

# Policy Effectiveness of Social Assistance for Religious Minority Group in Sidoarjo Regency

**Baharuddin Riqiey\*, Wiwik Afifah**

Faculty of Law, University 17 Agustus 1945 Surabaya,  
Jl. Semolowaru No.45, Menur Pumpungan, Kec. Sukolilo, Kota SBY, Jawa Timur 60118, Indonesia. Fax. 0315931800.

**Corresponding author\***

baharuddinriqiey@gmail.com

**Abstract:** The social assistance policy is a concrete form of the government's responsibility towards the condition of its people who are underprivileged and neglected at the city and regional levels, this social assistance policy is intended for anyone who experiences a situation that is not solid as a result of social, economic, political crises, disasters, or natural phenomena in order to be able to meet the minimum necessities of life, so that is not a reason not to provide social assistance to certain groups. The government is seeking social assistance in various forms such as BLT, PKH, BPNT, and others. The purpose of this study was to determine the effectiveness of social assistance policies for religious minority groups in Jemundo Village, Sidoarjo Regency, as well as any problems experienced by religious minority groups related to social assistance. The method used in this research is empirical juridical research with a sociological approach. The findings in this study are the effectiveness of social assistance for religious minority groups in Sidoarjo which is quite effective, but this is only effective in the short term where they directly use it to meet basic food costs, children's school fees that are not covered by PKH, and are used for family food. Meanwhile regarding the problem, the religious minority group in Jemundo village, is almost the same as the problem of recipients who are not a religious minority group. However, religious minority groups still receive the stigma that they are taking the "allocation" of the poor community of Jemundo village..

**Keywords:** Effectiveness, Social Assistance Policy, Religious Minority Groups.

---

## Introduction

Policies regarding social assistance are steps for the government to overcome economic disparities, which are intended for people who feel they need them. The notion of social assistance itself can be seen in various types of regulations, for example in Law no. 14 of 2019 which states that social assistance is assistance in the form of goods, money or services to individuals, families, groups or communities who are underprivileged, unable or vulnerable to social risks. Meanwhile, in Minister of Finance Regulation No. 254/PMK.05/2015, social assistance is expenditure in the form of transfers of money, goods or services provided by the Government to the poor or unable to protect the community from possible social risks, improve the economy and/or people's welfare. The provision of social assistance is a work unit of ministries or

agencies in the central government and Regional Work Units in Regional Governments whose duties are to implement poverty alleviation programs, which include: social protection, social security, social empowerment, social rehabilitation, and basic services (see Permendagri No. 77 of 2020).

Providing social assistance carried out by the government for the community is not a new thing.<sup>1</sup> Various forms of social assistance have been carried out by the government for its people, in order to fulfill basic rights, ease the burden of dependents, and to improve the level of welfare of its citizens who are less affluent. This is because the constitution has stated that the poor and neglected children are cared for by the state and not Not only that, but the state is also obliged to provide social

---

<sup>1</sup> Noni Noerkaisar, "Efektivitas Penyaluran Bantuan Sosial Pemerintah untuk Mengatasi Dampak Covid-19 di Indonesia," *Jurnal Manajemen Perbendaharaan* 2, no. 1 (2021), <https://doi.org/10.33105/jmp.v2i1.363>.

welfare guarantees for its citizens (vide Article 34 paragraph (1) and paragraph (2) of the 1945 Constitution of the Republic of Indonesia). Social security in the welfare state system is one of the key sectors based on the premise that the state must try and be able to guarantee the existence of a safety net for data collection for people who do not have a source of income to meet their daily needs..<sup>2</sup> With various forms of social assistance, the authors only focus on social assistance, which includes; Direct Cash Assistance (hereinafter referred to as BLT)<sup>3</sup>, Family Hope Program (hereinafter referred to as PKH, and BPNT (hereinafter referred to as Non-Cash Food Assistance).

