

Effectiveness of Providing Social Assistance Family Hope in Improving The Economic Welfare of The Sumbul Village Community

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Abstract

Community welfare is a measure of development for a country, especially in the economic field. The Family Hope Program (PKH) is a program launched by the government in seeking community welfare. This study aims to determine the extent to which the effectiveness of the provision of family hope social assistance in improving the economic welfare of the people of Sumbul Village, Lae Parira District, Dairi Regency. This research is a type of field research with qualitative methods. Data collection techniques were carried out by observation, interview, and documentation. The types of data used are primary data obtained through interviews and documentation and secondary data obtained through journals, books, articles relevant to the topic under study. The sample selected in this study used purposive sampling technique. The data analysis technique consists of three stages starting with data reduction, data presentation, conclusion drawing and verification. The results show that 34% of beneficiary families have utilized the assistance for basic needs, but some have started to allocate it to economic sectors such as agriculture, livestock, and small businesses. The assistance is considered to have a positive impact on household economic stability, although it has not been evenly distributed to all KPM. There are also obstacles in the accuracy of targeting and the sustainability of productive utilization of assistance. In general, PKH plays an important role in supporting the economy of poor families and opening opportunities towards economic independence, but continuous evaluation is still needed so that this program can be more optimal as an instrument of poverty reduction.

Keywords: *Effectiveness, Family Hope Program, Economic Welfare.*

A. Introduction

Indonesia is the fourth most populous country in the world (Nurhafifah, 2022). According to the Central Bureau of Statistics in 2024, the total population of Indonesia was 281,603.8 people. The percentage of Indonesia's poor population in 2024 was 9.03%, down from 9.36% in 2023. The number of poor people in Indonesia in 2024 amounted to 24.54 million people from 25.22 million people in 2023 (BPS, 2024). With a large population, Indonesia faces various complex problems, one of which is poverty. Poverty is a major obstacle in efforts to improve people's welfare (Salsabila et al., 2024). This is due to the fact that developing countries still face the problem of technological and economic backwardness in almost all fields. As a result, the welfare of a country cannot be achieved without a poverty reduction system (Florenza et al., 2024). In order to accelerate poverty reduction, the government implements various social assistance programs. Social assistance refers to programs or activities carried out by the government or non-governmental organizations to help people or groups in need, especially during difficult economic times or crises (Sinaga, 2024). Social assistance influences economic growth to increase by reducing the burden on people to fulfill their needs, thereby achieving economic prosperity (Azzahra et al., 2024). This is the foundation for building a just and

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prosperous country, which can create a balance between individual rights and social justice (Siahaan, 2024). The Family Hope Program (PKH) is assistance provided by the government sourced from Ministry of Social Affairs funds and has family targets with certain members such as pregnant women, school children, the elderly, and people with disabilities. The targets of the Family Hope Program (PKH) are analyzed through Integrated Social Welfare Data (DTKS), which individuals are most deserving of government assistance in the hope of contributing to the economic welfare of the community through the distribution of social assistance (Yuliani, 2020).

The relationship between social assistance and economic welfare has an important relationship in efforts to improve the economic welfare of the community, especially for the underprivileged (Florenza et al., 2024). The government's social assistance program has developed over time and created the Family Hope Program (PKH) as part of the development of social protection policies. The Family Hope Program (PKH) is a conditional social assistance program that began in 2007 in accordance with Law No. 40/2004 on the National Social Security System (SJSN) (Destianti, 2017). This program is also regulated in Presidential Instruction number 3 of 2010 concerning Equitable Development Programs point attachment 1 concerning Improving the Implementation of the Family Hope Program, Presidential Instruction number 1 of 2013 concerning Corruption Prevention and Eradication point attachment 46 concerning the Implementation of Transparency in the Distribution of Conditional Cash Assistance for Very Poor Families (KSM) as Participants in the Family Hope Program (PKH) and Minister of Social Affairs Regulation Number 1 of 2018 which is intended for poor families who have been designated as beneficiary families (KPM) (Hia et al., 2021).

