

## Analysis of the Distribution of the Family Hope Program (PKH) on the Welfare Level of the Lompoe Parepare Community

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### ***Abstract***

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*The Family Hope Program is one of the social protection programs in Indonesia in the form of social assistance. This program is one of the government's efforts to accelerate poverty alleviation and specifically aims to break the intergenerational poverty chain. This study aims to analyze the distribution in Lompoe Parepare Village. This research uses theological and phenomenological approaches. In collecting research data using descriptive qualitative research methods. The data collection techniques used are observation, interviews, and documentation. The results of this study in the welfare of society is carried out in detail and in accordance with applicable regulations or according to procedures set by the central government. Second, distribution in the Lompoe Village, it can be said that the distribution is not comprehensive but it is right on target. Third, based on an Islamic economic perspective it is not in accordance with the distribution in Islam because it does not fulfill two principles, namely the principles of equity and solidarity.*

**Keywords:** *Distribution; Program; Family; Hope; Well-being.*

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### **How to Cite:**

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### **INTRODUCTION**

Social welfare has become the main goal of every country in the world. To achieve a welfare one of the obstacles faced is the problem of poverty. Poverty is a global problem experienced by every part of the world. This poverty problem certainly does not only occur in developing and underdeveloped countries, but also experienced by developed countries, although the number is not large. The concept of poverty in general means that poverty is the condition of a person or a group who is unable to fulfill their comfortable or proper life needs, both in terms of economic, social, psychological, and spiritual dimensions.

Poverty is described as the condition of a person or group who cannot meet their basic needs such as clothing, food and shelter. One of the influencing factors is the lack of income which results in a person having a low quality of life. This is because the poor do not have the money to access various services to improve their standard of living. The existence of this poverty has limited people's rights to get a decent education, decent work, access to health insurance and poverty is the reason for the low Human Development Index in Indonesia.

The problem of poverty which is still unresolved, the Indonesian government has not been able to get the right solution for the problem of education in Indonesia. The quality of education in Indonesia is still not good. The government tends to be indifferent and argues that the quality of education in Indonesia is still good as evidenced by the large number of Indonesian students who are able to achieve achievements in national and international level competitions. The government needs to pay attention to the equality of education in all regions of Indonesia. Based on data released by the Ministry of Education and Culture, the number of Indonesian students dropping out of school is still very high. To overcome the problems of poverty and education in Indonesia, the government has implemented various programs that apply nationally. The existence of these programs is expected to accelerate both physical and non-physical development. This development is aimed at creating just and equitable social welfare in accordance with what was mandated in the opening of the 1945 Constitution, paragraph IV.

The program which until now has become the government's flagship program in overcoming poverty problems in terms of components, health, education, and social welfare in Indonesia is the Harapan Keluarga Program. As an effort to accelerate poverty reduction, since 2007 the Government of Indonesia has implemented the Family Hope Program (PKH). The Social Protection Program, which is also known in the world as Conditional Cash Transfer (CCT), has proven to be quite successful in overcoming poverty in these countries, especially the problem of chronic poverty. The conditional social assistance program for PKH recipients provides access to poor families, especially pregnant women, to take advantage of various health facilities and educational service facilities for school-age children. Apart from that, the benefits of the Family Hope Program have also begun to encourage its coverage for persons with disabilities and the elderly. PKH's main goal is to reduce the increasing poverty rate considering the number of poor people in Indonesia based on data from the Central Statistics Agency, which is 27.54 million. Independent research from the Ministry of Social Affairs and the Bill & Melinda Gates Foundation shows that the satisfaction level of Beneficiary Families (KPM) with the implementation of the Hopeful Families Program in Indonesia has reached 93.2%. The Family Hope Program provides other positive impacts that can be enjoyed by beneficiary families such as health, education and access to financial services through official financial institutions. (Indah Cahyani et al., 2021) PKH's main goal is to reduce the increasing poverty rate considering the number of poor people in Indonesia based on data from the Central Statistics Agency, which is 27.54 million. Independent research from the Ministry of Social Affairs and the Bill & Melinda Gates Foundation shows that the satisfaction level of Beneficiary Families (KPM) with the implementation of the Hopeful Families Program in Indonesia has reached 93.2%. The Family Hope Program provides other

