



# Implementation of Maqāṣid al-Sharī'ah Values in the Family Hope Program (PKH) as an Effort to Realize a Maslahah Family

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## Abstract

This study aims to analyze the implementation of Maqāṣid al-Sharī'ah values in the Family Hope Program (PKH) as an effort to realize a maslahah family in Bandar Surabaya District, Central Lampung Regency. The research focuses on PKH implementation, reflected maqasid values, level of alignment, and implications for maslahah families. A qualitative case study approach was employed. Data were collected through in-depth interviews, participatory observation, and documentation involving the PKH District Team Leader, facilitators, beneficiary families (KPM), Social Service officers, and community leaders. Data analysis used the Miles & Huberman interactive model with validity ensured through source, technique, and time triangulation, member checking, audit trail, and reflexivity. The findings reveal: (1) PKH implementation has followed procedural mechanisms, yet variations exist in KPM understanding and participation; (2) ḥifz al-nafs (protection of life) and ḥifz al-'aql (protection of intellect) are relatively stronger than ḥifz al-dīn (protection of religion), ḥifz al-nasl (protection of lineage), and ḥifz al-māl (protection of property); (3) The alignment of PKH implementation with Maqāṣid al-Sharī'ah is partial; (4) PKH contributes to basic needs fulfillment but has not fully fostered self-reliance or holistic maslahah families. This study recommends strengthening empowerment approaches and integrating religious values into social protection policies.

**Keywords:** Maqāṣid al-Sharī'ah, Family Hope Program, Maslahah Family, Social Protection.

*Penelitian ini bertujuan untuk menganalisis implementasi nilai-nilai Maqāṣid al-Sharī'ah dalam Program Keluarga Harapan (PKH) sebagai upaya mewujudkan keluarga maslahah di Kecamatan Bandar Surabaya, Kabupaten Lampung Tengah. Penelitian ini berfokus pada implementasi PKH, nilai-nilai maqasid yang tercermin, tingkat keselarasan, dan implikasinya terhadap keluarga maslahah. Pendekatan studi kasus kualitatif digunakan. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi yang melibatkan Ketua Tim PKH Kecamatan, fasilitator, keluarga penerima manfaat (KPM), petugas Dinas Sosial, dan tokoh masyarakat. Analisis data menggunakan model interaktif Miles & Huberman dengan validitas yang dipastikan melalui triangulasi sumber, teknik, dan waktu, pengecekan anggota, jejak audit, dan reflektivitas. Temuan menunjukkan: (1) Implementasi PKH telah mengikuti mekanisme prosedural, namun terdapat variasi dalam pemahaman dan partisipasi KPM; (2) Ḥifz al-nafs (perlindungan jiwa) dan ḥifz al-'aql (perlindungan akal) relatif lebih kuat dibandingkan ḥifz al-dīn (perlindungan agama), ḥifz al-nasl (perlindungan keturunan), dan ḥifz al-māl (perlindungan harta benda); (3) Keselarasan implementasi PKH dengan Maqāṣid al-Sharī'ah bersifat parsial; (4) PKH berkontribusi pada pemenuhan kebutuhan dasar tetapi belum sepenuhnya mendorong kemandirian atau keluarga maslahah holistik. Studi ini merekomendasikan penguatan pendekatan pemberdayaan dan pengintegrasian nilai-nilai agama ke dalam kebijakan perlindungan sosial.*

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**Kata Kunci:** Maqāṣid al-Sharī'ah, Program Keluarga Harapan, Keluarga Maslahah, Perlindungan Sosial.

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## 1. INTRODUCTION

The welfare of families occupies a strategic position in Islamic legal construction because the family is the fundamental unit for social order, value transmission, and the protection of human dignity. From the perspective of *Maqāṣid al-Sharī'ah*, family welfare is not measured solely by material sufficiency but by the preservation of the five essential objectives of Islamic law (*al-ḍarūriyyāt al-khams*): protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Thus, welfare in Islam is holistic, encompassing spiritual, social, economic, and moral dimensions simultaneously (Auda, 2008; 'Auda, 2008).

