Analyzing Work Stress in the Government Sector: A Case Study of BAPENDA North Sumatra Using Demand-Control and Coping Theories

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Abstract:

This study analyzes the factors causing work stress, its impact on employee well-being and productivity, and the coping strategies implemented at the Regional Revenue Agency (*Badan Pendapatan Daerah*, BAPENDA) of North Sumatra Province. The study used a descriptive qualitative approach to understand the dynamics of work stress and a quantitative approach to measure the prevalence of stress-causing factors. The findings show that work stress arises not only from internal factors, such as high workloads and interpersonal conflicts, but also from structural weaknesses, such as unrealistic targets, delayed payment of allowances, and inadequate workplace facilities. Problem-focused coping strategies, such as work planning and social support, were found to be more effective in reducing long-term stress than emotion-focused strategies, such as relaxation and meditation, which only provide temporary benefits. This study makes a significant contribution to the development of the *Demand-Control Model* and *Coping Theory* by highlighting the importance of the interaction between internal and external factors in influencing work stress in the government sector. The combination of qualitative and quantitative approaches offers a comprehensive methodology for understanding this phenomenon. The practical implications of this research include recommendations to improve administrative systems, create supportive work environments, and promote problem-focused coping strategies to enhance employee well-being and sustain organizational productivity.

Keywords: *work stress, work-life balance, productivity, coping strategies, government sector.*

Abstrak:

Penelitian ini menganalisis faktor-faktor penyebab stres kerja, dampaknya terhadap kesejahteraan dan produktivitas pegawai, serta strategi coping yang diterapkan di Badan Pendapatan Daerah (BAPENDA) Provinsi Sumatera Utara. Penelitian ini menggunakan pendekatan kualitatif deskriptif untuk memahami

dinamika stres kerja dan pendekatan kuantitatif untuk mengukur prevalensi faktor-faktor penyebab stres. Hasil penelitian menunjukkan bahwa stres kerja tidak hanya disebabkan oleh faktor internal, seperti beban kerja yang tinggi dan konflik interpersonal, tetapi juga oleh kelemahan struktural, seperti target yang tidak realistis, keterlambatan pembayaran tunjangan, dan fasilitas kerja yang tidak memadai. Strategi coping berbasis masalah, seperti perencanaan kerja dan dukungan sosial, ditemukan lebih efektif dalam mengurangi stres jangka panjang dibandingkan strategi berbasis emosi, seperti relaksasi dan meditasi, yang hanya memberikan manfaat sementara. Penelitian ini memberikan kontribusi penting terhadap pengembangan Demand-Control Model dan Coping Theory dengan menyoroti pentingnya interaksi antara faktor internal dan eksternal dalam memengaruhi stres kerja di sektor pemerintahan. Kombinasi pendekatan kualitatif dan kuantitatif menawarkan metodologi yang komprehensif untuk memahami fenomena ini. Implikasi praktis dari penelitian ini mencakup rekomendasi untuk memperbaiki sistem administrasi, menciptakan lingkungan kerja yang mendukung, dan mempromosikan strategi coping berbasis masalah guna meningkatkan kesejahteraan pegawai dan menjaga produktivitas organisasi secara berkelanjutan.

Kata Kunci: stres kerja, keseimbangan kerja-hidup, produktivitas, strategi coping, sektor pemerintahan.

INTRODUCTION

Work stress has become a growing social phenomenon across various sectors, including the government sector (Pandey, 2020). In this context, work stress often arises when individuals experience a mismatch between job demands and the resources or capabilities they possess (Ganster & Schaubroeck, 1991). This phenomenon not only affects individuals personally but also reduces productivity and organizational effectiveness (Echo & Oboreh, 2016). According to data from the World Health Organization (*WHO*), in 2020, approximately 450 million people globally were reported to suffer from mental disorders caused by work stress, highlighting that this issue is a global concern requiring serious attention, particularly in governmental organizations with significant responsibilities to society (Handayani & Fachrin, 2022).

