more on program coaching and management after beneficiaries are identified. Their role has become more strategic in facilitating subsequent stages, such as outreach and training, rather than solely focusing on initial data collection.

At the initial meeting, social facilitators play a critical role in explaining Program Keluarga Harapan to prospective beneficiary families. This outreach aims to provide an in-depth understanding of the program, including its primary goals, registration procedures, rights and responsibilities of beneficiary families, and the fund disbursement schedule. This information is crucial for families receiving social assistance for the first time to fully understand how the program will support them and what is expected from them as beneficiaries.

For families who have received assistance for a longer time, outreach continues beyond the initial meeting, involving other activities such as Family Capacity Building Meetings (P2K2) and coaching during social assistance disbursement. P2K2 serves as a forum to enhance families' capacity to manage received assistance and to develop skills that support their self-sufficiency. This ongoing coaching ensures that beneficiaries not only receive social assistance but also acquire skills and knowledge that help them improve their overall quality of life. This approach reflects a sustainable empowerment strategy, where support does not merely focus on initial information delivery but also engages beneficiaries in activities that foster skill development.

In the implementation stage, active community involvement is key to ensuring the sustainability of the empowerment program. The PKH coordinator, along with PKH counselors, works closely with the community to ensure that beneficiaries deeply understand the program's objectives, goals, and purposes. This is to ensure that the carefully designed plans do not encounter deviations or obstacles when

executed in the empowerment location. Effective outreach and communication are essential steps to minimize potential challenges that may arise. According to an interview with R1, it was revealed that:

"Active community involvement is crucial in ensuring the continuity and success of PKH. During the implementation stage, community involvement helps us understand specific needs and challenges on the ground. In this way, the community not only becomes beneficiaries but also acts as active partners supporting program implementation. Their involvement ensures that information about the program's objectives, goals, and purposes is well-received and applied effectively."

Based on the interview results with R1, it was found that active community involvement is essential for the continuity of PKH, ensuring effective understanding and application of the program on the ground. By ensuring clear understanding among all involved parties, both beneficiaries and facilitators, the community can play a more effective role in maintaining the sustainability and success of the empowerment program.

The implementation stage is directly linked to the social assistance distribution program previously initiated, particularly in the context of Bongas Kulon Village. The social assistance provided consists of cash to beneficiary families participating in the Family Hope Program. This assistance serves as a means of empowering poor families with vulnerable economies, aiming to meet daily needs. Through this social assistance, it is hoped that the burdens of impoverished families will be alleviated, and they will have improved access to various government facilities. Thus, the implementation stage not only serves as a concrete manifestation of empowerment efforts but also acts as a direct tool to improve the welfare of underprivileged families in Bongas Kulon Village.

The cash assistance received by beneficiary families in Program Keluarga Harapan represents a tangible step in empowerment efforts. This assistance is specifically designed for families living in vulnerable economic conditions. Its purpose is to meet their daily needs by providing direct financial support. Through this means, social assistance is expected to ease the economic burden of low-income families and help them meet basic needs such as food, health, and education, which in turn contributes to an overall improvement in their quality of life. According to an interview with R2, it was stated that:

"The distribution of cash assistance is conducted directly to beneficiary families. We ensure that each registered family receives assistance according to the schedule and amount determined. However, not every poor person qualifies for PKH due to limited funding allocation. This process involves close coordination between our team and the village officials to verify beneficiary data. Furthermore, we also provide outreach to beneficiary families on how to use the assistance to meet their daily needs."

R1 explained that:

"The primary objective of distributing this social assistance is to support economically vulnerable and impoverished families in meeting their basic needs, including food, education, and healthcare. The assistance aims to alleviate their economic burden and improve their access to various government facilities, such as healthcare and educational services. It also serves as a means to empower them, providing direct financial support that allows them to focus on efforts to enhance long-term well-being."

Based on interviews with R1 and R2, it was found that the distribution of PKH social assistance effectively supports poor families in fulfilling basic needs and improving well-being, despite limited funding allocations. Cash assistance positively impacts by helping to reduce the financial burden on low-income communities, making it easier for them to meet essential needs. Additionally, this assistance provides these communities with better access to government facilities, supporting welfare improvement and laying a foundation for positive economic and social changes within the underserved communities in Bongas Kulon.