In contemporary development, *Maqāṣid al-Sharī'ah* is no longer positioned merely as a normative framework for legal determination but has evolved into a systemic instrument for public policy analysis. This approach emphasizes that Islamic law must be read within contexts of interconnectedness, openness, and purposefulness, making it relevant for evaluating modern social policies (Auda, 2025; Azwarfajri et al., 2025). Consequently, public policy should be assessed not only procedurally but also by its contribution to substantive public good (*maslahah*).

In the context of the modern state, the responsibility to realize *maslahah* is implemented through social protection policies. One of the main instruments used is conditional cash transfer (CCT) programs, which aim not only to reduce short-term poverty but also to improve long-term human capital. In Indonesia, this policy is embodied in the Family Hope Program (Program Keluarga Harapan/PKH), designed to enhance the welfare of poor families through access to education, health, and social services (Permensos No. 1 Tahun 2018).

Conceptually, PKH's design aligns with *Maqāṣid al-Sharī'ah* principles. Access to health services reflects *ḥifẓ al-nafs*, compulsory education represents *ḥifẓ al-'aql*, economic assistance relates to *ḥifẓ al-māl*, and family protection connects to *ḥifẓ al-nasl*. Moreover, through family development sessions (FDS), PKH potentially supports the strengthening of religious values (*ḥifẓ al-dīn*). However, this normative alignment does not automatically manifest in local implementation practices (Fahlevi, 2022; Hartarto et al., 2023).

Several studies indicate that PKH's effectiveness remains variable. On one hand, the program has improved access to education and health and reduced families' economic burdens. On the other hand, fundamental problems persist, such as low understanding among beneficiary families, tendencies toward dependency on assistance, and weak empowerment aspects (Yuliani & Nasrudin, 2024; Hudang et al., 2024). These issues show that PKH has not fully transformed from a distributive approach to a sustainable empowerment approach.

These problems become more complex when viewed in the local context, particularly in Central Lampung Regency, which still faces relatively high poverty rates. Bandar Surabaya District, as the research locus, represents social conditions characterized not only by economic limitations but also by low quality of education, health, and family parenting patterns. Based on BPS data (2025), the poverty rate in Central Lampung remains above the provincial average, and PKH coverage reaches 2,144 beneficiary families spread across ten villages (BPS Kabupaten Lampung Tengah, 2024).

Although studies on PKH have been extensive, most remain dominated by economic and public policy approaches focusing on program effectiveness in poverty reduction. Meanwhile, studies integrating PKH implementation with the Maqāṣid al-Sharī'ah framework, particularly in the context of forming *maslahah* families, remain relatively limited. This limitation reveals a significant research gap, especially in empirically examining the relationship between social protection policies and Islamic family law values (Ahmad & Muniroh, 2024; Malik et al., 2024).

Departing from this gap, this research asserts that local implementation of PKH has not fully reflected a comprehensive Maqāṣid al-Sharī'ah approach, so its contribution to forming *maslahah* families remains partial. Therefore, a normative-empirical analysis is needed that not only assesses program success administratively but also examines the extent to which the program can drive substantive transformation in family quality (Musthafa et al., 2025; Komarawati et al., 2025).

Thus, the novelty of this research lies in integrating Maqāṣid al-Sharī'ah perspectives with empirical analysis of social protection policy implementation at the local level. This approach is expected to provide theoretical contributions to the development of Islamic family law studies and practical contributions to formulating social policies more oriented toward holistic and sustainable family *maslahah*. The research questions are: (1) How is PKH implemented in Bandar Surabaya District? (2) What maqāṣid values are reflected in PKH implementation? (3) To what extent is PKH implementation aligned with Maqāṣid al-Sharī'ah principles? (4) What are the implications of this alignment for forming *maslahah* families among beneficiary families?.