Additionally, the *State of the Global Workspace Report* by Gallup in 2022 reported that 44% of workers worldwide frequently feel stressed. In Southeast Asia, the Philippines had the highest level of worker stress, with 45% of respondents reporting frequent stress (Muhamad, 2023). Below the Philippines were Myanmar, Thailand, and Cambodia, with 39% each. In contrast, Indonesia had the lowest worker stress levels in Southeast Asia, with only 21% of respondents reporting frequent stress in 2022 (Muhamad, 2023). Despite Indonesia's low-stress levels, a study by Onie et al. (2024) suggests that the suicide rate in Indonesia might be four times higher than official data. The Ministry of Health (2023) also noted a rise in suicide cases, reaching 826 cases in 2023. One contributing factor is work-related issues in both the private and government sectors (Anugerah, 2023). In Indonesia, work stress in the government sector is particularly important to study, as employees often face significant pressure, tight deadlines, and high administrative complexities.

Preliminary surveys conducted at the Regional Revenue Agency (*Badan Pendapatan Daerah*, BAPENDA) of North Sumatra Province revealed that 50% of employees reported feeling stressed when facing project deadlines, while 40% identified their workplace as a primary source of stress. Additionally, 43% of employees expressed the need for better stress management in their workplace (Research Findings, 2024). Work stress at BAPENDA North Sumatra is a significant issue that affects both individual well-being and organizational performance. This finding underscores the need for further research to explore its impact on productivity and employee effectiveness within local government sectors.

Previous research has identified several causes of work stress in both the private and government sectors. Kurniawati et al. (2024) found that high workloads, interpersonal conflicts, and lack of support from supervisors were the primary causes of work stress in governmental organizations. Moreover, inadequate work environments, such as cramped office spaces and insufficient supporting facilities, exacerbated stress (Pangestuari et al., 2023).

Several researchers have conducted other studies on work stress in the government sector. Irawanto et al. (2021) measured job satisfaction related to work-life balance and work stress during the COVID-19 pandemic in Indonesia. Their findings showed that working from home during the pandemic increased work

stress due to blurred boundaries between work and personal life. Similarly, Kumar et al. (2021) found that COVID-19-induced stress significantly impacted job performance and life satisfaction. Bogg and Cooper (2024) also studied work stress among senior government officials, revealing that low job satisfaction strongly correlated with high levels of stress and mental health issues.

However, most of these studies focused on the private sector or the pandemic period, failing to provide a detailed understanding of work stress factors in local government settings under normal conditions. Demerouti and Bakker (2023) proposed the *Job Demand-Resources Theory*, emphasizing the need for more testing in real-world crises and local government contexts. On the other hand, Inayat and Khan (2021) suggested that job satisfaction significantly influences employee performance in the private sector, but less is known about this in local government. This study aims to fill the gap in the literature by examining the comprehensive causes of work stress and identifying how internal and external factors interact to influence stress levels and employee productivity.

This research aims to identify the causes of work stress at BAPENDA North Sumatra, evaluate its impact on employee well-being and productivity, and analyze the coping strategies employees use to address stress. By adopting a more comprehensive approach, this study provides new insights into work stress in local government sectors and offers recommendations to improve employee well-being and organizational efficiency.

The main argument of this research is that work stress at BAPENDA North Sumatra is influenced not only by internal factors such as workloads and interpersonal conflicts but also by external factors like organizational support and physical workplace conditions. This study argues that by understanding these factors in depth, organizations can design more effective strategies to reduce work stress and enhance employee productivity.

METHOD

This study focuses on the phenomenon of work stress at the Regional Revenue Agency (*Badan Pendapatan Daerah*, BAPENDA) of North Sumatra Province, located in Medan City. BAPENDA was selected as the research object because this institution plays a vital role in managing regional taxes and levies while facing various administrative challenges that may affect employee well-being (Sitanggang & Hakim, 2024). The study involved employees working in the motor vehicle tax division, who directly interact with tax achievement targets and related policies.

The research employed a descriptive qualitative approach to gain an in-depth understanding of the dynamics of work stress (Elfena, 2024; Ragin & Rihoux, 2004; Rahim & Dilawati, 2022) and a quantitative approach to measure the prevalence of stress-causing factors (Baur et al., 2017; Cresswell, 2014). The researchers collected the primary data for this study through interviews, surveys/questionnaires, and observations. Additionally, secondary data, including internal policy documents, employee performance reports, and tax target achievement records, were utilized to support the analysis.