The financial aid given to eligible families through Program Keluarga Harapan (PKH) is an initiative designed to help economically vulnerable families meet daily needs. Direct distribution of this assistance seeks to lessen the expenditure burden of impoverished families by providing flexible support that can be used to meet their prioritized needs. According to R3:

"The cash assistance from PKH has been extremely helpful for our family. With this support, we can meet our basic needs, such as food and healthcare, without worrying about financial shortfalls. Each month, we receive funds we can use for immediate necessities. For instance, some of it goes toward food, and the rest is allocated for our children's schooling. This assistance significantly reduces our financial burden."

R4 also shared that:

"Our top priority is using the funds for daily food needs. After that, we allocate funds for healthcare, like purchasing medicine when needed. We also ensure there is money for our children's education, including books and stationery. This way, the assistance helps us manage our finances better and ensures that our essential needs are covered."

R5 expressed:

"The distribution of this social aid has had a significant positive impact on our family's welfare. Our financial burden is lighter, as we no longer have to spend our limited income on basic needs. With this assistance, we can focus more on improving our daily living conditions and providing better education for our children. The support helps us feel more secure and assured in meeting daily needs."



R4 further stated:

“In general, we haven’t faced major obstacles with this assistance, though sometimes delays in distribution affect our financial planning. To manage this, we set aside part of the previous disbursement for urgent needs, so we’re covered if assistance is delayed. We also coordinate with village authorities if there are issues in distribution to ensure everything proceeds smoothly.”

Interviews with R3, R4, and R5 indicated that PKH cash assistance significantly reduces families’ economic burdens by meeting their food, healthcare, and educational needs. Although distribution delays occur, the assistance remains effective in improving family welfare, reducing dependency on limited income, and providing financial planning security. This PKH program serves as a positive catalyst for improving the welfare of impoverished communities in Bongas Kulon.

PKH assistance distribution in Bongas Kulon is conducted quarterly, following the stages set by the Directorate General of Social Protection and Security. The first disbursement takes place in January, followed by April, July, and October. This scheduled distribution approach is designed to ensure assistance continuity and sustainability throughout the year. Regular scheduling is expected to enable underserved communities in Bongas Kulon to better manage their economic needs, supporting the empowerment process and minimizing uncertainty in receiving essential assistance.

In Bongas Kulon, PKH distribution occurs through Automatic Teller Machines (ATMs), with each family receiving a card as evidence of program membership. The cash disbursement is automated through active ATMs held by beneficiaries. The amount of assistance each household receives varies according to their categorization or specific program assigned to them within PKH. This approach enhances efficiency and convenience in distribution, ensuring transparency and enabling beneficiaries to access funds swiftly and according to their needs.

Program Keluarga Harapan (PKH) divides financial assistance into categories aligned with the type of beneficiaries. Families including pregnant women, young children aged 0-6, and elementary school children receive Rp. 3,000,000 per year, or Rp. 750,000 quarterly. Middle school children receive Rp. 1,500,000 annually, or Rp. 375,000 quarterly, and high school students receive Rp. 2,000,000 annually, or Rp. 500,000 quarterly. Additionally, beneficiaries with severe disabilities and the elderly aged 60 years and above receive Rp. 2,400,000 per year, or Rp. 600,000 quarterly. This tiered support structure demonstrates PKH’s effort to tailor assistance to the specific needs and conditions of each recipient group. This approach positions PKH as a responsive tool addressing various needs among underserved families.

In PKH, beneficiaries receive periodic disbursements every three months, not only to provide financial support but also to educate families on prudent fund management and foster positive habits, such as routine saving. This quarterly cycle

ensures that financial aid reaches families consistently, while also building their financial management capacity. The disbursement process follows PKH policy guidelines, aiming to coordinate efficiently between PKH mentors and beneficiaries. In Bongas Kulon, this begins with a socialization session led by a mentor, providing information on how to utilize the funds effectively, manage finances, and develop good budgeting habits. Following socialization, fund distribution includes account verification via an online monitoring system managed by the distributing bank, ensuring beneficiary data accuracy and appropriate fund allocation. Withdrawals are then available through nearby banking agents or ATMs in Bongas Kulon, demonstrating PKH's role in financial assistance delivery and education for positive financial management habits among low-income families.