## **2. RESEARCH METHODS**

This research employs a qualitative approach with a case study design. The qualitative approach was chosen because it aims to understand in depth the phenomenon of PKH implementation and its relationship with Maqāṣid al-Sharī'ah values in a natural setting. The case study design is appropriate because the research focuses on a specific, contextual, and bounded case—the implementation of PKH in Bandar Surabaya District, Central Lampung Regency—and seeks to explore how and why the phenomenon occurs within its real-life context (Yin, 2017; Creswell & Poth, 2017). The research location was purposively selected due to the high number of beneficiary families, socio-economic vulnerability, and the active role of facilitators, making it representative for studying social protection through a maqasid lens.

Data sources consist of primary and secondary data. Primary data were obtained from key informants selected through purposive sampling (Ahmad & Wilkins, 2025; Pahwa et al., 2023): (a) the PKH District Team Leader, (b) 10 PKH facilitators, (c) 15 beneficiary families (KPM) from various villages, (d) staff of the Social Service of Central Lampung, and (e) two religious/community leaders. Sampling continued until data saturation was reached. Secondary data included official PKH regulations (Permensos No. 1/2018), technical guidelines, statistical data (BPS), activity reports, and relevant academic literature.

Data collection employed three techniques: semi-structured in-depth interviews (Adeoye-Olatunde & Olenik, 2021), participatory observation (Horrell et al., 2024; Costa et al., 2024), and documentation (Bowen, 2009; Morgan, 2022). The researcher acted as the primary instrument, supported by interview guides, observation checklists, and document analysis sheets. All interviews were recorded (with consent), transcribed verbatim, and supplemented with field notes. Observations focused on facilitation sessions, FDS meetings, home visits, and health posts (*posyandu*). Documents included regulations, reports, attendance lists, and village profiles.

**Table 1. Distribution of PKH Beneficiary Families in Bandar Surabaya District**

| No | Village Name  | Number of KPM |
|----|---------------|---------------|
| 1  | Gaya Baru V   | 238           |
| 2  | Surabaya Ilir | 342           |
| 3  | Rajawali      | 201           |
| 4  | Cempaka Putih | 230           |
| 5  | Subang Jaya   | 184           |
| 6  | Cabang        | 93            |
| 7  | Beringin Jaya | 107           |
| 8  | Sidodadi      | 366           |
| 9  | Sumber Agung  | 262           |
| 10 | Surabaya Baru | 121           |
|    | Total         | 2,144         |

Source: PKH District Data, January–March 2026

Data analysis followed the Miles, Huberman, and Saldaña (2020) interactive model: data collection, data reduction, data display, and conclusion drawing/verification. Data reduction involved deductive coding based on maqasid indicators (ḥifẓ al-dīn, al-nafs, al-'aql, al-nasl, al-māl) and family resilience themes, as well as inductive coding for emerging themes (Bingham, 2023). Data display used thematic matrices and narrative descriptions. Conclusions were drawn iteratively and verified throughout the analysis.

Trustworthiness was ensured through source, technique, and time triangulation; member checking; audit trail; and researcher reflexivity (Lloyd et al., 2024; Carcary, 2020; Karcher et al., 2024). Triangulation compared data from different informants, methods (interviews, observation, documents), and times. Member checking involved confirming interpretations with key informants. An audit trail documented all methodological decisions. Reflexivity was maintained to minimize bias, especially given the normative framework of maqasid

### 3. RESULTS AND FINDINGS

#### 1. Implementation of PKH in Bandar Surabaya District.

The PKH program in Bandar Surabaya District has been implemented following the national policy mechanisms. The process includes data updating through the Social and Economic Single Data (DTSN), assistance disbursement through non-cash channels (banks or post offices), regular facilitation by 10 facilitators, and periodic monitoring of conditionalities. One facilitator stated, "We hold monthly FDS meetings, make home visits, and ensure that KPM fulfill their health and education commitments" (Interview, March 2026).