The data collection process involved several stages. First, the researcher distributed surveys/questionnaires to all BAPENDA employees to identify the factors contributing to their work stress. The survey was distributed to 40 employees and included questions designed to measure aspects such as workload, work environment, and supervisor support. The researchers presented the survey results in the form of diagrams and graphs. Next, nine respondents were selected based on the survey results for in-depth interviews. Observations were also conducted in the workplace from June 1 to June 30, 2024, to understand employee interactions, work patterns, and the physical conditions of the work environment that influenced stress levels.

The collected data were analyzed using Miles and Huberman's (2013) data analysis model, which consists of three stages: data reduction, data presentation, and conclusion drawing. During the data reduction stage, the researchers filtered irrelevant information to retain data that supported the research objectives. The reduced data were then presented in a descriptive narrative format, illustrating the factors contributing to work stress, their impact on employees, and the coping strategies applied. Finally, the researcher concluded by synthesizing findings from interviews, observations, and documentation and providing evidence-based recommendations for managing work stress at BAPENDA.

RESULTS AND DISCUSSION

Factors Causing Work Stress at BAPENDA North Sumatra

This study reveals significant findings regarding the factors causing work stress among employees at the Regional Revenue Agency (*Badan Pendapatan Daerah,* BAPENDA) of North Sumatra Province. Based on the conducted survey, 50% of employees reported that project deadlines were the primary source of stress. This indicates substantial pressure due to tight deadlines, which potentially reduces their work-life balance. For instance, one employee, ER, stated in an interview that stress from unmet revenue targets and a lack of cooperation among Regional Technical Implementation Unit (UPTD) heads exacerbated the situation. "I'm already stressed from being repeatedly summoned by the Head of the Agency regarding revenue targets. On top of that, there's no cooperation among UPTD heads this year. The staff are always, what's the term, competing against each other, full of envy and resentment." (Informant ER, Interview, June 20, 2024).

Figure 1. Factors Causing Work Stress at BAPENDA North Sumatra
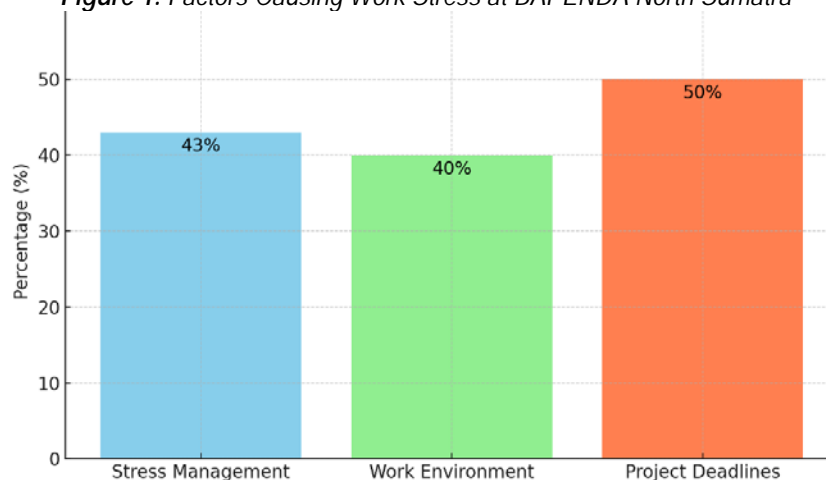
Source: Research Findings, 2024

In addition to project deadlines, 40% of employees mentioned that their work environment, such as cramped office spaces and inadequate facilities, was a major cause of stress. This created discomfort, which negatively impacted productivity and job satisfaction. ML emphasized in an interview that the slow working system and limited facilities for tax payments worsened the situation: "Everything is too slow. The online system isn't implemented; long queues for tax payments are still common. Even though there's an online payment system using Qris or the E-Samsat app, it's ineffective and not well-utilized. It's disappointing." (Informant ML, Interview, June 12, 2024).

Meanwhile, 43% of employees expressed the need for better stress management in the workplace. This indicates an awareness of the importance of efforts to manage stress in order to improve employee well-being and performance. In this regard, employees like FD and ML revealed that administrative issues and financial problems significantly impacted their mental health. "Many issues occurred this year. Some civil and non-civil servants embezzled taxpayers' money. I don't even know how many years they've been doing this, but it was just discovered this June (2024). The amount is, I don't know the exact figure, but it's in the hundreds of millions. This severely disrupts our work performance target achievements and tarnishes the reputation of BAPENDA North Sumatra." (Informant ML, Interview, June 12, 2024).

