



# Siyāsah Maliyah Analysis of West Java Governor's Rereongan Sapoe Sarebu Movement Policy in Batununggal District

Aditya Gustian Saputra<sup>1</sup>, Beni Ahmad Saebani<sup>2</sup>, Bobang Noorisnan Pelita<sup>3</sup>

<sup>123</sup> UIN Sunan Gunung Djati Bandung, Indonesia

\* Corresponding Author, Email: gustianadit12345679@gmail.com

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**Abstract:** This study analyzes the *Rereongan Sapoe Sarebu (Poe Ibu)* Movement policy from a *siyāsah maliyah* perspective and evaluates its effectiveness in enhancing community welfare. Employing a qualitative empirical juridical approach, it draws on in-depth interviews, field observations, and documentation from Batununggal District, Bandung City. Findings reveal strong normative legitimacy for *Poe Ibu* within Indonesian positive law and Islamic jurisprudence, embodying *maslahah* (welfare), distributive justice, and social solidarity. However, sub-district implementation falters due to administrative hurdles, poor inter-agency coordination, and technical misalignment. In contrast, educational institutions show notable success in boosting social participation and solidarity, despite community debates and obstacles. From a *siyāsah maliyah* viewpoint, the policy is justifiable if voluntary, transparent, and supplementary to state welfare duties. Recommendations include strengthening regulations, transparency, and accountability to ensure optimal, sustainable implementation aligned with social justice.

**Keywords:** community participation; public policy; *siyāsah maliyah*; social welfare.

## 1. Introduction

As a state based on the rule of law and a welfare state, Indonesia has a constitutional obligation to ensure the welfare of its people. This is stated in the Preamble to the 1945 Constitution and Article 34 of the 1945 Constitution, which emphasizes that the poor and neglected children are cared for by the state. In practice, regional fiscal constraints have encouraged the emergence of innovative policies based on community participation, one of which is the *Rereongan Sapoe Sarebu (Poe Ibu)* Movement. This policy represents a form of collaboration between the government and the community in raising social funds for the common good. From an Islamic legal perspective, public policy must be oriented toward the welfare of others, as stated in the Islamic jurisprudence principle: "*Tasarruf al-imam 'ala al-ra'iyah manutun bi al-maslahah.*" Furthermore, the Qur'an, in Surah Al-Maidah verse 2, emphasizes the importance of mutual assistance in good deeds. The *Poe Ibu* policy can be understood as an implementation of the principle of *ta'awun* in the social life of society (Ellingsæter et al., 2017).

One of the fundamental issues driving the *Poe Ibu* policy is the limited fiscal capacity of local governments. Amid the growing need for social services, state and regional budget allocations often do not keep pace with the escalation of social problems. Furthermore, efficiency policies and central government budget cuts have further narrowed regional fiscal space. This situation creates a gap between the community's real needs and the government's ability to provide adequate social protection programs. On the other hand, West Java still faces unequal access to education and healthcare. Data shows that many residents still lack access to adequate education and healthcare services, particularly in the Batununggal sub-district. High poverty rates, coupled with a high number of school dropouts, exacerbate the cycle of socio-economic vulnerability in the community. This situation highlights the need for a policy model that relies not only on formal bureaucratic mechanisms but also involves broader social participation, rooted in the values of mutual cooperation, solidarity, and collective empowerment (Nagrah et al., 2016).

Batununggal District in Bandung City is a densely populated district that spans approximately 5.26 km<sup>2</sup> and consists of eight urban villages (Gumuruh, Binong, Kebon Gedang, Maleer, Cibangkong, Samoja, Kacapiring, and Kebon Waru). With a population of approximately 121,639 people, equivalent to approximately 3–5% of the total population of Bandung City. The population density in Batununggal reaches approximately 23,000 people/km<sup>2</sup>. Geographically, Batununggal is located at an altitude of approximately 500–695 meters above sea level, with a flat to undulating topography. The entire area is urban, with no rice fields. The socio-economic structure of Batununggal is quite heterogeneous; the main sectors include processing, trade, repair, and construction industries, as well as the existence of micro-enterprises and crafts. Despite being located in an urban area with relatively complete facilities (education, shopping, trade, and services), Batununggal is among the districts in Bandung City with a consistently significant poverty rate. Some residents are part of vulnerable or low-income groups. These demographic and socio-economic conditions make Batununggal relevant for welfare or redistribution policy studies, for example in the context of Sapoe Sarebu, which the author studied (Haslam & Tanimoune, 2016). Thus, Batununggal can be said to be a densely populated urban district, with social and economic heterogeneity and the challenge of poverty. This combination of conditions is important when analyzed through the perspective of *siyāsah maliyah* on welfare policy.

According to data reported from the author's interview with officials in Batununggal sub-district, Mia Mayasari, Head of Social Welfare, stated that the problem of poverty in Batununggal sub-district remains a complex problem and there is no proper equitable solution. Batununggal sub-district data recorded that the poverty rate reached 2,150 families. The following data is quoted from the original data of Batununggal sub-district. In this case, Batununggal sub-district has not yet clearly implemented the Rereongan Sapoe Sarebu Movement Policy from the Governor of West Java Province, because it is still waiting for a letter of instruction from the Mayor so that the mechanism and clear and accurate data collection. However, Batununggal District fully supports and awaits the implementation of this policy, as it is considered highly relevant to the community's situation. With this policy, residents and civil servants can collaborate to alleviate poverty in the Batununggal area, utilizing the local wisdom principles of *silih asah, silih asuh, silih wangi* (BPS, 2024).