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The Family Hope Program (PKH), especially in South Sulawesi, has been around since June 1, 2010. This program has helped the people of South Sulawesi a lot and made contributions that society basically needs. This government program has also been promoted in the city of Parepare, precisely in the Lompoe sub-district, starting in 2013. The Lompoe sub-district has an area of 5.66 km<sup>2</sup> and is divided into 10 RWs and 26 RTs with a total of 3,230 households. Poverty data in the Lompoe sub-district are 950 people and 239 families, while the total population is 11,375 people and the number of beneficiaries is 159 beneficiary families. (Data source: Lompoe Village Office)

Based on poverty data and PKH beneficiaries in the Lompoe sub-district, there are still many families who have not received PKH assistance and of course they want to know more about whether the implementation has been maximized or not in terms of distribution. There is a need for PKH assistance so that these very underprivileged families can run or implement government funds in accordance with procedures that have been implemented, such as sending children to school and prioritizing health, then assisting the Family Hope Program (PKH) to provide direction to very underprivileged families related to education and health and social welfare.

The Family Hope Program (PKH) can overcome poverty which is a top priority that has been implemented for a long time. Various strategies, policies, programs and poverty alleviation activities, both direct and indirect, have been carried out, departing from that there are still many poor people in Lompoe Village who have not received PKH assistance when seen from Lompoe Village data. As we know, handling and escorting underprivileged people is not an easy thing to overcome quickly, bearing in mind that poverty is a multidimensional problem, namely a situation experienced by a nation and there are various kinds of conflicts, both small conflicts to large conflicts, be it in the political, social, economic and moral fields.

The problem that arises is due to the uneven distribution of the community which makes the distribution not right on target as it should have been recorded by the village administration and of course needs to be followed up. This makes the writer interested in finding out more about whether this is true and is still happening, starting from the results of observations and interviews with several residents of Lompoe Village, Parepare.

As for several studies relevant to this research, one of them was written by Syahrani, Faculty of Social Sciences, Makassar State University in 2016, Makassar with the thesis title, "The Contribution of the Family Hope Program in Supporting the Education of Underprivileged Students in Marioriaja Village, Marioriwawo District, Soppeng Regency." This research discusses the contribution or contribution referred to here is the contribution given by the government through the Family Hope Program (PKH) for Very Poor Households (RTSM). The assistance provided must be in accordance with RTSM who have criteria, namely one in the field of education. So this observation and research was carried out to find out how PKH contributes to supporting the education of underprivileged students in Marioriaja Village, Marioriwawo District, Soppeng Regency. (Syahrani, 2016) The difference between this research and what the writer will examine is the focus of the research. The research above explains the contribution of the Family Hope Program (PKH) in supporting the education of underprivileged students. Meanwhile, the author explains the level of welfare and distribution of the Family Hope Program (PKH).

The second relevant research by Kartiawi (2017) with the thesis title "Analysis of the Effectiveness of the Family Hope Program (PKH) in Poverty Alleviation Viewed from an Islamic Economic Perspective (Study on PKH participants in Kampung Bonglai, Banjit District, Way Kanan). This research says that, based on the results of research in the field, the effectiveness of PKH is measured through five indicators, namely: input, process, output, benefits and impact. There are two indicators that are not met by PKH in Bonglai village. This is caused by several factors, namely: the inappropriate determination of beneficiary households in managing/allocating PKH funds received. So that PKH which has been running for four years in Kampung Bonglai is

still not effective in alleviating poverty in Kampung Bonglai because there are still many poor people who have not been covered by PKH. Judging from the Islamic economy, namely justice, responsibility and tafakul, in its implementation PKH is only limited to a form of government social security for the community while the values of justice and responsibility in its implementation still need to be improved so that PKH can be implemented effectively. The similarities between this research and what the author will examine are in the research method, where this research uses a descriptive qualitative type method, with the intended object being participants and companions of the Family Hope Program (PKH) in that location. With data collection techniques using observation, interviews and documentation. The difference between this research and what the writer will examine is. The research above used a questionnaire distribution technique, while the authors did not use this technique.