The data obtained shows that work stress among employees at BAPENDA is influenced not only by internal factors, such as excessive workloads and unclear policies from supervisors but also by external factors, such as unrealistic targets and delayed allowance payments. For example, existing administrative and financial issues, such as piles of documents and convoluted procedures, add to the employees' mental burden. FD, in his interview, highlighted that slow administrative processes and inefficient budget management aggravated the stress he experienced. "When taxpayers flood the office, and there are long queues, that's when I get stressed because I can't play games. The worst part is delivering relief documents to the head of the agency. It's such a hassle to get his signature and answer his questions." (Informant FD, Interview, July 19, 2024).

These findings align with the theory of work stress, which states that a mismatch between job demands and individual capacities serves as a primary trigger for stress (Ivancevich & Ganster, 2014). At BAPENDA, this mismatch is reflected in excessive workloads, insufficient administrative support, and unclear policies implemented by leadership. Employees involved in interviews revealed that unclear responsibilities and sudden policy changes made them feel overwhelmed. As ML stated, "This year, the motor vehicle tax target hasn't even reached 50%. This is unfortunate, considering the motor vehicle tax and local revenue targets were excellent in the past two years." (Informant ML, Interview, June 12, 2024).

Moreover, external factors also play a crucial role in increasing work stress. Unclear policies from supervisors, such as unrealistic targets, inadequate allowances, and delays in payments, contribute to employees' mental burdens. This was evident in interviews where employees complained about delayed allowances and the lack of recognition for their performance. "My allowance isn't much, but the workload is exhausting. Preparing these travel expense reports is frustrating, especially when others on business trips just want the clean money and refuse to help with the work. As long as they get their travel allowance, they're happy." (Informant IH, Interview, June 12, 2024).

Thus, the findings of this study show that various interconnected factors, both internal and external, influence work stress at BAPENDA North Sumatra. These factors not only disrupt employees' work-life balance but also affect their overall performance. The structural, administrative, and workplace issues require serious attention to reduce work stress levels and improve employee well-being within this institution.

The Impact of Work Stress on Employee Well-Being and Productivity

This study found that work stress significantly affects the well-being and productivity of employees at BAPENDA North Sumatra. Survey, interview, and observation results revealed that stress impacts both the physical and mental health of employees while also reducing their productivity. One interview respondent stated, "I often experience headaches and extreme fatigue after working under pressure. Sometimes, I can't even sleep well. This makes it harder for me to focus and often causes delays in completing tasks." (Informant ER, Interview, June 20, 2024). Additionally, several other employees reported increased anxiety and depression, which directly contributed to their difficulties in performing tasks effectively (Informant ER, Interview, June 20, 2024).

The negative impact of work stress is not only felt individually but also affects the entire team. Tension among employees increased, and team collaboration decreased, as demonstrated by strained and less productive interactions during meetings and discussions. The survey data collected showed a clear correlation between stress levels and employee productivity. Employees with low stress achieved productivity levels of 85%, while those with moderate stress reached only 70%, and those with high stress experienced a decline in productivity to 50%. This visual representation reinforces the claim that the higher the stress level, the lower the productivity achieved.