REKAP DATA MASYARAKAT MISKIN KECAMATAN BATUNUNGGAL TAHUN 2025		
NO	KELURAHAN	JUMLAH
1	BINONG	303
2	CIBANGKONG	319
3	GUMURUH	254
4	KACAPIRING	154
5	KEBON GEDANG	205
6	KEBONWARU	195
7	MALEER	392
8	SAMOJA	328
<b>TOTAL</b>		<b>2150</b>
Mengetahui :		Kasi Kesejahteraan Sosial
<b>Camat Batununggal</b>		<b>Kecamatan Batununggal</b>
<b>H. LATIEF, S.IP., M.Si</b>		<b>MIA MAYASARI, S.Sos., M.AP</b>
NIP. 19700421 199901 1 001		NIP. 19700310 199703 2 004

Although it has not been explicitly implemented in Batununggal District, one public school, SMKN PU (State Vocational High School for Public Works), has implemented the policy under the auspices of the West Java Provincial Government. However, this policy has also sparked debate, particularly regarding its legitimacy, transparency, and potential for coercion. Therefore, a comprehensive analysis

from a *siyāsah maliyah* perspective is essential to assess the policy's compliance with sharia principles and positive law (Bird & Zolt, 2015).

Public policy in the field of social welfare currently faces serious challenges, including limited state fiscal capacity amid increasing community needs. Regional governments are required to present policy innovations that do not only rely on formal budgets, but also are able to mobilize community social participation. In this context, the West Java Provincial Government initiated the Rereongan Sapoe Sarebu (Poe Ibu) Movement, a social fundraising program based on voluntary community contributions of one thousand rupiah per day as a form of social solidarity and community economic empowerment. This policy was born in response to the complexity of socio-economic issues, particularly poverty, limited access to education and health, and the unequal distribution of welfare. Based on the national legal framework, the implementation of social welfare is not only the responsibility of the government, but also involves community participation as stipulated in Government Regulation Number 39 of 2012 concerning the Implementation of Social Welfare (Peraturan Pemerintah Republik Indonesia, 2012). Thus, the Rereongan Sapoe Sarebu Movement can be understood as a form of collaborative policy between the state and society in realizing social welfare.

From the perspective of Islamic constitutional law, this policy can be analyzed through the concept of *siyāsah maliyah*, a branch of Islamic jurisprudence that regulates the management of public finances for the benefit of the people. The main principles of *siyāsah maliyah* include *maslahah 'ammah* (general benefit), distributive justice (*al-'adalah al-ijtimaiyyah*), *amanah* (trustworthiness), and transparency in the management of public assets (Qardhawi, 2011). Policies involving public funds must ensure that funds are collected and distributed fairly, without coercion, and that they provide real benefits to community groups in need. Normatively, this concept aligns with the principles of the Qur'an that emphasize the importance of social solidarity and mutual assistance in good deeds, as stated in Surah Al-Mā'idah verse 2, which commands Muslims to help one another in virtue and piety. Furthermore, the hadith of the Prophet Muhammad SAW also emphasizes the importance of social solidarity, where society is likened to one body that shares each other's suffering. These principles form the normative basis for policies based on community participation such as the Poe Ibu Movement.

On the other hand, from the perspective of Indonesian positive law, this policy also needs to be examined with respect to legality, accountability, and community protection. Law Number 23 of 2014 concerning Regional Government grants local governments the authority to manage social welfare affairs, but they must still adhere to the principles of non-coercion, transparency, and avoid the potential for abuse of authority (UUD, 2014a). Therefore, public fundraising policies such as Poe Ibu require strict oversight to ensure they do not conflict with the principles of the rule of law. Interestingly, this policy also has strong cultural roots in Sundanese society through the concepts of *rereongan*, *gotong royong*, and the values of *silih asah*, *silih asih*, and *silih asuh*. These values reflect the social solidarity that has long been a part of West Javanese society (Departemen Pendidikan Kebudayaan, 1998). This integration of local values and public policy demonstrates that a cultural approach can be an effective means of increasing community participation in welfare programs.

However, the implementation of the Poe Ibu policy has not been without criticism. Some believe that this policy has the potential to create social burdens if not managed transparently and accountably. Furthermore, there are concerns about the potential for covert coercion, particularly if implemented through formal institutions such as schools or government officials. This criticism highlights the importance of evaluating aspects of policy implementation, particularly in relation to the principles of justice and welfare within the social justice system. Based on this description, this study aims to analyze the Rereongan Sapoe Sarebu Movement policy from the perspective of social justice and assess the extent to which the policy aligns with the principles of social justice, transparency, and the welfare of the community. Furthermore, this study also examines the policy's effectiveness in improving community welfare, particularly in Batununggal District, the research location (Leveson, 1972).

In an academic context, studies on community participation-based policies from the perspective of *siyāsah maliyah* have been widely discussed in Islamic higher education literature, including at UIN Sunan Gunung Djati Bandung, which emphasizes that the concept of welfare in Islam does not solely

rely on the role of the state but also involves the collective responsibility of society through institutionalized social solidarity mechanisms (Eriranda et al., 2024). Furthermore, other research in Islamic journals shows that mutual cooperation-based policies have strong relevance to the concept of *maqasid al-shari'ah*, particularly in maintaining social welfare (*hifz al-nafs* and *hifz al-mal*) (Tiaranissa & Fitriah, 2025). In this context, the Poe Ibu Movement can be understood as a form of actualization of these values in modern public policy. However, several studies also criticize that community participation-based policies have the potential to raise legitimacy issues if they are not accompanied by clear regulations and transparency in fund management (Sepyah et al., 2022). Therefore, it is important to place the Poe Ibu policy not only within a normative framework, but also in a critical analysis of its implementation on the ground.