Through the Family Hope Program (PKH), poor families or beneficiary families (KPM) are given access to and utilize basic social services in health, education, food and nutrition, care, and assistance, including access to various other social protection programs (Nuraida, 2020). PKH participants have various obligations that must be fulfilled, especially in the fields of health and education. The Social Protection Program, also known worldwide as Conditional Cash Transfers (CCT), has proven to be quite effective in overcoming poverty in these countries, especially long-term poverty (Sumbawati et al., 2020). The Family Hope Program (PKH) has reached villages all over Indonesia, especially in Sumbul Village, Lae Parira Sub-district, Dairi Regency. The Family Hope Program (PKH) has reached villages all over Indonesia, especially in Sumbul Village, Lae Parira Sub-district, Dairi Regency.

Sumbul Village is a village consisting of 3 (three) hamlets with a population of 1,800 people. In 2024, there were 54 beneficiary families who received assistance from the Family Hope Program (PKH). The average Sumbul Village resident works as a farmer, so that in fulfilling their needs through farming products. The welfare of the people of Sumbul Village cannot only rely on the results of farming, but there must be a role from the government to improve welfare in Sumbul Village. Based on the results of initial observations there are various problems found, some people in Sumbul Village still show limitations in improving economic conditions due to the lack of access to employment. The majority of the community work as farmers but are still not enough to help their family's economic conditions or stability.

B. Methods

This research adopts a qualitative case study design to deeply explore the experiences, perspectives, and perceptions of individuals receiving social assistance through the Family Hope Program in Sumbul Village, Lae Parira District, Dairi Regency. The study aims to provide a comprehensive understanding of the program's implementation, its impact on beneficiaries, and

the social changes that have occurred as a result. By using in-depth interviews, the research seeks to uncover detailed information about how the program operates, the challenges faced by its beneficiaries, and the broader effects on their well-being.

The research procedure involves several key stages. Initially, the researcher will define the study's objectives and design appropriate data collection instruments, such as interview guides and observation sheets. The researcher will obtain permission from local authorities and relevant program administrators before proceeding with the fieldwork. Data will then be collected through direct observation, in-depth interviews with beneficiaries and stakeholders, and the collection of relevant documents, such as program reports and beneficiary data. The goal is to capture a rich, multifaceted view of the program's impact on the community.

Data will be analyzed using a three-stage process: data reduction, data presentation, and conclusion drawing. The first stage involves reducing the data by selecting and focusing on the most relevant information, filtering out less important details to sharpen the analysis. In the second stage, the reduced data will be systematically presented through narrative descriptions and thematic analysis. The goal is to organize the information in a way that highlights the key findings regarding the program's effectiveness. Finally, conclusions will be drawn based on the analysis, addressing the research questions about the Family Hope Program's impact on the beneficiaries' welfare.

The study's qualitative nature, combining observation, interviews, and documentation, will provide a thorough understanding of the Family Hope Program's operations and its social effects. By examining the experiences of the program's beneficiaries, the research will offer insights into the challenges, benefits, and overall effectiveness of the assistance provided, contributing valuable knowledge to the field of social welfare and community development.

C. Results and Discussion

Sumbul Village, located in Lae Parira Sub-district, Dairi Regency, has an interesting history and is full of stories. The village was originally inhabited by agrarian communities or agricultural communities who settled in the area because of the fertility of the land which is very good for agriculture. At first, the land around the village was filled with swamps and jungles. Over time, migrants from various regions came and cleared land for agriculture, especially rice, corn, coffee, ginger and other crops. People live in groups and work together to build the village to become more advanced .

The community considers that the existence of mutual cooperation, especially in terms of working on field processing or what is known as marsiadap ari, will facilitate work in agriculture. The people of this village also have a habit of visiting people in misfortune, for example a house fire by making an event to collect funds to ease the burden of costs that have experienced misfortune. This proves that family relations in this village are very strong and close (Sumbul Village, Lae Parira Subdistrict, 2025).

The people of Sumbul Village are very strong in ancestral traditions. The village community conducts traditional ceremonies related to the life cycle of humans, from birth to adulthood, households-dying and the cooperation of the Turpuk King and the Village Head to maintain and preserve the Lae Parira culture and support the performance of the village head in development and also such as birth ceremonies (maresek-esek), naming (tardidi / parupaupaan), weddings and ceremonies related to death which are almost always carried out by the community. In addition, religious traditions (religious holidays) and thanksgiving for the harvest (gotilon party), martuaoma-oma party, margondang dalan party and ualon bias party are community routines that are carried out every year.