Figure 2. Correlation Between Stress Levels and Employee Productivity
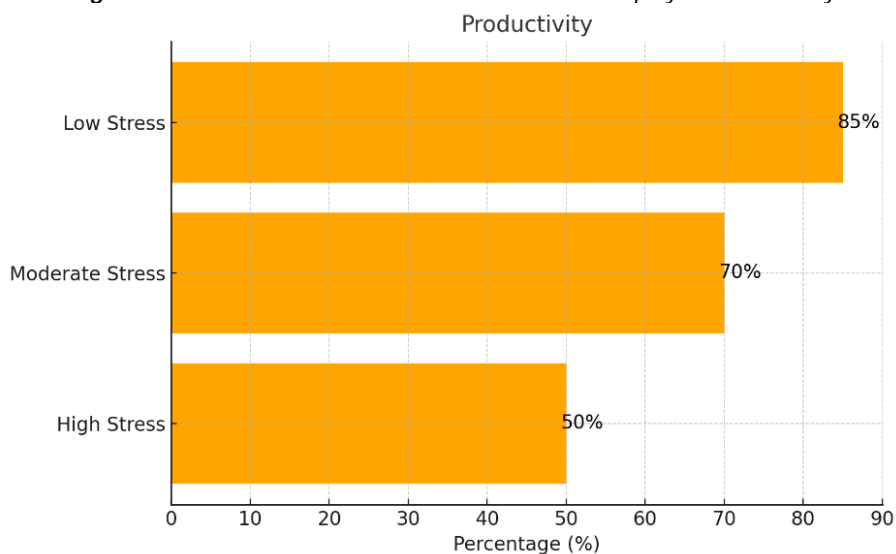
Source: Research Findings, 2024

This decline in productivity negatively impacts not only individuals but also the overall effectiveness of the organization. This finding aligns with the literature, which indicates that work stress can reduce job performance and job satisfaction. For instance, a study by Jones et al. (2013) stated that high workplace stress often leads to decreased work quality, affecting job satisfaction and long-term productivity outcomes. This evidence supports the findings of this study that work stress impacts not only individual well-being but also collective performance within the organization.

These findings highlight that work stress has broad implications for both employee well-being and productivity. This serves as a warning for organizations to pay attention to factors that can reduce workplace stress, such as providing mental health support and fostering a more collaborative and healthy work environment.

Moreover, the findings indicate that work stress is influenced not only by high workloads but also by other factors, such as poor interpersonal relationships in the workplace. Many employees mentioned that tension in communication with colleagues further increased their stress levels. One respondent added, "I feel increasingly isolated because of communication difficulties with some colleagues. This makes me feel more anxious, and my productivity has drastically declined." (Informant IH, Interview, June 12, 2024). Strained and unsupportive interactions significantly affect employee morale, which in turn exacerbates their mental well-being.

Furthermore, the findings suggest that work stress worsens employees' work-life balance. Many employees reported difficulty maintaining boundaries between work and personal life, especially when stress began to affect their home life. One employee stated, "My work stress forces me to bring work home, even on weekends. This prevents me from enjoying time with my family and friends, which ultimately worsens my mental state." (Informant ER, Interview, June 20, 2024). The inability to confine work to office hours further diminishes overall quality of life and increases stress levels.

The data also showed that employees with high-stress levels not only experienced decreased individual productivity but also demonstrated lower work quality in team contexts. High-stress levels led to tendencies to withdraw or even avoid tasks requiring collaboration. This further strained relationships among employees and created a less conducive work environment (Jones et al., 2022). For example, during an interview, an employee stated, "We don't have time to help each other as a team because everyone is busy with their work. Stress makes us more focused on personal issues rather than working together." (Informant ML, Interview, June 12, 2024). In other words, prolonged stress creates a negative cycle that further reduces team effectiveness.

From an organizational perspective, the impact of work stress affects not only short-term productivity but also long-term performance (Pradoto et al., 2022). Declining productivity, increased interpersonal tension, and reduced job satisfaction can lead to higher turnover rates, which ultimately result in additional costs for training and recruiting new employees (Siegrist et al., 2012). Therefore, organizations must pay attention to the effects of stress on overall team performance by creating policies that promote employee well-being, such as offering psychological support programs, implementing flexible work schedules, and fostering a workplace culture that supports work-life balance (Bregenzer & Jimenez, 2021).

In this context, the survey findings showing the correlation between stress levels and productivity provide clear guidance for management to take preventive measures. Effectively managing work stress is essential not only for employee well-being but also for better organizational performance. This supports Harris et al.'s (2004) assertion that organizations capable of effectively managing work stress can not only improve employee well-being but also potentially enhance long-term productivity and job satisfaction. Thus, this study is important in demonstrating how work stress is not just an individual issue but also one that affects the overall dynamics of the organization. Addressing workplace stress challenges should not solely be the responsibility of individuals but must become a priority for the organization to create a healthier and more productive work environment.