The concept of the welfare state places the state as the primary actor with strategic responsibility in ensuring the fulfillment of social welfare for all citizens. Within this framework, the state not only plays a role as a regulator but also as a provider of public services and a manager of resource distribution in a fair, equitable, and sustainable manner. The basic principle of the welfare state emphasizes that public welfare is the primary goal of governance, so that every public policy must be directed at improving the quality of life of citizens, especially vulnerable and underprivileged groups. According to Thomas Humphrey Marshall, social welfare is an integral part of citizenship rights (citizenship rights). He explained that citizenship rights are not only limited to civil and political rights, but also include social rights that guarantee every individual access to basic services such as education, health, and adequate social protection. Civil rights relate to individual freedom in social life; political rights relate to participation in the government process; while social rights reflect the state's responsibility to provide welfare guarantees that enable citizens to live with dignity. In the context of modern development, the concept of the welfare state serves as an important foundation for formulating social policies oriented towards equal distribution of welfare and social justice. Therefore, the existence of the state as a public service provider is a crucial factor in ensuring that all citizens obtain their rights fairly and sustainably (T. H. Marshall, 1963).

In Indonesia, the principles of a welfare state align with Article 34 of the 1945 Constitution, which affirms the state's obligation to care for poor and neglected children. This article positions the state as the primary actor in implementing social protection, ensuring that vulnerable groups receive adequate support to live decently and with dignity. The implementation of this principle reflects the state's commitment to social justice and emphasizes that citizen welfare is not merely an individual responsibility, but rather a collective responsibility implemented through public policy. However, in local government practice, fiscal constraints often hinder the fulfillment of these obligations. Limited budget allocations, combined with increasing social needs, encourage local governments to develop innovative policies that actively involve community participation. One such innovation is the Rereongan Sapoe Sarebu Movement, popularly known as Poe Ibu. This policy is designed as a collaborative mechanism between the government and the community to raise social funds for the common good. This approach not only increases regional fiscal capacity but also fosters values of solidarity, mutual cooperation, and collective responsibility (Riyanto & Kovalenko, 2023). Thus, Poe Ibu is a concrete example of how the principles of a welfare state can be realized through synergy between the state, society, and local social practices rooted in shared values.

Beni Ahmad Saebani explained that the concept of a welfare state from an Islamic legal perspective does not solely emphasize the state's role as a social welfare provider, but also emphasizes the importance of active community participation. Within this framework, responsibility for welfare extends not only vertically from the state to its citizens, but also horizontally, where citizens have a collective obligation, or *al-mas'uliyah al-ijtima'iyyah*, to support one another and ensure the achievement of shared prosperity. This approach reflects the principle that sustainable socio-economic development requires community involvement in the planning, implementation, and evaluation of welfare programs. In practice, community participation can be realized through mutual cooperation mechanisms, social donations, community institutions, and community-based initiatives oriented towards collective well-being. This concept emphasizes that the state remains a facilitator and

regulator, ensuring the fair and effective distribution of resources, but the success of welfare programs also depends heavily on social awareness and community contributions. Thus, the Islamic legal perspective on the welfare state emphasizes synergy between the government and citizens, where social responsibility becomes a shared obligation that strengthens solidarity and social integration. This approach not only strengthens the moral legitimacy of public policy, but also increases the effectiveness of the implementation of social welfare as a whole (Saebani, 2015).

Within the framework of public policy theory, Harold Lasswell views policy as a series of decision-making processes aimed at allocating resources and distributing benefits in society. According to him, every policy essentially seeks to answer three basic questions: who receives what, when, and how. This approach emphasizes that public policy is not only normative but also pragmatic, as it involves an analysis of interests, power, and the consequences of each decision. From Lasswell's perspective, public policy can be understood as an instrument for balancing the interests of individuals, groups, and society as a whole. The decision-making process includes problem identification, prioritization, strategy formulation, implementation, and evaluation of policy impact. The focus on the question "who gets what" emphasizes aspects of distribution and social justice, while "when" highlights the timing or momentum of implementation, which influences policy effectiveness. Meanwhile, "how" emphasizes the mechanisms and methods of implementation, including the role of institutions, administrative procedures, and public participation. Thus, Lasswell's theory positions public policy as a dynamic process involving complex interactions between government, society, and other relevant actors. Policy analysis according to this framework allows for a more systematic understanding of how public decisions affect the distribution of resources, social welfare, and effective governance (Lasswell, 1971).

The *Poe Ibu* policy can be understood through several perspectives of public policy theory. First, from a redistributive policy perspective, *Poe Ibu* serves as a mechanism to balance the distribution of resources in society. By collecting jointly managed social funds, this policy seeks to reduce economic disparities, support vulnerable groups and strengthen a sense of social justice. This approach emphasizes that the government, as the primary actor, has a responsibility to ensure a more equitable distribution of benefits to all citizens. Second, this policy can also be seen as participatory, as its implementation involves community involvement. Citizen contributions in the form of voluntary donations, as well as local community involvement in activity management, demonstrate the principle of participation that encourages accountability, transparency, and collaboration among citizens. This participation strengthens the policy's social legitimacy and ensures that the programs implemented are relevant to community needs. Third, *Poe Ibu* reflects the principle of collaborative governance, namely collaboration between the government and the community in designing, implementing, and evaluating public policies. This approach emphasizes synergy between the formal and informal sectors, integrates public and social resources, and creates an inclusive decision-making mechanism (Nasrullohaq, 2020). With its combination of redistributive, participatory, and collaborative characteristics, *Poe Ibu* can be seen as an innovative public policy model that not only provides economic benefits, but also strengthens social cohesion and community empowerment.