Implementation of PKH includes a mentoring component initiated in 2014, providing social mentors for beneficiary families. A tangible aspect of mentoring is the Family Capacity Building Meetings (P2K2), aimed at fostering positive behavioral changes and increasing families' independence. Through P2K2, low-income families gain essential knowledge and skills to support positive life changes. These meetings act as a platform for practical information on financial management, health, and education. Social mentors facilitate activities encouraging families to apply new skills, with the goal of improving their overall quality of life.

Mentoring is a critical component of PKH, designed not only to provide financial assistance but also to empower low-income families to achieve sustainable change. Combining financial support with comprehensive mentoring, PKH aims to address economic challenges faced by disadvantaged families, supporting them towards long-term independence and well-being. The location of Family Capacity Building Meetings (P2K2) is strategically selected to ensure accessibility for all beneficiary families and adequate participation capacity. In Bongas Kulon, P2K2 meetings are held in a village mosque, ensuring ease of access and convenience for participants. This careful selection of location supports optimal family engagement and fosters a comfortable learning environment for interaction between social mentors and beneficiary families, enhancing their capacity and independence.

In Bongas Kulon, P2K2 meetings are scheduled monthly, with each session guided by social mentors using P2K2 reference modules tailored to beneficiaries' needs and aspirations. Flexibility in scheduling is arranged based on mutual agreement between participants and PKH mentors. This approach reflects a participatory, responsive stance towards the unique dynamics and requirements of each beneficiary family, aiming for more effective and sustainable outcomes.

The evaluation phase of PKH in Bongas Kulon involves monitoring by mentors, engaging key stakeholders, particularly in commitment verification. This evaluation ensures data accuracy and beneficiary involvement in the program, and includes data updates of active PKH participants. The commitment verification

includes understanding the rights, obligations, and requirements for PKH beneficiaries, encompassing verification processes and exceptions, as well as calculating or enforcing sanctions. This phase ensures transparency, sustainability, and program effectiveness in empowering low-income families.

PKH applies a conditional aid system requiring beneficiaries to fulfill obligations related to health, social welfare, and educational services. PKH families must actively participate in these services, with periodic commitment verifications by PKH mentors. Verification forms are provided to educational and healthcare staff, who record the monthly attendance of beneficiaries. In cases of absence, staff document the details, which are then entered into the PKH Management Information System (SIM). The commitment verification outcomes determine decisions on suspending, continuing, or ending assistance, ensuring compliance with PKH standards.

The termination stage in Program Keluarga Harapan (PKH) is related to changes in participant status or the cessation of participation as part of the empowerment process. After receiving PKH assistance for six years, participants are expected to have experienced behavioral changes and increased independence in aspects such as education, health, social welfare, and their socio-economic conditions. This phase of participant transformation represents the final step in the empowerment process, which is carried out through recertification activities. Recertification includes the process of re-recording and evaluating the economic and social status of beneficiary families after six years of participation in PKH. In the fifth year of participation, the recertification process is conducted as preparation to assess the final participation status in PKH. This evaluation aims to determine whether the beneficiary family still qualifies to continue as PKH participants or if they are ready to transition or graduate from the program. This process reflects PKH's commitment to providing temporary assistance with a focus on achieving independence for underprivileged families.

Through the termination and recertification stages, PKH demonstrates its dedication to supporting positive changes in the lives of beneficiary families and ensuring that the aid provided is effective in achieving empowerment goals. This stage is crucial in assessing whether the program has successfully helped beneficiary families achieve independence and improve their quality of life sustainably. With the verification system and recertification process in place, PKH strives to ensure that the assistance provided is not only temporary but also functions as a tool to encourage positive and sustainable changes in the lives of underprivileged families.

The graduation process conducted by the Bongas Kulon village social workers has an annual target of 10%, considering the increasing number of beneficiary families each year. Graduation or transition from Program Keluarga Harapanis divided into two types: natural graduation and independent graduation. Natural

graduation occurs when a participant no longer meets the required components or criteria, resulting in the natural conclusion of their participation. On the other hand, independent graduation is a process in which participants exit the program because they have experienced behavioral changes and have become self-sufficient, no longer requiring assistance from PKH. By setting annual targets, social workers aim to ensure that this program effectively empowers underprivileged families and provides aid that is well-targeted, while also allowing space for families that have reached a level of independence to exit the program.