Coping Strategies Used by Employees to Manage Stress

This study identifies the coping strategies used by employees to manage work stress. Based on interviews and observations, the findings reveal that employees adopt various emotion-focused coping strategies, such as relaxation, meditation, and taking short breaks. These strategies help alleviate stress temporarily, allowing employees to regain emotional balance and composure. One employee stated, "When I feel very stressed, I usually take a short break to relax or pray. After that, I feel calmer and can continue

working" (Informant FD, Interview, July 19, 2024). Activities such as meditation (in this context referring to religious practices, such as praying) and relaxation enable individuals to regulate their breathing and calm themselves, which effectively reduces muscle tension and anxiety caused by work pressure. Thus, these approaches provide immediate benefits in helping employees handle stress in urgent situations.

On the other hand, some employees also adopt problem-focused coping strategies, such as seeking social support from colleagues or supervisors and creating more structured work plans. These strategies aim to address the root causes of stress, thereby reducing the negative impact of excessive workloads. One employee explained, "When I feel overwhelmed, I try to talk to my supervisor for clearer guidance or ask for advice from colleagues. This really helps me feel calmer and more motivated" (Informant ER, Interview, June 20, 2024). Seeking social support provides a sense of security and empowerment, while structured work planning allows employees to manage their tasks more efficiently, thereby reducing feelings of being overwhelmed. Another employee added, "I create a daily priority list to make my work feel more organized. This helps me avoid excessive pressure" (Informant ML, Interview, June 12, 2024). This approach emphasizes concrete actions to change the conditions causing stress.

The data collected, including interview excerpts describing employees' experiences with various coping strategies, further support these findings. Employees reported that while relaxation and meditation provided temporary relief, problem-focused strategies had a more significant and lasting impact. For instance, when they focused on better work planning or relied on support from colleagues, they felt more organized and less pressured. One employee explained, "Talking to colleagues helps me understand that I'm not facing these problems alone, and it motivates me to complete tasks better" (Informant ER, Interview, June 20, 2024). This demonstrates that while both approaches play a role, problem-focused strategies contribute more effectively to managing stress in the long term.

From the data collected, the conclusion is that while emotion-focused strategies are effective for relieving short-term stress, employees who use problem-focused strategies achieve better results in reducing long-term stress. Those who focus on resolving issues or improving work conditions report lower stress levels over time and feel more prepared to face work challenges. Additionally, they tend to be more productive in their jobs. The diagram in Figure 3 illustrates the distribution of coping strategies, showing that 40% of employees use emotion-focused strategies, while 60% use problem-focused strategies. This reflects the higher prevalence of problem-focused strategies, which have proven to be more effective in managing stress sustainably.

Figure 3. Distribution of Coping Strategies Based on Survey and Interview Results
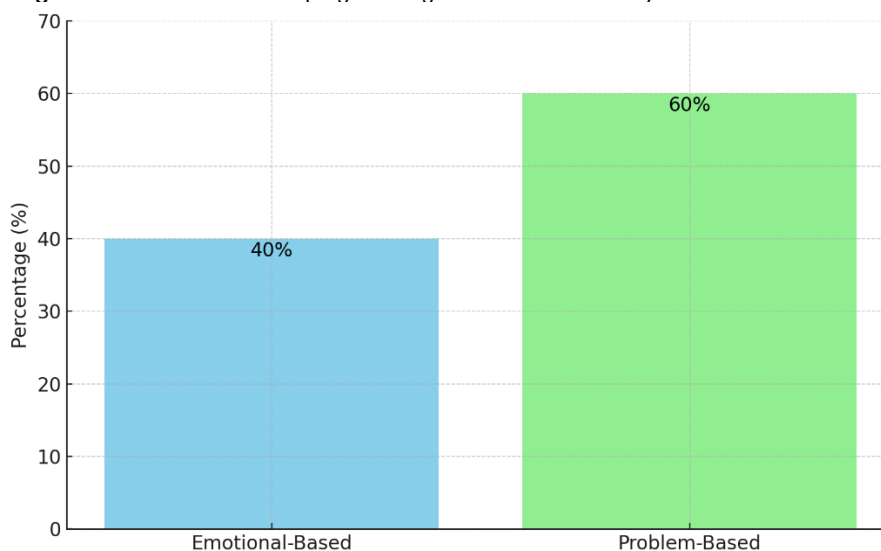
Source: Research Findings, 2024

Moreover, emotion-focused and problem-focused coping strategies align directly with coping theory, which explains how individuals manage stress through different approaches (Krohne, 2002). Emotion-focused strategies reduce the emotional impact of stress, while problem-focused strategies address and

solve the problems causing stress. In this context, coping theory emphasizes the importance of individuals assessing whether they can change the situation or need to adjust their emotional responses to the pressure. This structured approach enables individuals to tailor their strategies to the type of stress they face (Li et al., 2021).