From an Islamic legal perspective, public policy must meet several important criteria to be implemented legally and effectively. According to Tajul Arifin, three main aspects serve as benchmarks for a policy's success. First, normative legitimacy, encompassing its compliance with sharia principles and applicable positive law. This aspect ensures that the policy is not only formally valid but also aligns with Islamic moral and ethical values, thereby gaining a strong basis for legitimacy in the eyes of the public. Second, implementation effectiveness is a crucial indicator of the extent to which a policy can be implemented in line with its intended objectives. A good policy is not only enshrined in legal documents but also effectively implemented in the field with clear procedures, adequate resources, and effective oversight mechanisms. This aspect emphasizes the importance of management and coordination between relevant agencies to ensure optimal policy outcomes. Third, social acceptance is a determining factor in policy sustainability. A policy will be successful if the public understands it, supports it, and is willing to participate in its implementation. Public involvement and support not

only enhance social legitimacy but also strengthen implementation effectiveness. By fulfilling these three aspects, normative legitimacy, implementation effectiveness, and social acceptance of public policy can become a legitimate, effective, and beneficial instrument for the welfare of society (Arifin, 2018). This shows that the success of a policy is not determined solely by regulations, but also by social and cultural factors.

Within the framework of the *Siyasah Maliyah* theory, the management of public assets must be based on fundamental principles that ensure the welfare of society in a just and sustainable manner. According to Yusuf al-Qaradawi, there are several main principles that serve as guidelines in the management of public resources. First, is *maslahah 'ammah*, namely, the orientation of policies and management of public assets must aim for the public good, not the interests of specific individuals or groups. Every decision made must consider the greatest benefit for society as a whole. Second, the principle of distributive justice emphasizes the importance of equitable distribution of resources and the results of public asset management. This aims to reduce socio-economic disparities and ensure that all levels of society have fair access to public resources and services. Third, the principle of *amanah* (trust) emphasizes that the management of public assets is a moral and legal responsibility of those entrusted with the mandate. Managers must act honestly, responsibly, and avoid abuse of power or resources. Fourth, the principle of transparency emphasizes openness of information and accountability throughout the entire process of public asset management. With transparency, the public can monitor resource use, provide input, and objectively assess managers' performance. By consistently applying these four principles, the management of public assets will not only meet sharia standards, but will also create governance that is fair, trustworthy, and beneficial for the welfare of society as a whole (Qardhawi, 2011).

The concept of *maslahah* is a central foundation in the formulation of public policy from an Islamic perspective. According to Al-Ghazali, *maslahah* encompasses everything that serves to protect the five main pillars of human life: religion, life, reason, lineage, and property. These five aspects are considered fundamental because the sustainability and well-being of society depend heavily on their preservation. In the context of public policy, applying the principle of *maslahah* means that every decision or program taken must prioritize the welfare of society as a whole and avoid losses or harms that could harm one or more of these five aspects. For example, economic policies must safeguard society's assets without sacrificing the principles of justice and social welfare. Similarly, education and health policies must prioritize the development of reason and the protection of citizens' lives. Furthermore, *maslahah* emphasizes a balance between individual and collective interests, so that the resulting policies are inclusive and sustainable. Thus, *maslahah* is not only a normative guideline, but also a practical instrument to ensure that every implemented public policy aligns with sharia objectives and provides maximum benefit to society (Al-Mustasfa, 1997).

Al-Shatibi emphasized that every public policy, from an Islamic perspective, should be directed toward the public good (*maslahah 'ammah*). This concept emphasizes that the primary goal of decision-making or policy implementation is to provide the broadest possible benefits to society while preventing harm that could harm the public interest. In other words, policies should not be viewed solely from the perspective of a particular individual or group, but should also consider the broader collective welfare. In practice, an orientation toward *maslahah 'ammah* requires policymakers to assess the social, economic, and moral impacts of each decision. For example, in fiscal policy or resource redistribution, the government must ensure that the programs implemented improve public welfare, reduce social disparities, and strengthen community solidarity. Similarly, in the areas of health, education, and security, policies must safeguard the public interest as a whole without harming any particular group. The *maslahah 'ammah* approach also emphasizes the preventive aspect, meaning that every policy should be designed to anticipate potential risks and social conflicts before they arise. This makes public policy more inclusive, equitable, and sustainable. Thus, the principle of *maslahah 'ammah* which is strengthened by Al-Shatibi becomes a normative and practical basis for the formulation and implementation of public policies aimed at realizing the welfare of society as a whole (Nazaruddin & Kamilullah, 2020).