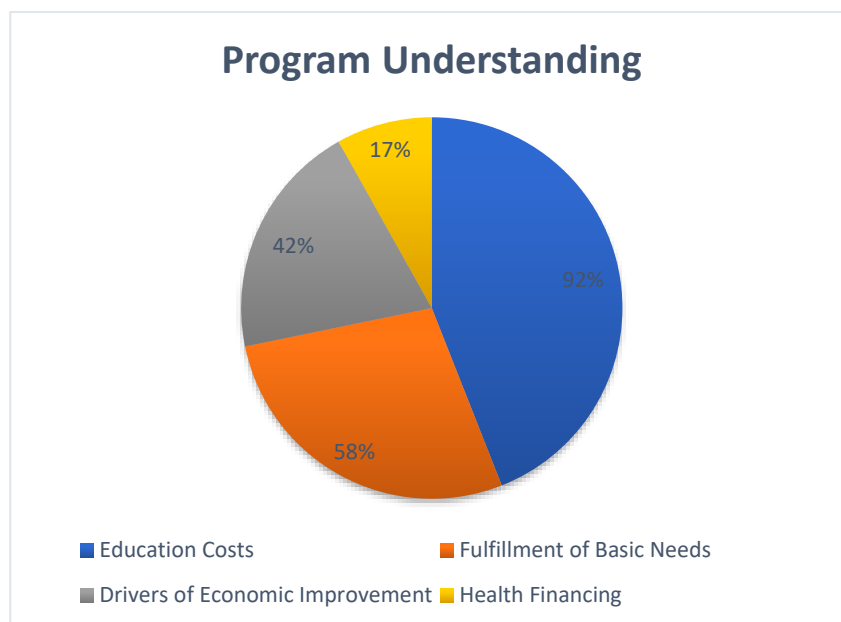


Figure 1: Understanding the Family Hope Program (PKH)

The main finding of this study is that most PKH beneficiaries utilize the funds for their children's education. The data shows that 92% of respondents stated that the assistance was used to pay school fees, buy uniforms, educational supplies, and transportation costs. On the surface, this might be understood as a prioritization of basic needs, where education is an urgent need for poor households. In Toba Batak society, there is a value that has been traditionally upheld, namely “*anakkon hi do hamoraon di au*”, which means “my child is my most valuable treasure”. This value places children as a symbol of family honor, and education as the main way to achieve *hamoraon* (honor) and *hasangapon* (pride). Therefore, despite weak economic conditions, people still strive to have their children attend school, because education is not just a necessity, but a symbol of self-esteem and social status. In this sense, the act of using PKH funds for education not only explains the values of the Toba Batak community, but also shows how these values actively shape household preferences and decisions.

In addition, 75% of respondents used PKH funds to fulfill basic household needs, such as rice, oil, soap and other kitchen necessities. This action appears to be a response to economic pressures and daily needs. However, if examined more deeply, the fulfillment of these basic needs also has a symbolic dimension in the local social structure. In Toba Batak culture, a housewife is considered responsible for the physical and spiritual well-being of the family. The ability to provide food and basic needs is a tangible form of maintaining family dignity. Thus, the use of PKH funds for daily consumption is not merely a form of household expenditure, but also an act that maintains the social integrity and honor of the family in the community. Here it can be seen that part of the data (the act of consumption) explains the overall value system of the community, while the value system itself explains why the action is the choice that is considered most appropriate and meaningful by the recipient.

Meanwhile, 34% of respondents began to use PKH funds for productive economic activities such as buying chickens, agricultural fertilizer, petty trading, or saving as business capital. This finding is important because it shows a shift in the meaning of social assistance from purely consumptive to productive. However, when viewed in total, this proportion is still small. This can be understood through the historical and structural context of rural communities, including Sumbul Village, which has been in a marginal economic position, with limited access to training,

information, and productive resources. Thus, although there is awareness among some recipients to utilize assistance more productively, the social structure that has not been maximally supportive has made the transformation towards economic independence slow. This shows that the meaning and direction of the use of aid funds is not only determined by individual intentions, but is strongly influenced by the structural context and value systems that shape people's ways of thinking and acting.