However, variations exist in KPM understanding and participation. Some KPM perceive PKH merely as routine cash assistance for daily consumption rather than as a family empowerment tool. A KPM said, "The assistance is very helpful for daily needs, especially for school children" (Interview, March 2026). Another KPM admitted, "Sometimes the money is used for other urgent needs because we have many pressing expenses" (Interview, March 2026). These statements indicate that while the protective function is functioning, the transformative dimension remains underdeveloped

#### 2. Maqāṣid Values Reflected in PKH Implementation

- a. Ḥifẓ al-nafs (Protection of Life): PKH has improved access to health services. KPM reported more regular check-ups for pregnant women and children due to program obligations. However, compliance is often driven by fear of sanctions rather than intrinsic awareness. A

facilitator noted, "KPM understand they must show health card stamps; otherwise, they risk being suspended. But health awareness is slowly improving" (Interview, March 2026)

- b. *Ḥifẓ al-'aql* (Protection of Intellect): PKH contributes to school participation. Most KPM use assistance for school supplies. Yet, education is often seen as a formal obligation, not a long-term investment. A KPM stated, "My child goes to school because we get assistance; if there were no PKH, it would be hard to pay for uniforms and books" (Interview, March 2026). This suggests functional but not transformative impact
- c. *Ḥifẓ al-Māl* (Protection of Property): PKH significantly reduces household expenditure burdens. However, dependency on assistance is evident. A facilitator observed, "Some KPM rely solely on PKH without seeking additional income; they become comfortable with regular aid" (Interview, March 2026). Thus, the economic dimension remains protective rather than empowering
- d. *Ḥifẓ al-Nasl* (Protection of Lineage): PKH supports child protection through education and health access. But parenting quality varies significantly. A religious leader commented, "Economically, PKH helps, but family harmony and parenting quality are not automatically improved by money alone" (Interview, March 2026)
- e. *Ḥifẓ al-dīn* (Protection of Religion): No direct integration of religious values was found in PKH implementation. Some KPM internalize moral responsibility in using assistance, but this stems from personal or community values, not program design. A community leader said, "PKH does not explicitly teach religious values; but good families already have a sense of responsibility" (Interview, March 2026)

**Table 2. Reflection of Maqāṣid Values in PKH Implementation**

| Maqāṣid Dimension                      | Strength of Reflection | Remarks  |
|--|------------------------|--|
| <i>Ḥifẓ (Life)</i> <i>al-nafs</i>      | Moderate to Strong     | Access to health improved, but awareness still low             |
| <i>Ḥifẓ (Intellect)</i> <i>al-'aql</i> | Moderate               | School participation increased, but investment mindset lacking |
| <i>Ḥifẓ (Property)</i> <i>al-māl</i>   | Moderate               | Economic burden reduced, but dependency persists               |
| <i>Ḥifẓ (Lineage)</i> <i>al-nasl</i>   | Weak to Moderate       | Child protection supported, but parenting quality varies       |
| <i>Ḥifẓ (Religion)</i> <i>al-dīn</i>   | Weak                   | No structured religious value integration                      |

### 3. Alignment of PKH Implementation with Maqāṣid al-Sharī'ah

The alignment between PKH implementation and maqāṣid values is partial. While PKH contributes to material aspects of life and intellect protection, it falls short in fostering spiritual values, quality lineage protection, and economic self-reliance. The program's design is procedurally aligned, but its substantive alignment is limited by implementation gaps, low awareness, and lack of value integration. The District Team Leader acknowledged, "Our focus is on administrative compliance; we rarely discuss religious or spiritual aspects with KPM" (Interview, March 2026)

#### 4. Implications for Maslahah Family Formation

The partial alignment has mixed implications. On one hand, PKH has helped KPM meet basic needs: children attend school, pregnant women access health services, and families experience less economic pressure. A KPM expressed, "Before PKH, we sometimes could not buy rice; now we can eat three times a day and send children to school" (Interview, March 2026). This reflects improvement in material welfare.