Furthermore, research was written by Febrina Eka Putri, Faculty of Sharia and Law, Sultan Syarif Kasim Riau State Islamic University in 2019, New Week with the thesis title "Implementation of the Family Hope Program (PKH) in Seberang Taluk Hilir Village, Kuantan Tengah District According to Islamic Economics." This study says that the implementation of the Family Hope Program (PKH) is a program that provides conditional cash assistance to Very Poor Households (RTSM) that have been designated as PKH participants. In order to obtain PKH assistance, they are required to fulfill requirements and commitments related to efforts to improve the quality of human resources (HR), namely education and health. PKH itself has the general goal of increasing accessibility to education, health, and social welfare in supporting the achievement of poor quality of life. PKH is expected to reduce the expenditure burden of poor families in the short term and break the chain of poverty in the long term, because improving the quality of education and health and choosing the standard of living of the community will provide opportunities for people to be able to improve their quality. (Putri, 2019) The similarities between this research and what the author will examine are in the research method, where this research uses a descriptive qualitative type method, with the intended object being participants and companions of the Family Hope Program (PKH) in that location. With data collection techniques using observation, interviews and documentation. The difference between this research and what the writer will examine lies in the focus of the research. The research above explains the implementation of the Family Hope Program (PKH). Meanwhile, the author explains the level of welfare and distribution of the Family Hope Program (PKH).

## **METHODS**

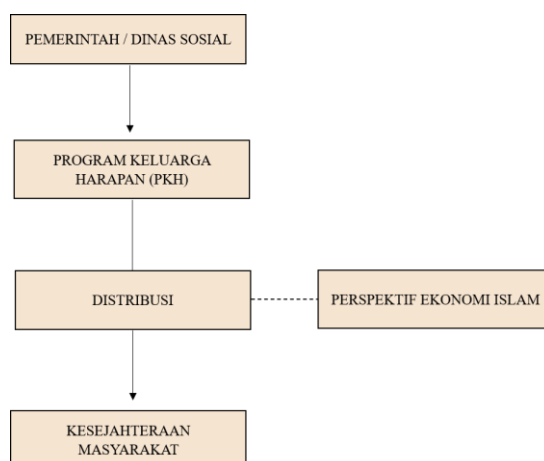
This research uses a theological and phenomenological approach. The theological approach views Islamic teachings as sourced from the holy book of the Qur'an and the Sunnah of the

Prophet as a source of inspiration and motivation in Islamic education. Hadith). This approach also uses a phenomenological approach, because it is directly related to the phenomena that arise around the human environment organized in formal education units. Research that uses a phenomenological approach seeks to understand the meaning of events and interactions with people in certain situations.

This type of research is a qualitative research that is descriptive in nature, namely research that provides an overview of stimulation and factual events and systems of factors, traits, and relationships between phenomena that are owned to do only the basics (Moleong, 2007). This study presents descriptive data in the form of written or oral data from informants and their behavior to be observed, because the research aims to provide a complete and in-depth view of the subject under study. Descriptive research is carried out with the aim of systematically describing the facts and characteristics of the subject or object studied appropriately, to get a variety of problems related to the field of education and human behavior. (Sukardi, 2003)

This research was conducted on PKH participants in the Lompoe Parepare Village, which is located at JL. Independent surge, Lompoe Village, Parepare. The researcher chose a location in Lompoe Village because there was a problem. The researcher chose this location because previously the researcher had made initial observations of several PKH participants and it was from the initial data that the researcher was interested in the complaints of PKH participants that the distribution of PKH was uneven. The research time needed is about 2 months adjusted to the time it takes the author to research.

In the framework chart presented below, the researcher attempts to present an analysis of the problem of the family hope program on the level of welfare of beneficiaries in the Lompoe Parepare Village, by knowing its causes and impacts on welfare and distribution. So that it will be easy to provide solutions to distribution problems faced by looking at it from an Islamic perspective. Simply to make this research easier, the researcher made a framework chart as follows.



Data obtained from the first source related to the problem through observation and interviews. Sources of data were obtained from the field directly by conducting interviews with participants in the Hope Family Program in the Lompoe Parepare Village. The research data is data obtained directly through interviews with participants in the Family Hope program in the Lompoe Parepare Village. Data obtained from books as complementary data to primary data sources. Secondary data includes documents, research results, and writings that support or reinforce existing primary data.

Data collection is a process of collecting primary and secondary data, in a study. Data collection is a very important step, because the data collected will be used to solve the problem being studied. According to Sugiyono, data collection methods commonly used in a qualitative research are interviews, questionnaires, and observation. Data collection techniques used by the author, namely observation and interviews.

Observations were made to observe events in the community to obtain information related to the title raised by the author. Observations have been made by the author in Lompoe Parepare Village. In this study, the informants were PKH participants and PKH assistants. Data will be collected through a direct interview process with these informants using an interview guide.

## RESULT AND DISCUSSIONS

The Family Hope Program (PKH) is a program from the government that provides cash to Very Poor Households (RTSM) that meet the requirements related to efforts to improve the quality of human resources (HR), namely in education, health and social welfare. The Family Hope Program (PKH) is part of one of the government's programs to break the poverty chain.