Figure 2: Targeting accuracy of the Family Hope Program (PKH) in Sumbul Village

On the aspect of targeting accuracy, it was found that 66% of respondents felt that they were eligible to receive assistance, while 33% were unsure or inappropriate. This doubt indicates the existence of a social value and ethics mechanism that works outside the formal administrative system. Some people felt ineligible to receive assistance even though they were registered as recipients, because in Batak culture the concepts of marsiri-siri (shame) and martarombo (sharing with those more in need) are known. This means that receiving assistance is not only seen in terms of economic eligibility, but also through social and spiritual ethical considerations. In fact, some informants stated that if there were other people who were more deserving, they were willing to have the assistance transferred. This phenomenon reveals that people's perceptions of justice and eligibility are not entirely determined by technocratic criteria, but also by local values that have been collectively lived and inherited.

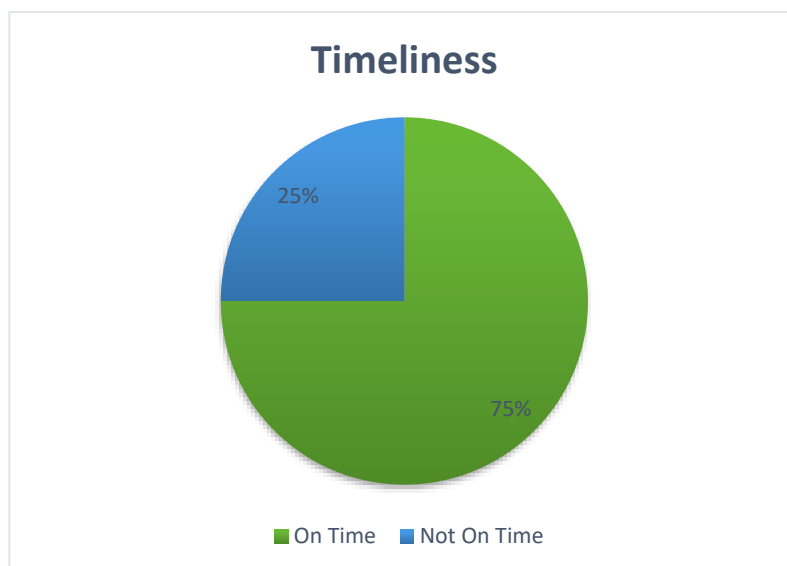


Figure 3. Timeliness of the Sumbul Village Family Hope Program (PKH)

Finally, on the aspect of real change, most respondents claimed to have experienced improvements in the continuity of children's education (92%), the fulfillment of basic needs (75%), and a small proportion (34%) began to experience changes in the economic aspect. These changes indicate that PKH has had a significant impact on the lives of beneficiaries. However, this impact must be understood not simply as a result of the program, but as a result of the interaction between policy interventions and local values. PKH assistance becomes meaningful because it is accepted, interpreted and implemented within the cultural framework of the community. Therefore, program effectiveness depends not only on the amount of assistance or the frequency of disbursement, but also on the alignment of the program with the values lived by the recipient community. When assistance is received and used in a way that is in line with the collective meaning of the community, it is more likely to be socially acceptable and have a sustainable impact.

One important aspect in evaluating the success of the Family Hope Program (PKH) is the extent to which this program has a real impact on improving the economic welfare of beneficiary families. In this study, the assessment of this impact is carried out using a proportional or majority approach, which is an approach that assesses social significance based on the proportion of beneficiaries who experience change. This approach is based on the principle that changes can only be considered significant if they have been experienced by at least 50% of the respondents, or in the context of this study, by at least 6 out of 12 informants.