The government has made every effort to implement policies related to social assistance but still needs input, considering that the social assistance program itself is a routine program. These inputs will later make the government assess the effectiveness of the social assistance policy itself. Because social assistance programs never run easily, this is none other than the government's lack of readiness to implement these social assistance policies. It is this unpreparedness that causes problems in the social assistance process to arise, these problems include starting from data collection to the recipients of the social assistance themselves.<sup>4</sup> There are five main aspects that need to be considered so that the social assistance program can run effectively and efficiently, these five are; coverage of social assistance, social assistance schemes, duration of social assistance, readiness of the Government, and social assistance distribution mechanisms.<sup>5</sup>

It should be noted that in Sidoarjo there are religious minority groups, these religious minority

groups live in Jemundo village flats. The existence of this minority group is still often stigmatized by the Jemundo village community. They (the people of Jemundo village) think that the existence of a religious minority group has reduced the "ration" of social assistance for the people of Jemundo village. As well as another problem experienced by this minority group is that they are only given social assistance but they are not given empowerment to live more independently and counseling about this assistance for future business capital. With these various problems, researchers will examine and analyze the effectiveness of social assistance policies for religious minority groups in Sidoarjo Regency.

## Materials and Methods

### Study area

The method used in this research is empirical juridical research with a sociological approach. The method used in this research is empirical juridical research with a sociological approach. Empirical juridical research or what is called field research is examining the applicable legal provisions and what actually happens in society.<sup>6</sup> In order to obtain detailed information from the research object, the researcher conducted interviews with various informants including; District Head, Village Head, Religious Minority Groups in Jemundo Village, and several Jemundo Village Communities. The following is a portrait when conducting interviews with religious minority groups assisted by the Jemundo Village Inclusive Village Forum team;

<sup>2</sup> Baso Iping, "PERLINDUNGAN SOSIAL MELALUI KEBIJAKAN PROGRAM BANTUAN LANGSUNG TUNAI (BLT) DI ERA PANDEMI COVID-19: TINJAUAN PERSPEKTIF EKONOMI DAN SOSIAL," *JURNAL MANAJEMEN PENDIDIKAN DAN ILMU SOSIAL* 1, no. 2 (2020), <https://doi.org/10.38035/jmpis.v1i2.290>.

<sup>3</sup> G A R Dany dan S M Habibah, "Efektivitas Blt Bagi Warga Non-Pkh Sebagai Pemenuhan Hak Perlindungan Sosial Selama Covid-19 Di Dusun Sudimoro," *Kajian Moral dan Kewarganegaraan. Volume 09 Nomor 02 Tahun 2021*, 435-452, 9, no. 2 (2021): 435-52, <https://ejournal.unesa.ac.id/index.php/jurnal-pendidikan-kewarganegaraa/article/view/40648>.

<sup>4</sup> Nisa'ul Mufida, "Efektivitas Bantuan Sosial Tunai di Kelurahan Purwosari Kecamatan Purwosari Kabupaten Pasuruan," *Jurnal Sosial Sains* 1, no. 2 (2021), <https://doi.org/10.36418/sosains.v1i2.23>.

<sup>5</sup> Lestary J Barany et al., "Bantuan Sosial Ekonomi di Tengah Pandemi COVID-19: Sudahkah Menjangkau Sesuai Sasaran?," *Centre for Strategic and International Studies*, no. April (2020).

<sup>6</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2012).



## Results and Discussion

### Policy Effectiveness of Social Assistance for Religious Minority Group In Sidoarjo Regency

The government always tries its best so that vulnerable groups (in this case religious minorities) can live in prosperity as guaranteed in the 1945 Constitution of the Republic of Indonesia. As a form of government responsibility in ensuring the welfare of its underprivileged people, the government provides social assistance for groups

the less able. The existence of social assistance is intended to protect oneself from the possibility of social risks, and also as an effort to reduce poverty for individuals/families/social groups who do not have a livelihood or are unable to meet decent human needs. This assistance can be in the form of money, goods, or basic materials.

Regulation of the Minister of Home Affairs No. 32 of 2011 provides a standard for providing social assistance. The standard stipulation states that regional governments are allowed to provide social assistance to residents or community groups equal to the regional financial capacity. The population or community group consists of; individuals, families, and/or communities that are experiencing a non-solid situation as a result of social, economic, political crises, disasters, or natural phenomena to be able to meet the minimum necessities of life, and non-governmental organizations in the education, religious, and other sectors that act to protecting individuals, groups, and/or society from opportunities for social threats to occur (vide articles 22 and 23).

At first this religious minority group did not live in Sidoarjo, but they were from Sampang, Madura. They were expelled from their homes because the local community considered them to adhere to and teach heretical sects. Now they are being evacuated to an apartment in the village of Jemundo, Sidoarjo. Returning to the issue of social assistance, even though they are no longer in their place of origin, they still receive social assistance rations from the data of their place of origin. However, the social assistance rations were not delivered or not given to their original residence but were given directly to the flats in Jemundo Village, Sidoarjo.