From the results of an interview with Samsul as PKH Parepare coordinator, he explained the Family Hope Program (PKH) as follows:

"PKH's real goal is to continue to prosper PKH. It's not poverty alleviation, the point is not a poverty eradication program, but a poverty chain breaking program. So a child should not be poor. That's why we help from the time the fetus is born, for example if it's already pregnant, it's the elementary-high school toddlers who are assisted. Why is it assisted because it is hoped that he will have good human resources, as well as the elderly who are given assistance." (Samsul, 2023)

From the results of the interviews above, it can be concluded that PKH has a clear goal, namely to improve the welfare of the community, from the fetus to the elderly, through one of the poverty chain breaking programs in the hope of having quality human resources (HR). This is in line with the theory of the objectives of the Family Hope Program (PKH) in chapter 2 which states "The general objective of the Family Hope Program (PKH) is to reduce poverty and improve the quality of human resources".

The Family Hope Program (PKH) in Lompoe Village existed in 2013. The village administration has recorded the names of the people who are entitled to receive this assistance and will then give it to the Social Service which will handle the data or the Family Hope Program Service Unit (UPPKH). After the data collection process, a data verification process will be carried out, namely beneficiaries who have validated must follow the provisions in PKH. On verification of children's attendance at school both for the education component and for the health component at the health center. The implementation of PKH is the delivery of aid funds carried out by PKH assistants. the companion is a key party that bridges beneficiaries with other parties involved at the sub-district level as well as with programs at the district/city level. The companion's duties include socializing, supervising and accompanying beneficiary Family Recipient (KPM) participants in fulfilling their commitments. As for the components that need to be met by KPM according to the criteria in the verification process, namely; health component, education component, social welfare component.

## Discussion

Distribution is a process of delivering goods and services from producers to consumers and users, when and where the goods or services basically create the utility of time, place and transfer of property rights. (Fuad, 2016) The basic characteristics of distribution are fair and honest, because in Islam, no matter how small the deeds we do, all of them will be accounted for in the hereafter. Implementation of the distribution aims to mutually benefit and benefit one another. In general, Islam directs a muamalah mechanism between producers and consumers so that no party feels disadvantaged. If there is an imbalance in the distribution of wealth, this will trigger individual and social conflicts. (Mannan, 1992)

Based on the statement above, distribution is a process of channeling goods and services from production to reaching consumers according to their (proper) goals or objectives. Family Hope Program Distribution Mechanism (PKH) The distribution of PKH social assistance is carried out in a non-cash manner. PKH social assistance is disbursed through the Prosperous Family Card (KKS) or savings book with the following mechanism: Opening a social assistance beneficiary account. Accounts of recipients of social assistance are opened collectively in a centralized manner according to data submitted from the Directorate of Family Social Security, Ministry of Social Affairs, Republic of Indonesia to the Channeling Bank. Furthermore, outreach and education activities are activities to convey information to related parties regarding the distribution of non-cash social assistance. This socialization activity was carried out by the Indonesian Ministry of Social Affairs together with Distribution Banks and Regional Governments in accordance with their respective authorities. Channeling banks carry out activities for handing over KKS, savings



books and PIN Mailers to PKH beneficiaries. To ensure smooth distribution of KKS and savings books, the Channeling Bank coordinates with the local Social Service. The distribution of PKH social assistance is carried out by transferring books from social assistance providers to social assistance recipients through disbursing banks. Withdrawal of PKH social assistance funds is the activity of KPM carrying out PKH fund withdrawal transactions which can be carried out at services provided by paying institutions such as ATMs, Bank Offices, Bank Agents and e-warongs. Administrative matching and checking activities, data and funds from the distribution of social assistance carried out in stages between PKH implementers and channeling banks. Distribution data checking activities were carried out using the e-PKH application by PKH HR at each PKH KPM who had received assistance or who had not received assistance. When checking KPM distribution data, PKH HR provided information on KPM making disbursement or not disbursing. PKH HR provides information on the causes of KPM not being able to carry out information on the causes of KPM not being able to make disbursements according to applicable regulations. Social assistance monitoring, evaluation and reporting of social assistance is a series of processes carried out by the Ministry of Social Affairs, PKH Implementers in the regions and the distribution banks to ensure that assistance has been received by KPM. Distribution data checking activities were carried out using the e-PKH application by PKH HR at each PKH KPM who had received assistance or who had not received assistance. When checking KPM distribution data, PKH HR provided information on KPM making disbursement or not disbursing. PKH HR provides information on the causes of KPM not being able to carry out information on the causes of KPM not being able to make disbursements according to applicable regulations. Social assistance monitoring, evaluation and reporting of social assistance is a series of processes carried out by the Ministry of Social Affairs, PKH Implementers in the regions and the distribution banks to ensure that assistance has been received by KPM. Distribution data checking activities were carried out using the e-PKH application by PKH HR at each PKH KPM who had received assistance or who had not received assistance. When checking KPM distribution data, PKH HR provided information on KPM making disbursement or not disbursing. PKH HR provides information on the causes of KPM not being able to carry out information on the causes of KPM not being able to make disbursements according to applicable regulations. Social assistance monitoring, evaluation and reporting of social assistance is a series of processes carried out by the Ministry of Social Affairs, PKH Implementers in the regions and the distribution banks to ensure that assistance has been received by KPM. When checking KPM distribution data, PKH HR provided information on KPM making disbursement or not disbursing. PKH HR provides information on the causes of KPM not being able to carry out information on the causes of KPM