In the context of this research, the Rereongan Sapoe Sarebu (Mother's Poe) Movement policy can be understood as an effort to safeguard public assets while improving community welfare, particularly for socially and economically vulnerable groups. This program functions as a redistribution mechanism that not only helps those in need but also strengthens solidarity and cooperation among community members. Thus, Mother's Poe reflects the basic principles of *maqasid shari'ah*, which emphasize the protection of assets, the fulfillment of social needs, and the collective empowerment of the community. However, the effectiveness and conformity of this policy with *maqasid shari'ah* depend heavily on the transparency and accountability of its implementation. If the policy is implemented in a closed manner or creates pressure on the community, especially vulnerable groups, the goals of welfare and social justice can be disrupted, potentially even giving rise to injustice and conflict. Therefore, clear, voluntary, and participatory management aspects are crucial to ensure that Mother's Poe operates in accordance with Sharia principles. In line with this, Al-Mawardi emphasizes the state's obligation to manage public assets for the benefit of the people, especially vulnerable or underprivileged groups. The state has a responsibility to ensure that public resources are used fairly and beneficially, so that programs such as Poe Ibu are not only a means of redistribution, but also an instrument of community empowerment that is in line with the principles of justice and the welfare of the people (Al-Mawardi, 1989). In this context, the Poe Ibu policy can be understood as a form of social fundraising based on community participation for the purpose of welfare redistribution.

## 2. Research Method

This study uses a descriptive qualitative approach with the aim of analyzing the Rereongan Sapoe Sarebu (Poe Ibu) Movement policy through the perspective of *siyasah maliyah*, and assessing the extent to which the policy aligns with the principles of social justice, transparency, and the welfare of the community. The methodological orientation of this study refers to case studies and content analysis of policy documents, because the focus of the research is on an in-depth understanding of the process, implementation, and public perception of social participation-based policies. This approach allows the study to explore the normative, legal, cultural, and practical dimensions of the Poe Ibu program, as well as identifying challenges and opportunities in its implementation. The study's population and sample consisted of relevant stakeholders, namely government officials in Batununggal District, administrators and teachers at SMKN PU Bandung City, and the community involved in or targeted by the Poe Ibu program. The sample was selected purposively, with criteria for respondents who have direct experience in implementing or supervising policies and are involved in Poe Ibu-based social activities. The total number of participants interviewed was 15 people, including 5 sub-district officials, 5 teachers/instructors, and 5 community members (Creswell, 2015).

Data collection was conducted through several techniques. First, in-depth interviews were conducted to obtain informants' perspectives on the implementation, challenges, and benefits of the Poe Ibu program. Second, field observations of Poe Ibu activities at SMKN PU Bandung City were conducted to directly understand social interactions and community participation. Third, document analysis included government regulations, Poe Ibu operational guidelines, activity reports, and outreach materials, to assess the program's compliance with positive legal principles and Islamic values. Data analysis was conducted through thematic coding with two researchers as coders to enhance intersubjective validity. Data were analyzed to organize key themes, including transparency, community participation, social justice, and administrative barriers. The analysis process followed the following steps: data familiarization, initial coding, theme identification, and thematic interpretation linked to the theory of *siyasah maliyah* and the principle of *maslahah 'ammah*. This methodological approach allows the study to not only assess the compliance of the Poe Ibu policy with sharia norms and positive law, but also evaluate the effectiveness of implementation at the local level and community perceptions of the program (Miles et al., 2014; Sugiyono, 2013). Thus, this methodology is designed to allow the study to be replicated by other researchers in the context of community-based social policies in other regions with similar conditions.

### 3. Research Results

The implementation of the Rereongan Sapoe Sarebu (Poe Ibu) Movement in Batununggal District demonstrates a gap between provincial-level policies and implementation at the sub-district level. Based on an interview with the Head of the Social Welfare Section of Batununggal District, the Poe Ibu policy has not yet been formally implemented at the sub-district or village level due to the lack of a follow-up instruction letter from the Mayor of Bandung. This situation demonstrates that administrative aspects and coordination between levels of government are crucial for the success of public policy implementation. The absence of official instructions leads to limitations in organizing, dividing tasks, and monitoring program implementation, so that the potential benefits of the policy have not been fully felt by the community. Furthermore, these administrative barriers impact community participation, as communities require clear procedures and formal legitimacy for their involvement to be effective. Thus, these findings emphasize the importance of policy integration between the provincial and regional levels, strengthening regulations, and providing clear implementation guidelines to ensure the Poe Ibu policy can be implemented according to the principles of effectiveness, accountability, and social justice. The existing administrative gap also serves as an important lesson: policy innovation based on community participation requires structural support and consistent coordination among government agencies to achieve community welfare optimally.

Normatively, local governments do have the authority to implement social welfare programs, but they must adhere to the principles of legality and the hierarchy of statutory regulations (UUD, 2014b). The delay in implementing the Poe Ibu policy in Batununggal District reflects significant structural barriers that could reduce the policy's effectiveness in responding quickly and appropriately to community needs. Based on interviews, the socio-economic conditions of the community in Batununggal still show relatively stagnant poverty rates, with many residents requiring urgent support in education, health, and access to other social facilities. These structural barriers are primarily related to coordination between government agencies, the lack of formal instructions from the Mayor, and limited administrative capacity at the sub-district and village levels. This situation has resulted in delays in program organization, aid distribution, and active community participation, so that the potential benefits of the Poe Ibu policy have not been fully realized. This situation emphasizes the importance of policy alignment between the provincial and regional levels, strengthening regulations, and providing clear operational guidelines for the program's effective implementation. Furthermore, adequate structural support is needed to ensure optimal community participation, strengthen social legitimacy, and expedite the distribution of benefits to vulnerable groups. Therefore, this implementation delay is not merely an administrative issue but also reflects the challenges in realizing the principles of social justice and community empowerment in practice.