Giving it directly to their current residence made the Jemundo village community assume that the share for the Jemundo village community had decreased, meaning that the Jemundo village community portion had been taken by them. In fact, when the researchers conducted interviews with the respondents concerned and also with local stakeholders, they got the social assistance allotment from the initial residence data and did not take the social assistance allotment of the Jemundo village community. However, not many

people in Jemundo village know about this, so the people in Jemundo village are still stigmatized that the presence of minority groups in their village has taken away social assistance from the local community.

If you look at the international conventions that have been ratified by Indonesia, then it has become an obligation for countries to provide or fulfill their civil rights which have an impact on the fulfillment of other rights.<sup>7</sup> The term minority is mentioned explicitly in Article 27 of the International Covenant on Civil and Political Rights, that article reads *"In a country, where ethnic, religious and linguistic minorities exist, people who are members of such a minority should not be set aside, in the community with other members of the group, in enjoying their own culture, professing and practicing their religion, or using their own language"*.

In its implementation, the religious minority group in Jemundo Village does not have structured advocacy skills when experiencing problems with social assistance because they often encounter problems in social assistance, they are more concerned with "if there is sustenance, they will definitely get it, but if they can't, it means that there is no sustenance". In fact, they could have complained through their assistants, or they could have directly complained to the village that managed the initial data, and not to the village where they fled. However, they did not know about the complaint mechanism for the social assistance.

By looking at the efforts made so far by the government in fulfilling the rights of religious minorities (especially in Sidoarjo), researchers can conclude the effectiveness of social assistance policies (BLT, PKH, and BPNT<sup>8</sup>), that is, in the short term these social assistance policies are valued effective, because it can be used to meet basic food costs, to pay for children's school fees that are not covered, and also used for family food, business materials. Meanwhile, for the long term, this social assistance policy is not very effective.

This is because there are almost no empowerment, training and social assistance activities for religious minority groups who receive PKH, BPNT and BLT.

### **The Problems Experienced by Religious Minority Groups Are Related to Social Assistance**

Regarding the problems experienced by religious minorities in Jemundo Village, it is actually almost the same as the problems of beneficiaries who are not religious minorities. The problems experienced by non-religious minority groups include; problems with access to information, problems with access to data collection, problems with access to distribution and disbursement, and problems with access to the complaint mechanism. However, what distinguishes the religious minority groups in Jemundo Village from the people of Jemundo Village is that they (religious minority groups) cannot complain directly to the village where they fled because their data is not processed by the village. Also, the minority religious groups in Jemundo Village are still stigmatized that they are taking the "allocation" of the poor community in Jemundo Village.

The first problem, access to information. Access to information that beneficiaries get only through invitations and this is obtained at the time of disbursement. Access to information using smart phones is not possible due to limited ownership of cell phones or internet connection. Information received by vulnerable groups is of a technical nature, not yet comprehensive information about programs, data collection and procedures for submitting complaints and even information has not yet reached efforts to build empowerment of beneficiaries or non-beneficiaries. The lack of information affects the ability of vulnerable groups to make decisions. Information is still limited, info on disbursement/not yet comprehensive. The search for information by vulnerable groups relies on figures, namely RT, RW, hamlet heads, community/cadres and assistants (PKH program). Meanwhile, the BPNT program was informed by TKSK and PSM.

Information related to the social assistance program is highly dependent on program assistants in the village, sub-district and/or district. However, beneficiaries tend to access information

<sup>7</sup> Muhammad Nurkhoiron, "Human Rights for Religious Minority" 41, no. 2 (2018): 249-62, <https://jurnaldialog.kemenag.go.id/index.php/dialog/article/view/312/152>.

<sup>8</sup> Benny Rachman, Adang Agustian, dan NFN Wahyudi, "Efektivitas dan Perspektif Pelaksanaan Program Beras Sejahtera (Rastra) dan Bantuan Pangan Non-Tunai (BPNT)," *Analisis Kebijakan Pertanian* 16, no. 1 (2018): 1, <https://doi.org/10.21082/akp.v16n1.2018.1-18>.

from community leaders other than companions because locus and psychology are closer. So that the existence of an application that provides information is very useful for community leaders as a source of information. As information centers, community leaders should have the ability to access information contained in the social assistance application for distribution to beneficiaries.