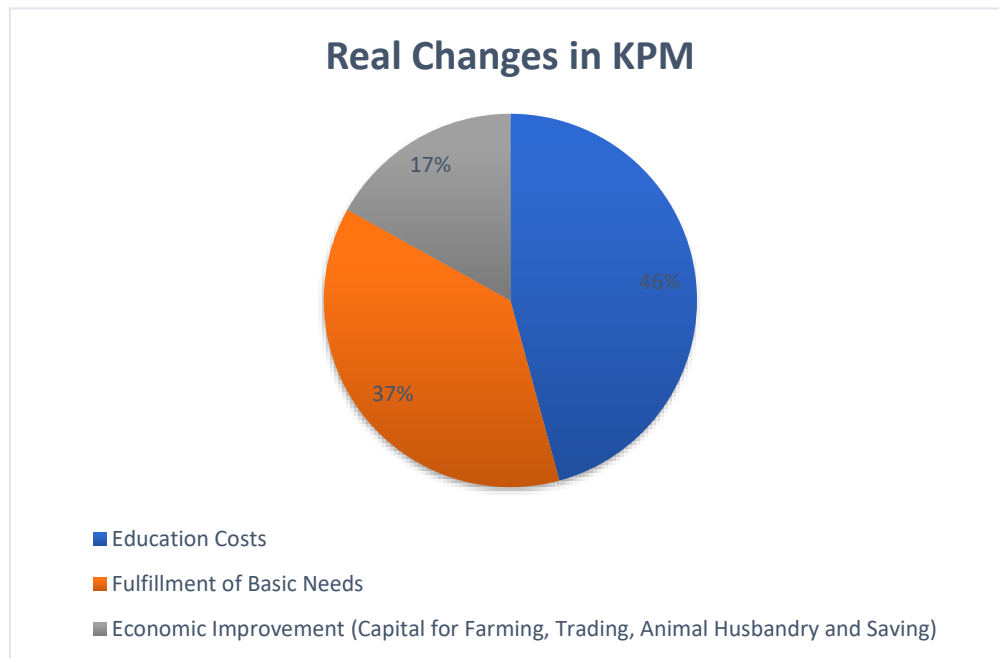


Figure 4. Real Changes in KPM PKH Sumbul Village

Based on the research results, it was found that only 34% of respondents (4 out of 12 people) utilized PKH assistance for productive economic activities, such as farming, animal husbandry, petty trading and saving for business capital. Although this indicates an initiative towards economic empowerment, from a proportional point of view, this figure does not meet the majority threshold. Similarly, in the aspect of understanding PKH as a program that encourages economic independence, only 42% of respondents expressed this understanding. This means that both in terms of awareness and implementation in the realm of productive economics, the achievements of the PKH program are still below the threshold that can be categorized as socially significant.

In contrast, the use of PKH funds for consumptive purposes such as education and basic needs shows a very dominant figure, at 92% and 75% respectively. This indicates that while the program has been significantly successful in assisting households with education and consumption expenses, the productive function of PKH has not yet become a major part of the beneficiaries' utilization pattern. Hence, the economic transformation expected from the program is still gradual and has not touched the entire beneficiary population.

These findings indicate that the economic impact of PKH in Sumbul Village has not yet occurred significantly, if examined through a proportional approach. The economic impact has only been felt by a small proportion of recipients, and has not been strong enough to reflect structural changes at the community level. This provides an important note that to strengthen the empowerment function, further interventions need to be carried out, such as economic skills training, small business assistance, or developing access to capital, so that the program does not stop at the consumptive function.

Thus, based on the proportional/majority approach, it can be concluded that PKH has not yet shown a significant impact in terms of improving the household economy. Although the direction of change has begun to take shape and a small proportion of recipients show productive behavior, this transformation has not yet become a general trend and therefore cannot be categorized as the overall success of the program in the economic dimension.

D. Conclusion

Based on the results of research in Sumbul Village, it can be concluded that the Family Hope Program (PKH) has a real contribution in encouraging improvements in the economic conditions of beneficiary families, although not yet evenly. The data shows that 34% of the beneficiaries have begun to utilize the assistance funds for productive activities such as farming, trading, raising livestock, and saving. This figure is still relatively small, but it already shows a shift from consumptive patterns to productive patterns in the utilization of assistance. This indicates that some communities have begun to understand and apply the function of assistance as an initial capital for economic independence, in accordance with the productive inclusion approach and the concept of sustainable livelihood.

This effort can be seen from the use of funds to buy agricultural fertilizers, plant seeds, chicken, and as capital for household businesses such as small shops. Although done in a simple way, this strategy shows that PKH is starting to become a catalyst in the economic transformation of poor families towards self-reliance. In addition, the utilization of funds set aside for savings also reflects long-term economic awareness aimed at creating family financial stability. This finding is reinforced by the narratives of several informants who stated that with PKH assistance, they are no longer fully dependent on government assistance, but have started to generate income from their own businesses.

However, since the proportion of fund utilization for productive activities is still below 50%, it can be concluded that the economic improvement has not been significant. Qualitatively, there are strong indications that the program is starting to form the foundation of family economic independence, with potentially sustainable impacts if supported by training, mentoring, and wider access to capital. Therefore, it is important for the future implementation of PKH to not only distribute aid funds, but also strengthen the economic empowerment side so that the shift from consumption to production can be expanded and accelerated. This will further strengthen PKH's role as a poverty alleviation instrument that is not only charitable, but also transformative.

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