Interestingly, although the Poe Ibu policy has not yet been fully implemented at the sub-district level, the program has been running at one educational institution in Batununggal District, SMKN PU Kota Bandung, which is under the authority of the West Java Provincial Government. Implementation at this school highlights the role of differences in administrative authority between the provincial and city governments in influencing the speed and scope of policy implementation. The Poe Ibu program at SMKN PU began in September and has demonstrated interesting social dynamics, with both support and opposition from the school community. Support comes from those who see the program's benefits in strengthening social solidarity, fostering mutual cooperation and providing additional resources for social activities and student welfare. Meanwhile, some school residents have expressed concerns about the transparency of fund management, the potential for additional burdens on students or parents, and the possibility of hidden pressures to participate. This phenomenon underscores the importance of thorough evaluation of implementation aspects, including communication, accountability, and social acceptance, so that the policy can be implemented in accordance with the principles of justice, welfare, and voluntary participation. Thus, the experience at SMKN PU Bandung City can be a relevant case study to understand the challenges and opportunities in implementing Poe Ibu more widely at the sub-district and city levels.

In terms of implementation, the Poe Ibu program has demonstrated tangible benefits for beneficiaries, including students from underprivileged families who received shoes, school supplies,

and lunches, as well as assistance for teachers affected by disasters. This situation confirms that the Poe Ibu policy has the potential to be an effective instrument of social redistribution, although its scope is still limited to certain institutional environments. The concrete benefits experienced by beneficiaries indicate that this program is not merely symbolic, but truly increases the economic capacity and social welfare of vulnerable groups. From a *siyāsah maliyah* perspective, the implementation of Poe Ibu reflects the principle of *maslahah 'ammah*, namely the orientation of public policy directed at providing benefits to the wider community, especially those in need. This policy demonstrates the efforts of the state and society to carry out social protection functions through collaborative mechanisms, emphasizing solidarity, collective responsibility, and the principle of distributive justice. Furthermore, the experience of this program highlights the importance of transparency, accountability, and voluntary participation in every stage of implementation so that benefits can be optimally felt without creating burdens or pressures for the parties involved. Thus, Poe Ibu can be seen as a concrete example of how public policies based on collaboration and social redistribution can be implemented effectively, while also being a model for the development of more inclusive public welfare policies at the local and regional levels (Qardhawi, 2011).

From a social welfare perspective, the implementation of Poe Ibu demonstrates the application of the principle of *maslahah 'ammah*, namely public welfare, where every public policy is directed to provide tangible benefits to society, especially vulnerable and needy groups. This practice emphasizes that the distribution of resources is not merely symbolic, but also has a direct impact on the social welfare of recipients. Yusuf al-Qardawi emphasized that the management of public funds in Islam must be oriented towards public benefit and distributive justice, so that every allocation of funds must ensure that the benefits are felt evenly by the wider community. In the context of Poe Ibu at the school level, the collected social funds are used to support underprivileged students, provide educational needs, and assist teachers who experience disasters, so this practice reflects the application of the principles of justice and collective responsibility. Furthermore, community involvement through voluntary donations and participatory oversight strengthens the program's social legitimacy and ensures transparency and accountability in policy implementation. Thus, Poe Ibu is not only an effective social redistribution mechanism, but also a concrete model of how sharia principles in the management of public assets can be realized through public policies based on welfare, solidarity, and community empowerment, while also serving as a reference for the development of community welfare programs at the local and regional levels.

However, implementing this program also faces several technical obstacles. Based on interviews, schools still experience confusion regarding the technical guidelines, reporting mechanisms, and the complex fund management system. This indicates that the success of public policy depends not only on the policy's substance but also on the readiness of administrative and technical instruments. Harold Lasswell emphasized that public policy must address implementation aspects through an analysis of "who gets what, when, and how" (Lasswell, 1971). Unclear technical mechanisms have the potential to create inefficiencies and hinder the optimization of policy benefits. Furthermore, the emergence of pros and cons within the school community demonstrates that policies involving community contributions must adhere to the principle of voluntary participation. From a *fiqh siyāsah* perspective, this aligns with the principle of "*la darar wa la dirar*" which emphasizes that a policy must not cause harm or pressure on society (az-Zuhaili, 1985). Therefore, if in practice there is an impression of coercion, the policy may conflict with the principle of justice in Islam.

From a theoretical perspective, the welfare state, as explained by T. H. Marshall, has the primary responsibility to ensure the social welfare of its citizens through the equitable and sustainable distribution of resources. This concept emphasizes that social rights, such as education, health, and social protection, are integral to citizenship, which must be fulfilled by the state so that every individual can live a decent and dignified life. The welfare state aims not only to reduce socio-economic disparities but also to strengthen social solidarity through effective redistribution mechanisms. In practice, this principle positions the state as the central actor that designs, implements, and evaluates public policies oriented towards the welfare of society, including vulnerable groups. However, fiscal limitations and

administrative capacity often challenge local governments in optimally realizing this principle. Therefore, innovative community-based policies, such as the Rereongan Sapoe Sarebu (Poe Ibu) Movement, have emerged as a complementary form of welfare state implementation. Through synergy between the state and society, this policy enables a more equitable distribution of resources, strengthens social solidarity, and increases local capacity to meet citizens' social needs, while simultaneously reflecting the practice of social justice. welfare state in an adaptive and inclusive local context (T. H. Marshall, 1963). Therefore, community involvement through the Poe Ibu program must remain within the framework of state responsibility, not as a form of shifting the burden to the community.