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The PKH distribution mechanism is to collect data on the community or approach by providing a number of questions to find out whether PKH assistance recipients are eligible or not which is carried out by PKH assistants. After that the results obtained by the researcher after completing the data collection of these names were brought to the Kelurahan and negotiated together with the Kelurahan or in deliberation on the names to be recorded and verified then sent to the center. The method for disbursing PKH funds is by taking a blank containing the name and nominal value of the component received by the PKH beneficiary at the Kelurahan and then disbursing it at the nearest post office by showing the blank.

The number of PKH beneficiaries in Lompoe Subdistrict is  $\pm$  200 people and at each stage of disbursement of assistance, not all of the names that have been in the data receive each stage, but the acceptance is in rotation and that has been determined by the center. Receiving PKH assistance in one year is 4 stages and the disbursement is quarterly. Search for PKH funds is sometimes not timely from the center.

The interview continued with Samsul regarding the number of PKH beneficiaries and statements regarding data from the center where the names in the data did not receive PKH every time they were disbursed (rotating) and the disbursement of funds was not on time, as follows:

"The number of recipients of PKH is approximately 200 and every year there are 4 disbursement of funds but in 2022 yesterday the disbursement of PKH funds was late so the disbursement should have been in November 2022 but because the funds from the center were only disbursed in December so they were only distributed to the community those who receive PKH, the distribution will be from 12-27 December. PKH beneficiaries are also not a small number, it is a large number."

The results of this interview again show the initial results of researchers' observations of PKH beneficiaries that there are often delays in the distribution of aid. This is because the number of KPM receiving PKH is large.

No.	Category	Index/Year (Rp)	Index/Per 3 Months (Rp)
1.	Pregnant mother	3,000,000	750,000
2.	Early childhood	3,000,000	750,000
3.	Elementary School Children	900,000	225,000
4.	Middle School Children	1,500,000	375,000
5.	High school kid	2,000,000	500,000
6.	Seniors 70+	2,400,000	600,000
7.	Severe Disabilities	2,400,000	600,000

Table 1 Scheme of Assistance Per Distribution Stage

Nama	Jenis Kelamin	Umur	Pekerjaan	Alamat	Komponen
I Cawi	P	50	IRT	J. Liu Buloe Wekke'e	Pendidikan
Rika	P	40	IRT	J. Liu Buloe Wekke'e	Pendidikan
Karisma	P	29	IRT	J. Liu Buloe Wekke'e	Pendidikan
Santi	P	39	IRT	J. Liu Buloe Wekke'e	Pendidikan
Salma Dg.	P	35	IRT	Wekke'e	Pendidikan
Baji					
I reja	P	81	Penjual arang	J. Lasangga Rt 02rw 02	Lanjut Usia
Masna	P	70	Penjual Bolu Cukke	J. Lamvide	Lanjut Usia
I Kina	P	70	Penjual Buras	J. Gelora Mandiri Lamaubeng Rw 008/Rt 002	Lanjut Usia
I Pessa	P	73	-	J. Gelora Mandiri Lamaubeng Rw 008/Rt 002	Lanjut Usia
Nursia	P	45	-	J. Gelora Mandiri Lamaubeng Rw 008/Rt 002	Disabilitas Berat

Table 2 Data on PKH Beneficiaries in the Lompoe Parepare Village

*Sources of Interview Result Data*

A clearer description of the distribution of PKH beneficiaries in Lompoe Village, in which the author describes the results of interviews with several informants as an accurate source of data, and questions that have been given to informant Mrs. I Cawi, 50 years old as a PKH beneficiary housewife, as follows:

"I've received PKH for a long time, I want 10 years, but if it's in the form of money, I've only received it twice because before it was basic food. The disbursement is also not smooth, I accept that I am used to being in arrears. Thank God, I got help to have extra money for

the children's schooling and school supplies can also be purchased. Yesterday my son went alone to collect PKH money at the post office, son."