The second problem is data access. There are still many KPMs who are already prosperous or prosperous citizens who have not yet come out of the data for BLT, PKH and BPNT recipients. In addition, the process of releasing data was also not easy, in the PKH, BPNT and BLT graduations, the village head was required to sign changes to the beneficiary data and this was very risky to the village head's political position. In Sidoarjo, conducting graduations on beneficiaries is a challenge for PKH assistants and is prone to conflict. So that an external validator is needed who then puts it in the minutes signed by all parties in order to mitigate the conflict.

RT and RW in carrying out data collection, there are still those who do not collect data directly to KPM households, but only make observations so that the elements of like and dislike are still there. Even though SIKS-NG already exists, the role of the RT and RW to record data on the application is important because vulnerable groups do not know about the application and cannot operate it. It is important to train cadres from vulnerable groups so that they are actively involved, their presence can be identified in a specific manner (no leave behind) and ownership of data is built which they can be accountable for. This action is an affirmation for vulnerable groups because their lagging behind information and data collection has caused their condition to deteriorate. In making changes to data, KPM can communicate it to the assistants (PKH and BPNT) but all data is in accordance with the Musdes decision. Changes to KPM data can be done once every one (1) month, but verification by the district is done every 3 months. Data changes are submitted by the village. The process of updating data is very long.

Applications for changing/updating and updating data can only be accessed by data

guardians (limited people) from the social service for thousands of data on poor citizens. So that the verification and validation process takes a long time. In villages, village operators do not receive notifications of deficiencies or inappropriate data in data applications. If there is a data notification in the social service application and a notification also appears in the village operator application, the village operator can immediately inform residents. District operators need to carry out intensive coordination with village operators and vice versa. The human resource capacity of the various village operators needs to be strengthened with technical guidance which is carried out periodically by the District Government. The obligation to provide guidance to village operators is part of the mandate of the Minister of Social Affairs number 15 of 2018.

The third problem is access to distribution and disbursement. Information on the disbursement of social assistance is very close/close to the time of disbursement so that the village government is often overwhelmed with dealing with invitations that must be distributed. BLT distribution at the village and sub-district offices was easier to access because it was closer, but the queues were quite long and there were no special conditions for vulnerable groups (not friendly to the elderly, disabled and pregnant women), except to provide seats for the elderly. PT. POS officers allow families, cadres and village officials to help with collection, even if there is a difference of 1-2 letters in the recipient's name it is understandable, this cannot be done by HIMBARA. Inclusion initiatives carried out by village officials and cadres have been running even though they have not yet been institutionalized in policies at the ministries to local government levels. So that village officials, families and cadres help with the collection. PKH disbursement is done through an ATM so there are no difficulties with queuing and disbursement time (specified time).

The BPNT distribution still contains fraud, such as components and quality that are different from what is required, such as replacing oil, flour, sweetened condensed milk, some are even replaced with pastries before the holidays and other needs in accordance with the goods owned by the e-warung and the needs of the beneficiaries .

There are still disbursements that are not based on data (did not receive an invitation to disburse but were given BLT, and others). One of the causes of fraud in distribution and disbursement is the absence of a companion during the distribution and disbursement process. With the involvement of stakeholders in monitoring the disbursement, it is hoped that fraud can be minimized.

The last or fourth problem, access to the complaint mechanism. Many beneficiaries did not know that they had the right to make complaints. There are beneficiaries who are reluctant to complain because of the stigma of being fussy, assistance should be grateful for and people who have not complained before, are handled so the complaints will surely take longer. On the other hand, there are beneficiaries and rent-for-profit groups who have not received assistance, stating that they still want to make complaints about the conditions they are experiencing. Complaints that are expected are the closest, transparent and fast. As many as 90.1% of vulnerable groups expect the complaint mechanism to be located nearby/in the village, serving complaints directly or not using a smartphone. In addition, they expect free, informative complaints (information will be conveyed when the problem is processed or results are obtained). Complaint mechanisms that are also effective in the PKH program are made to assistants who coordinate directly with the district coordinator and district social services so that complaints responses can be obtained quickly.