On the other hand, PKH has not fully enabled families to achieve self-reliance or holistic *maslahah*. Indicators of family resilience—economic independence, quality parenting, spiritual awareness, and harmonious relations—remain uneven. A facilitator noted, "Some families use the assistance wisely, but many still struggle to manage finances or improve parenting. We need more intensive empowerment" (Interview, March 2026).

Thus, PKH serves as a foundation for *maslahah* families but requires strengthening in empowerment, value internalization, and community engagement to achieve comprehensive, sustainable impacts

## 4. DISCUSSION

The findings of this research provide a nuanced understanding of how a conditional cash transfer program like PKH interacts with the normative values of *Maqāṣid al-Sharī'ah* in a local, semi-rural context. The results show that PKH has successfully fulfilled its protective function by improving access to health and education services, which directly aligns with *ḥifẓ al-nafs* and *ḥifẓ al-'aql*. This finding corroborates the theory of social protection that emphasizes the protective and preventive roles of CCTs (Fiszbein & Schady, 2009; Barrientos & Hulme, 2008). In Bandar Surabaya, KPM reported higher utilization of Posyandu and puskesmas, as well as improved school attendance. These are concrete outcomes that demonstrate the program's basic effectiveness.

However, the fact that many KPM comply with health and education conditions primarily to avoid sanctions (rather than out of internalized awareness) indicates a limitation of the purely conditional approach. This resonates with criticisms of CCTs that they may foster compliance without genuine behavioral change (Bastagli et al., 2016). From a *maqāṣid* perspective, *ḥifẓ al-nafs* and *ḥifẓ al-'aql* are not merely about biological survival or formal schooling; they require the holistic development of a healthy, intelligent, and morally grounded individual. PKH's current design, which focuses on quantifiable indicators (e.g., number of check-ups, attendance rates), captures only the outer shell of these *maqāṣid*.

The weak alignment with *ḥifẓ al-dīn* (protection of religion) is a notable gap. Islamic teachings place religious faith and moral conduct at the core of individual and family well-being. The absence of any religious or ethical dimension in PKH—even in the FDS modules—means that the program treats poverty as purely material, ignoring the spiritual and moral aspects of family life. This finding contrasts with the ideal of a *maṣlahah* family, which integrates spiritual values into daily living (Ibn Ashur, 2006; Ahmad & Muniroh, 2024). Without attention to *ḥifẓ al-dīn*, the program cannot fully realize family welfare in the Islamic sense.

Similarly, the partial fulfillment of *ḥifẓ al-nasl* (protection of lineage) indicates that while children's physical needs are better met, the quality of parenting, family harmony, and moral education remain under-addressed. Research by Saleh et al. (2022) on family resilience in Aceh found that marriage guidance and parenting programs are essential for achieving family well-being. PKH's FDS sessions are too infrequent (monthly or bimonthly) and too generic to make a lasting impact on parenting practices.

This gap suggests the need for more intensive, family-centered interventions that specifically target caregiving skills, child protection, and intra-family communication.

In terms of *ḥifẓ al-māl*, the research confirms the findings of Hudang et al. (2024) that PKH increases household consumption but does not necessarily lead to productive investments or financial independence. Dependency on aid is a common critique of CCTs in developing countries (Bastagli et al., 2016). In Bandar Surabaya, many KPM still rely on PKH cash for daily survival, with little savings or business development. From a *maqāṣid* perspective, *ḥifẓ al-māl* is not merely about protecting existing wealth but also about its growth and just distribution (Chapra, 2008). Therefore, PKH needs to be complemented by productive empowerment programs, such as micro-credit, skills training, and asset transfer, to help families achieve long-term economic resilience.

The partial alignment of PKH with *maqāṣid* has direct implications for the formation of a *maṣlaḥah* family. A *maṣlaḥah* family is not simply one that receives welfare; it is one that actively protects and enhances all five *maqāṣid* dimensions in a balanced and sustainable manner (Zuhdi & Nasir, 2024). The research found that while PKH contributes to basic needs satisfaction, it does not systematically promote the internalization of values, religious consciousness, or family harmony. Beneficiaries expressed gratitude for the aid but also a desire for independence and a better quality of life beyond material support. This indicates that PKH as currently designed can be a starting point for family transformation but cannot be the sole instrument.