Thus, the findings indicate that while both approaches have their advantages, problem-focused strategies are more effective in the long term for improving employee well-being and job productivity. By addressing the root causes of stress, employees not only feel more in control of their work but also experience increased job satisfaction. Therefore, organizations need to provide space and resources to support problem-focused strategies, such as offering work planning training and fostering healthy social relationships in the workplace.

Work Stress Management at BAPENDA North Sumatra: Discussion

Based on the findings of this research, work stress at BAPENDA North Sumatra provides a consistent picture with previous studies regarding the impact of work stress on employee well-being and productivity. Studies by Demerouti & Bakker (2023) and Inayat & Khan (2021), for example, confirmed that high levels of workplace stress often result in a decline in work quality, which affects job satisfaction and long-term productivity outcomes. This study found that work stress at BAPENDA is caused not only by high workloads but also by external factors such as unclear policies and strained interpersonal relationships. However, unlike several studies that tend to emphasize internal or structural factors as the main causes of stress (Demerouti & Bakker, 2023; Echo & Oboreh, 2016; Inayat & Jahanzeb Khan, 2021; Iskamto, 2021), this research also highlights external factors related to slow administrative systems and inefficient financial management, which exacerbate the pressure experienced by employees.

Research by Ivancevich & Ganster (2014) and Jones et al. (2013) suggested that effective stress management can improve productivity and job satisfaction, which is also relevant to these findings. This study shows that problem-focused coping strategies are more effective in reducing long-term stress and increasing productivity. These findings highlight the importance of a more structured and solution-oriented approach to managing workplace stress.

Furthermore, this research shows that work stress at BAPENDA North Sumatra is a phenomenon heavily influenced by structural and organizational policy factors. The mismatch between job demands and employee capacity, as reflected in excessive workloads and unclear policies, leads to a decline in productivity and employees' mental well-being. This phenomenon reflects a larger reality in many government organizations, where pressure to meet unrealistic targets, combined with limitations in facilities and existing systems, can lead to job dissatisfaction, increased anxiety, and decreased organizational efficiency.

In the context of work stress theory, these findings support the theory proposed by Karasek (1979) (in Kain & Jex, 2010; Van der Doef & Maes, 1999) about the Demand-Control Model, which states that stress arises when job demands are very high, but individuals have limited control over their tasks. The unclear tasks and changing policies found in this study indicate the low level of control employees have over their work.

Moreover, the coping theory proposed by Lazarus and Folkman (1988) is also relevant in this research. Employees who use emotion-focused strategies, such as meditation or relaxation, show an ability to alleviate stress in the short term, but problem-focused strategies prove more effective in the long term. This highlights the importance of organizations supporting problem-focused strategies that help employees address the sources of stress more effectively.

The findings of this research have significant implications for managerial policies at BAPENDA North Sumatra, as well as for other government agencies facing similar challenges in managing work stress. The primary implication of this study is the need for significant improvements in workplace stress management through a more systematic and data-driven approach. Organizations need to provide more social support, better facilities, and clearer and more consistent policies to reduce employee stress (Redfield, 2018). Emphasizing better work planning and problem-focused coping strategies can help improve employee well-being and reduce interpersonal tension within teams.

Additionally, the findings highlight the need to improve the quality of facilities and existing administrative systems, particularly in financial management and efficient procedures. Reducing bureaucratic complexity and increasing transparency in budget management can reduce the administrative burden on employees, which in turn can decrease their stress levels.

Work stress at BAPENDA North Sumatra arises from a mismatch between high job demands and limited employee capacity, as well as policies that frequently change without clear communication from management. Unclear policies, such as unrealistic targets and slow administrative systems, contribute to increased stress among employees. External factors such as delayed allowance payments and internal financial problems further exacerbate the situation. These issues stem from deficiencies in the management system that should counterbalance the pressures employees face.