These findings align with a number of studies published in Islamic journals at universities, including UIN journals, which emphasize that community participation-based policies are effective if they prioritize the principles of transparency, accountability, and regulatory clarity. Without these three principles, policies risk generating social resistance and reducing public trust in the government. Analysis in Batununggal District revealed a classic problem in public policy implementation in Indonesia: the lack of synchronization between policy formulation at the central or provincial level and implementation on the ground. In constitutional law studies, this condition is known as the implementation gap, which is the gap between the norms or objectives of a policy and the reality of its implementation. This phenomenon often occurs due to various factors, including differences in administrative authority, limited capacity of the apparatus, and minimal coordination among levels of government. The implementation gap can have significant impacts, including delays in benefits to the community, conflicts of interest, and a decline in the social legitimacy of policies. Therefore, it is crucial for policymakers to design clear monitoring and evaluation mechanisms, involve active community participation, and ensure inter-agency coordination so that policy objectives are achieved effectively and responsive to community needs. These findings reinforce the understanding that the successful implementation of public policy is highly dependent on the integration of formal regulations, administrative capacity, and social participation. In contemporary Islamic legal literature, this condition can also be analyzed through the perspective of *siyāsah tanfīziyyah* (executive policy), where policy success is largely determined by the effectiveness of implementation, not just the formulation of norms. Al-Mawardi emphasized that failure to implement a policy can eliminate the objective of public welfare that underlies its formation (Al-Mawardi, 1989).

In academic studies at UIN, the success of community participation-based policies depends heavily on three main aspects: legitimacy, transparency, and accountability. Legitimacy ensures that policies have a clear legal basis and are socially accepted by the community, enabling program implementation without resistance. Transparency emphasizes openness in the planning, management, and reporting of activities, allowing citizens to monitor resource use and understand the procedures applied. Accountability requires that implementing parties be accountable for the outcomes and impacts of policies, both to the government and the communities involved. Without these three aspects, community participation has the potential to become a mere formality and not produce significant benefits. Field analysis, for example in Batununggal District, shows that obstacles to transparency and accountability can slow program implementation and undermine community trust. Therefore, strengthening participatory mechanisms requires clear regulations, transparent management procedures, and an effective monitoring system. Thus, community participation-based policies can not only encourage citizen involvement but also ensure the achievement of social goals in a fair and sustainable manner (Irfan, 2023). Without these three aspects, the policy has the potential to experience social resistance as seen from the pros and cons in the SMKN PU environment.

From the perspective of *maqasid al-shari'ah*, every public policy should be directed towards maximizing benefits (*maslahah*) and minimizing potential harm (*mafsadah*). This principle emphasizes that ideal policies should not only target economic or social goals but also consider the ethical, legal, and social impacts on society. In the context of implementing Poe Ibu, if fund management is not transparent or there is hidden social pressure on participants, this can reduce the policy's effectiveness in achieving benefits. This lack of clarity has the potential to foster distrust, social resistance, and conflict, resulting in benefits for the community, especially vulnerable groups, that are less than

optimal. Therefore, strengthening mechanisms for transparency, accountability, and active community participation is crucial. By implementing the principle of *maqāsid al-sharī'ah* consistently, *Poe Ibu* can be implemented as a policy that is not only redistributive and inclusive, but also ethical and sustainable, in line with the values of social justice in sharia (Auda, 2011). It can then be emphasized that the success of the *Poe Ibu* policy depends not only on its strong normative values, but also on the quality of governance and clarity of the implementation system. Without improvements in these areas, this policy has the potential to stagnate and even lose legitimacy in the community's eyes. Thus, it can be concluded that the implementation of the *Poe Ibu* policy in Batununggal District still faces structural and technical obstacles, despite having great potential to improve community welfare. From the perspective of *siyāsah maliyah*, this policy has reflected the values of welfare and social solidarity, but still requires strengthening in the areas of regulation, transparency, and technical mechanisms to ensure optimal operation and alignment with the principles of social justice and Islamic law.

An analysis of the implementation of the Rereongan Sapoe Sarebu (*Poe Ibu*) Movement in Batununggal District highlights the complex relationship between policy formulation and on-the-ground implementation practices. The gap that emerged between provincial-level policy and implementation at the sub-district level confirms that public policy cannot stand alone without adequate structural support and administrative coordination. The absence of official instructions from the Mayor of Bandung is not merely a matter of formality, but an indicator that policies, while normatively valid, still require operational legitimacy to be implemented effectively. This aligns with public policy literature, which indicates that program success depends not only on the quality of formulation but also on the capacity of field officials, the existence of technical guidelines, and the clarity of administrative procedures (Lasswell, 1971).

This phenomenon emphasizes the importance of understanding that community participation-based innovations are not always readily accepted or easily operationalized without a clear regulatory framework. Community participation, as seen in the Batununggal case, is highly dependent on formal legitimacy and transparency. Without such clarity, the potential for social resistance increases, while the program's socio-economic impact on vulnerable groups is limited. Therefore, *Poe Ibu* serves as a concrete example of the implementation gap challenge, namely the gap between policy norms and the reality of implementation on the ground. This implementation gap demonstrates that a theoretically successful policy may not necessarily succeed without coordination between levels of government, administrative readiness, and structured community support. The experience at SMKN PU Bandung City demonstrates a more complex social dynamic, where successful implementation is influenced by differences in administrative authority between provinces and cities. Program interventions in schools demonstrate how community support or rejection depends on perceptions of benefits, transparency, and the risk of additional burdens. This underscores the importance of effective communication, accountability, and social acceptance at every stage of public policy implementation. In this perspective, the *Poe Ibu* program is not only a mechanism for social redistribution, but also a social laboratory that tests the principles of voluntary participation, mutual cooperation, and community solidarity.