A structured complaint mechanism is available, namely the social health center at the village level, the SLRT at the sub-district level. However, the existence of these institutions is still alternative according to the needs of each district/city. The existence of SLRT and social health centers was found in Sidoarjo district and not found in other research areas. It is necessary to socialize SLRT and Puskesmas about the existence and functions and types of institutional services. The existence of FDI as a partner for receiving complaints and executors of handling and referrals. The existence of FDI can be budgeted for in village funds through the Inclusive village forum section as part of achieving the SDGs. In the allocation of village funds, it can enter through the financing of mass organizations

in the nomenclature of the village fund budget. Another alternative is the integration of FDI with the social health center so that institutional budgeting for case handling becomes more secure and problems are handled more quickly. Legally, FDI budgeting can be done if the village has a village regulation and it is stronger with the Regent's regulation.

## Conclusions

The existence of minority religious groups in Jemundo Village must be treated the same as society in general, moreover they are a vulnerable group so they need to get a special attitude in ensuring their welfare. The existence of a religious minority group in Jemundo Village did not confiscate social assistance rations for the Jemundo Village community, but they received social assistance because their data had been recorded by the party where they originally lived. So that people don't need to worry and don't need to be afraid that their social assistance quota will be taken. Regarding the problems experienced by minority religious groups in Jemundo Village, it is almost the same as the problems of beneficiaries who are not religious minorities. However, minority religious groups still suffer from the stigma that they are taking "allocations" from the poor community of Jemundo Village. The problems of beneficiaries who are not religious minorities include: access to information, access to data collection, access to distribution and disbursement, and access to complaint mechanisms. With this problem, religious minority groups hope to be involved in data collection in order to find out their position in the poverty data. As well as regarding social assistance information for religious minority groups, they hope to be copied to the village so that there is no prejudice of taking other poor people's rations.

## References

Arikunto, Suharsimi. *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta, 2012.

- Barany, Lestary J, Indira Simanjuntak, Dewa Ayu Widia, dan Yose Rizal Damuri. "Bantuan Sosial Ekonomi di Tengah Pandemi COVID-19: Sudahkah Menjangkau Sesuai Sasaran?" *Centre for Strategic and International Studies*, no. April (2020).
- Dany, G A R, dan S M Habibah. "Efektivitas Blt Bagi Warga Non-Pkh Sebagai Pemenuhan Hak Perlindungan Sosial Selama Covid-19 Di Dusun Sudimoro." *Kajian Moral dan Kewarganegaraan. Volume 09 Nomor 02 Tahun 2021*, 435-452 9, no. 2 (2021): 435-52. <https://ejournal.unesa.ac.id/index.php/jurnal-pendidikan-kewarganegaraa/article/view/40648>.
- Iping, Baso. "PERLINDUNGAN SOSIAL MELALUI KEBIJAKAN PROGRAM BANTUAN LANGSUNG TUNAI (BLT) DI ERA PANDEMI COVID-19: TINJAUAN PERSPEKTIF EKONOMI DAN SOSIAL." *JURNAL MANAJEMEN PENDIDIKAN DAN ILMU SOSIAL* 1, no. 2 (2020). <https://doi.org/10.38035/jmpis.v1i2.290>.
- Mufida, Nisa'ul. "Efektivitas Bantuan Sosial Tunai di Kelurahan Purwosari Kecamatan Purwosari Kabupaten Pasuruan." *Jurnal Sosial Sains* 1, no. 2 (2021). <https://doi.org/10.36418/sosains.v1i2.23>.
- Noerkaisar, Noni. "Efektivitas Penyaluran Bantuan Sosial Pemerintah untuk Mengatasi Dampak Covid-19 di Indonesia." *Jurnal Manajemen Perbendaharaan* 2, no. 1 (2021). <https://doi.org/10.33105/jmp.v2i1.363>.
- Nurkhoiron, Muhammad. "Human Rights for Religious Minority" 41, no. 2 (2018): 249-62. <https://jurnaldialog.kemenag.go.id/index.php/dialog/article/view/312/152>.
- Rachman, Benny, Adang Agustian, dan NFN Wahyudi. "Efektivitas dan Perspektif Pelaksanaan Program Beras Sejahtera (Rastra) dan Bantuan Pangan Non-Tunai (BPNT)." *Analisis Kebijakan Pertanian* 16, no. 1 (2018): 1. <https://doi.org/10.21082/akp.v16n1.2018.1-18>.