### **Instrumental Rationality in the Empowerment Program**

Instrumental rationality, in the context of community empowerment, as analyzed by the classical sociology theory of Max Weber, plays a central role in the design and implementation of Program Keluarga Harapan (PKH) in Bongas Kulon village. Instrumental rationality can be understood as the selection of actions related to specific goals or desired outcomes, where these actions are directed towards achieving particular benefits or advantages. In the context of PKH, instrumental rationality is reflected in the various stages of the program that are designed with the goal of empowering underprivileged families.<sup>12</sup>

The preparation stage in this program illustrates instrumental rationality through a highly structured and directed approach. Data collection involves a deep understanding of local needs through the Integrated Social Welfare Data (DTKS) and information from the Social Services Office. Instrumental rationality is clearly evident in the selection of empowerment locations and the number of potential beneficiary families based on documented data. This indicates a choice of actions driven by the goal of optimizing the program's outcomes.

In the implementation stage, instrumental rationality is reflected in the strategy of distributing social assistance through the disbursement of funds and Family Empowerment Capacity Building Meetings (P2K2). The selection of social mentoring as the method of implementation demonstrates a directed choice of actions aimed at achieving positive results. The Family Hope Program, as a concrete example of instrumental rationality, utilizes financial aid as a means to effectively empower underprivileged families.

In the evaluation process, the selection of actions is directed at ensuring the program's effectiveness. The evaluation process not only monitors the program's outcomes but also verifies the involvement of beneficiary families and imposes sanctions or calculates commitment for those who do not comply. This reflects a choice of actions driven by the goal of ensuring transparency and the sustainability of the program. The termination or graduation stage in the program marks a tendency towards instrumental rationality in achieving long-term objectives. Natural graduation and independent graduation, as forms of termination, become a course of

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<sup>12</sup> Amaliah Amaliah, "Capacity Building Pendamping Sosial Program Keluarga Harapan (Di BBPPKS Kota Makassar)= Capacity Building for Social Assistance for Family Hope Program (At BBPPKS Makassar City)" (Universitas Hasanuddin, 2020).

action motivated by the desire to achieve behavioral change and enhance the independence of beneficiary families.

Thus, the instrumental rationality embedded in Program Keluarga Harapanin Bongas Kulon village provides a strong foundation for the empowerment of underprivileged families. This program not only provides financial assistance but also designs and implements various stages with measurable objectives to bring about positive changes in the conditions and well-being of underprivileged families. The structured and directed instrumental rationality serves as a solid foundation for achieving community empowerment goals at the local level.

### **The Influence of Value Rationality in the Implementation of Empowerment Programs**

According to Anik Pujianti, understanding the concept of value rationality within the context of Max Weber's classical sociology theory demonstrates that societal actions are not solely driven by instrumental rationality but are also influenced by deep-seated values and beliefs.<sup>13</sup> In the implementation of Program Keluarga Harapan (PKH) in Bongas Kulon village, the influence of value rationality becomes an essential factor that enriches and deepens the empowerment aspect of underprivileged families.

The preparation stage of the program reflects the influence of value rationality through the attention given to local values and cultural wisdom of the Bongas Kulon community. Decisions regarding the empowerment locations and the selection of beneficiary families are based not only on documented data but also on a deep understanding of local societal values. This approach creates a solid foundation for a more meaningful program implementation that aligns with the cultural context.

During the implementation stage, the influence of value rationality is evident through the program's policies, which give special attention to the value aspects of the everyday lives of underprivileged families. Social facilitators not only act as financial assistance providers but also as agents of socialization, bringing positive values to the families. The Family Empowerment Capacity Building Meetings (P2K2) serve as a platform for discussing and reinforcing positive values, such as togetherness, care, and family responsibility.

In the evaluation process, value rationality influences not only the program's outcomes but also its impact on changes in societal values. The evaluation process includes assessing to what extent the program has successfully influenced the understanding and practice of positive values in the daily lives of underprivileged families. This creates a holistic evaluation environment, focusing not just on material aspects but also on changes in values that support long-term empowerment.

The termination or graduation stage in the program becomes a significant moment for the influence of value rationality. Independent graduation, as a form of program exit, reflects the change in values within the beneficiary families, enabling

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<sup>13</sup> Anik Pujianti, "Tindakan Sosial Tokoh Sentral Anak Dalam Novel Tiga Bianglala Karya Misna Mika: Kajian Sosiologi Max Weber," *Jurnal Sapala* 5, no. 1 (2018): 432–48.

them to achieve independence. The influence of value rationality in the termination stage indicates that change occurs not only in economic aspects but also in the values that underpin the actions and decisions of underprivileged families.