The implementation of *Poe Ibu* demonstrates the relevance of the principle of *maslahah 'ammah* in *siyāsah maliyah*, where policies are directed at providing benefits to vulnerable groups. The tangible support for underprivileged students and teachers experiencing disasters demonstrates that this program is not merely symbolic, but has concrete socio-economic impacts. However, the program's limited scope emphasizes that successful benefit distribution requires broader structural and procedural alignment to ensure that all citizens in need are reached. In this regard, collaboration between the state and society is a crucial strategy that reflects the principles of an adaptive and inclusive welfare state. The state's responsibility to guarantee citizens' social rights must remain intact, while innovations based on community participation can serve as complementary mechanisms that strengthen local capacity and social solidarity (T. R. Marshall & Wing, 1966).

The technical challenges that emerged, such as confusion regarding technical instructions, reporting mechanisms, and fund management, demonstrate that administrative readiness and technical instruments are critical factors in policy effectiveness. The lack of clarity in these mechanisms

not only leads to inefficiency but also has the potential to generate distrust and resistance, which in turn can reduce the program's benefits. From the perspective of *maqāṣid al-sharī'ah*, every policy must be able to provide benefits that outweigh its potential harms. Hidden social pressure or a lack of transparency can undermine the program's social legitimacy and harm recipient groups. Therefore, strengthening transparency, accountability, and community participation mechanisms is crucial to ensure that Poe Ibu functions as an ethical, inclusive, and sustainable redistributive policy (Auda, 2011). Furthermore, these findings demonstrate that the success of public policies based on community participation depends heavily on three main pillars: legitimacy, transparency, and accountability. Formal legitimacy ensures that policies are socially acceptable and reduces resistance. Transparency allows the public to monitor resource allocation and implementation procedures, while accountability holds implementers accountable for achieving the promised social goals. These three pillars are interrelated and form the foundation for effective community participation. Without strengthening these three aspects, community participation risks becoming a mere formality, as evidenced by the pros and cons that emerged within the SMKN PU Kota Bandung environment.

Theoretically, this analysis underscores that community-based policy innovation and social redistribution require integration between normative policy formulation, administrative capacity, and social support. Poe Ibu shows that although the program has high normative value and potential for benefits, without adequate technical instruments, clear coordination, and effective communication, its implementation will be limited. Thus, this analysis emphasizes the need for a holistic implementation strategy: aligning formal regulations, strengthening the capacity of field officials, and establishing transparent, voluntary, and accountable community participation mechanisms. This strategy not only ensures the broad acceptance of policy benefits but also strengthens the program's social legitimacy and sustainability. With an integrative perspective between *siyasa maliyah*, *maqāyēsīd al-syarī'ah*, and welfare state theory, this discussion emphasizes that Poe Ibu is not simply a social distribution program, but rather a laboratory for participatory public policy that reflects the principles of social justice, collective responsibility, and community empowerment. Its successful implementation is largely determined by structural readiness, technical mechanisms, and the quality of governance, which, in turn, can serve as a model for the development of more inclusive and adaptive public welfare policies at the local and regional levels.

#### 4. Conclusion

The Rereongan Sapoe Sarebu (Poe Ibu) Movement policy is a social policy innovation that has normative legitimacy in both positive and Islamic law. Conceptually, this policy reflects the local government's efforts to overcome fiscal constraints by strengthening community participation and integrating Sundanese local wisdom values, such as *rereongan* and *gotong royong*, into public policy. This demonstrates a collaborative approach to realizing social welfare that does not solely depend on the state, but also involves the community as an important actor. However, empirically, the implementation of the Poe Ibu policy in Batununggal District has not been running optimally. The absence of administrative instructions from the city government is a major factor hampering policy implementation at the sub-district and village levels. This condition indicates a disharmony between provincial-level policies and their implementation at the regional level, which hampers efforts to address social problems such as poverty, limited access to education, and the need for other social assistance that remains quite high in the community. On the other hand, the policy implementation at SMKN PU Bandung City shows that the Poe Ibu program has real potential to help the community, particularly in meeting basic educational and social assistance needs. However, implementation at the micro level also revealed various problems, including unclear technical instructions, complex reporting systems, and emerging pros and cons within the community. This confirms that the success of the policy is determined not only by its normative objectives, but also by the readiness of technical aspects and good governance. From the perspective of *siyāsah maliyah*, the Poe Ibu policy is fundamentally in line with the principles of *maslahah 'ammah*, distributive justice, and the value of social solidarity in Islam. However, the implementation of this policy must still adhere to the principles of *amanah* (trust),

transparency, and non-coercion, as emphasized in the *fiqh siyasah* principle that a leader's policies must be based on the benefit and not cause harm. Community participation in the form of financial contributions can be justified only if it is voluntary and does not replace the state's primary responsibility for ensuring social welfare. From the perspective of a welfare state, the Poe Ibu policy should not be understood as shifting the state's burden to the community, but rather as a complementary instrument for strengthening social solidarity. The state continues to play a primary role in ensuring social justice and welfare distribution. Therefore, a balance between the state's role and community participation is necessary to ensure that this policy does not deviate from the principles of social justice. Therefore, this study confirms that the Rereongan Sapoe Sarebu Movement policy has significant potential to improve community welfare, but still requires strengthening in regulatory aspects, intergovernmental coordination, technical clarity of implementation, and a transparent and accountable management system. Without these improvements, this policy may fail to achieve its intended goals and even lead to public distrust of government programs. Therefore, optimizing this policy requires synergy between the government, the community, and relevant institutions to ensure its effectiveness, fairness, and compliance with the principles of *siyasa maliyah*.

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