The study also contributes to the methodological operationalization of *maqāṣid* in policy evaluation. By using specific indicators for each of the five dimensions and testing them against empirical field data, this research demonstrates that *maqāṣid* can move from abstract theory to practical assessment. This aligns with Auda's (2008; 2025) systems approach, which calls for contextual and purpose-driven application of *maqāṣid*. The findings show that the five dimensions are not equally addressed by PKH; the strongest are *ḥifẓ al-nafs* and *ḥifẓ al-'aql*, while *ḥifẓ al-dīn* and *ḥifẓ al-nasl* are neglected. This disparity suggests that policymakers should reconceptualize social protection as a holistic, value-based intervention, not merely a technical one.

Comparing these findings with previous research, Yuliani & Nasrudin (2024) found that PKH could influence long-term economic transitions out of agriculture. However, that study focused on macro-economic outcomes. Our micro-level qualitative findings reveal that even when economic transitions happen, they do not automatically translate into *maṣlaḥah* families. Similarly, Komarawati et al. (2025) highlighted the transformative capacity of PKH during crises, but transformation remains elusive in routine implementation. The research thus adds a crucial qualitative layer to understanding the limitations of CCTs in addressing non-material dimensions of poverty.

From a policy perspective, the research recommends that PKH be redesigned to incorporate value-based components. For *ḥifẓ al-dīn*, FDS modules could include basic ethical teachings, reminders about gratitude (*syukur*), trustworthiness (*amanah*), and responsible consumption. For *ḥifẓ al-nasl*, parenting classes, family counseling, and child protection awareness could be integrated into the program. For *ḥifẓ al-māl*, financial literacy should be expanded to include business planning, savings, and linkage with micro-credit institutions. Moreover, the frequency and intensity of FDS sessions should be increased, and facilitators should receive training on value-based facilitation.

The involvement of religious leaders (*ulama*, *kyai*, or community imams) could be a strategic asset. In Bandar Surabaya, community leaders expressed willingness to help but were never invited by the PKH program. Integrating local religious figures as resource persons in FDS could enhance the legitimacy and

moral impact of the program. This aligns with the findings of Ahmad & Muniroh (2024) on the NU *maslahah* family movement, which successfully combined religious values with social assistance.

Finally, the research has several limitations. The study is limited to one district and a relatively small sample of beneficiaries, so generalizability is restricted. Future research should expand to multiple districts and use a mixed-method design to quantitatively measure changes in *maqāṣid* outcomes over time. Additionally, a longitudinal study could track the long-term impact of PKH on family independence and *maṣlahah*. Despite these limitations, this study provides a robust empirical foundation for integrating *Maqāṣid al-Sharī'ah* into the evaluation and design of social protection policies in Muslim-majority contexts.

## 5. CONCLUSION

This research concludes that the implementation of the Family Hope Program (PKH) in Bandar Surabaya District has procedurally followed national policies but exhibits variations in beneficiary understanding and participation. From the perspective of *Maqāṣid al-Sharī'ah*, PKH reflects stronger protection of life (*ḥifẓ al-nafs*) and intellect (*ḥifẓ al-'aql*) compared to protection of religion (*ḥifẓ al-dīn*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*), which remain weak. The alignment between PKH implementation and *maqāṣid* values is partial—the program successfully fulfills basic material needs and access to services but falls short in fostering spiritual values, quality parenting, and economic self-reliance. Consequently, PKH contributes to the foundational conditions for *maslahah* families but has not yet fully enabled holistic family *maslahah*. To achieve comprehensive and sustainable impacts, PKH requires strengthening in empowerment approaches, integration of religious and ethical values, enhanced facilitator capacity, and synergy with community-based institutions. This research affirms that social protection policies can be aligned with Islamic legal objectives, but such alignment must be substantively implemented, not merely procedurally.

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