Thus, the influence of value rationality in the implementation of Program Keluarga Harapan in Bongas Kulon village provides an additional dimension to the empowerment of underprivileged families. The program focuses not only on material aspects but also on changing the values that underpin the actions and daily lives of families. In line with Weberian value rationality, the implementation of this program illustrates the complexity and depth of the influence of societal values in achieving sustainable empowerment.

### **The Role of Affectivity and Tradition in the Sustainability of Empowerment Programs**

According to Herman Arisandi, the concepts of affectivity and tradition in Max Weber's classical sociology theory offer a new perspective on the factors influencing societal behavior.<sup>14</sup> In the context of the sustainability of Program Keluarga Harapan (PKH) in Bongas Kulon village, the role of affectivity and tradition becomes a key component that underpins the sustainability of empowerment for underprivileged families.

According to Yayat Suharyat, affectivity, as an emotional and feeling-based element, can serve as a factor influencing the sustainability of a program. The Family Empowerment Capacity Building Meetings (P2K2) not only serve as a platform for knowledge and skill transfer but also for building emotional bonds between social facilitators and beneficiary families.<sup>15</sup> The success of the program is not only measured by material aspects but also by the extent to which the affective relationships established can motivate families to actively participate in the program.

The traditional aspect emerges in the sustainability of the program through the integration of local values and traditions within the Bongas Kulon community. Empowering underprivileged families involves not only changes in the economic domain but also the preservation and reinforcement of traditional values that support sustainable living. By integrating local values, the program becomes more relevant and accepted by the community, thus enhancing the likelihood of sustainability.

The termination or graduation process of the program becomes a moment where the roles of affectivity and tradition are significant. The sustainability of the program is not only measured by the extent to which beneficiary families can become economically independent but also by the degree to which they are able to apply and pass on the values instilled throughout the program. The role of affectivity and tradition creates a strong foundation for underprivileged families to remain connected to local values and address challenges through traditional means.

Thus, the roles of affectivity and tradition in the sustainability of Program

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<sup>14</sup> Herman Arisandi, *Buku Pintar Pemikiran Tokoh-Tokoh Sosiologi Dari Klasik Sampai Modern: Biografi, Gagasan, Dan Pengaruh Terhadap Dunia* (IRCiSoD, 2015).

<sup>15</sup> Yayat Suharyat, "Hubungan antara sikap, minat dan perilaku manusia," *Jurnal region* 1, no. 3 (2009): 1–19.

Keluarga Harapanin Bongas Kulon village create a profound humanistic dimension. Program sustainability is not solely focused on achieving material targets but also on the formation of emotional relationships that motivate beneficiary families to preserve traditional values in their long-term empowerment efforts. In this context, sustainability is not only the goal of the program but also the result of integrating affective and traditional values in the community empowerment process.

## **Conclusion**

In the context of the implementation of Program Keluarga Harapan (PKH) in Bongas Kulon village, instrumental rationality plays a pivotal role. The program is designed with clear objectives, namely to empower underprivileged families through financial assistance and training. The process of aid distribution, performance evaluation, and program termination reflects the instrumental rationality approach, ensuring the efficient achievement of the program's goals. However, value rationality is also an integral part of the PKH implementation. This program instills local values and traditions as key factors supporting sustainability. It reflects an awareness of the importance of preserving cultural identity and local values in the empowerment of underprivileged families. Moreover, the role of affectivity is critical to maintaining program sustainability. The emotional relationships between social facilitators and beneficiary families help motivate families to actively engage in program activities, making them more involved and connected to the empowerment initiative. Additionally, traditional values contribute positively to the program's sustainability. Integrating local values into the empowerment strategy creates a strong bond between the program and the community, ensuring its relevance and better acceptance by underprivileged families. Recommendations for future research include a more in-depth analysis of affectivity and traditional values, evaluation of the long-term impact of empowerment, comparative studies between villages to identify contextual factors, and analysis of local understandings of the program. Thus, this study provides a foundation for the development of similar programs in the future that are more responsive to the social, cultural, and emotional dynamics of underprivileged communities.

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