Differing opinion from subsequent informants, an interview with Mrs. Karisma, 29 years old as a PKH recipient housewife who has four children, one at an early age (toddlers) and three of them attend elementary school, complained that her child's name had not been registered with PKH and only one of her children Elementary school students received aid and did not receive grants several times, as follows:

"It's been a long time since PKH assistance came out and I've only received it twice, I don't know why, before I had my little child until after my child was born, I received it and I only received it twice. Only one of my children received assistance while I have four children. That's what surprised me, right or maybe it's because I'm a new PKH recipient. I have been a PKH participant for 2 years but only got it 2 times. But that's grateful for the deck who wants to give money with a nominal value for the needs of school children, I want to say it's not enough, it's enough."

Regarding the distribution of the Family Hope Program (PKH) funds, seen from the point of view of achieving the actual goal, it aims to be social in the Islamic economy, namely meeting the needs of groups in need and reviving the principle of solidarity in Muslim society, prioritizing bonds of love and affection among individuals in society, eroding the *sebba* -because there is hatred in society so that security and peace in society can be realized. The cause of unfair distribution of wealth will have an impact on poverty and increase criminality and create justice in the midst of society.

Based on the principle theory of distribution in Islam, this is in line with what the researchers found. Judging from the distribution, there are distribution principles in Islam, namely:

The principle of justice and equity, the distribution of funds for the Family Hope Program (PKH) in the Lompoe Parepare Village has achieved justice but has not yet achieved equity. As researchers have examined several informants that there is a mother who has a child under five but has not received PKH assistance. If seen from an affluent life, the informant has met the criteria for PKH acceptance, this can cause injustice to people who do not receive PKH assistance.

The Principle of Brotherhood and Compassion, the concept of brotherhood (*ukhuwah*) in Islam describes individual and social solidarity in Islamic society which is reflected in the pattern of relations between fellow Muslims. With the existence of the Family Hope Program (PKH) in Lompoe Parepare Village from the government which is given to underprivileged communities it can help improve the welfare and economy of the community. This illustrates the existence of a form of concern among fellow Muslims as evidenced by the assistance given to people in need. A sense of brotherhood must be instilled in Muslims so that they are not divided by worldly interests. The Principle of Social Solidarity, the most important goal in distribution is to meet the needs of groups in need and live the principle of solidarity in Muslim society. The distribution of assistance

for the Family Hope Program (PKH) in the Lompoe Parepare Village which has not been running optimally has resulted in the principle of solidarity not being achieved. On the principle of social solidarity in the Islamic economy contains basic elements, namely the suggestion that the distribution is accompanied by prayer to achieve inner peace and economic stability in society. Injustice that has not been achieved and results in a sense of social jealousy between communities where this creates discomfort and unrest which causes the principle of solidarity in the distribution of Islam to not be achieved.

## CONCLUSION

The implementation of the Family Hope Program (PKH) in the Lompoe Parepare Village for the welfare of its people is carried out in detail and in accordance with applicable regulations or according to procedures established by the central government. The data collection was also carried out thoroughly, as was the case with the data collection on PKH assistance to school children, all data was held directly by the school and the data was directly inputted to the center.

Distribution of the Family Hope Program (PKH) in the Lompoe Parepare Village, the researcher explained that the distribution in the Lompoe Village could already be said that the distribution was not comprehensive but was right on target. A number of informants that the researchers visited where they lived could already be seen from the conditions experienced by some of the informants. There are even those who live in one house with their families by building a place to live under the house to be occupied by resting with their small family.

The distribution of the Family Hope Program (PKH) in Lompoe Parepare Village based on an Islamic economic perspective is not yet in accordance with the distribution within Islam because it does not fulfill the two principles of Islamic distribution, namely the principles of equity and solidarity. Injustice and solidarity that have not been achieved and result in a sense of social jealousy between communities where this creates discomfort and unrest which causes the principle of solidarity to not be achieved in the distribution of Islam.

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