Moreover, emotion-focused coping strategies provide temporary relief but cannot address the structural and policy issues that are the main sources of stress. This explains why employees who rely on problem-focused strategies, which focus on concrete solutions, report more significant stress reductions in the long term.

Based on the research findings, several steps need to be taken by BAPENDA North Sumatra and related institutions to address the work stress issues faced by employees. First, it is essential for the organization to improve workplace stress management (Nespeca et al., 2020). Organizations can achieve this by implementing more effective stress management programs, including training employees on coping techniques and stress management. Additionally, providing access to psychological support to help employees deal with work pressures more healthily is a crucial step.

Next, the findings indicate that administrative issues and inadequate workplace facilities contribute to work stress. Therefore, BAPENDA must improve its administrative system, particularly in financial and tax administration management, and ensure more comfortable and efficient workplace facilities. Developing better systems will reduce the administrative burdens faced by employees, enabling them to focus on their work without being distracted by prolonged technical issues.

Furthermore, clearer and more consistent organizational policies are essential to creating a more structured and supportive work environment (Chakraborty & Vajpayee, 2017). Management needs to ensure that the policies implemented are clear, realistic, and easily accessible and understood by all employees. Open and structured communication between leadership and employees will reduce confusion and tension, which often become additional sources of stress.

To foster a healthier work environment, it is also important to encourage a more collaborative and supportive work culture among employees (Schneider & Ginting, 1986). High interpersonal tension is one of the contributing factors to stress, so creating a more inclusive and cooperative environment will significantly help reduce employees' psychological burdens.

Lastly, this study highlights the importance of supporting problem-focused strategies that are more effective in addressing work stress. BAPENDA must provide training or resources to help employees plan their work better and encourage them to collaborate in solving existing problems. Problem-focused strategies have proven more effective in reducing long-term stress and enhancing team performance.

By implementing these steps, BAPENDA North Sumatra will not only be able to reduce employee work stress levels but also potentially improve productivity, well-being, and job satisfaction. These measures should create a healthier, more efficient, and more productive work environment, ultimately positively impacting the organization's overall performance.

CONCLUSION

This study successfully identified two main findings related to work stress at the Regional Revenue Agency (*Badan Pendapatan Daerah*, BAPENDA) of North Sumatra. First, the factors causing work stress stem not only from workloads and interpersonal conflicts but also from weaknesses in the administrative system, such as delays in allowance payments, unrealistic targets, and inadequate workplace facilities. These findings expand the understanding that work stress in the government sector is influenced not only by individual internal factors but also by structural elements and organizational policies. Second, this study shows that problem-focused coping strategies, such as better work planning and social support, are more effective than emotion-focused strategies in reducing long-term work stress. Employees who used problem-focused strategies reported higher productivity and better well-being compared to those who relied on emotion-focused strategies, which tended to provide only temporary benefits.

This study adds value to the development of work stress theory and coping theory by demonstrating how the interaction between internal and external factors affects work stress in the government sector. In the context of the *Demand-Control Model* and *Coping Theory*, this study reinforces the importance of

organizational-based interventions to enhance employees' control over their tasks and create a work environment that supports problem-focused strategies. Additionally, the use of a combination of qualitative and quantitative approaches in this study offers a more comprehensive methodology for understanding the phenomenon of work stress in depth, which can be adapted for similar research in other contexts.

However, this study has some limitations. The data were collected from a single government agency at the provincial level, so the findings may not fully reflect the situation in other government agencies with different characteristics. Moreover, this study relied heavily on interviews and surveys as data sources, with less emphasis on integrating longitudinal analysis to observe the dynamics of work stress over time. Researchers should expand the geographic scope and types of organizations studied in future research and consider using longitudinal approaches to understand how the causes of stress and coping strategies evolve over the long term. Additionally, future studies could explore the impact of specific interventions, such as coping training or administrative system improvements, to evaluate their effectiveness in reducing work stress.

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From Poverty to Inequality: Evaluation of the Implementation of the Family Hope Program (PKH) and Its Impact on Social Inequality in North Sumatra

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Abstract:

This study aims to evaluate the implementation of the *Family Hope Program* (PKH) in Sei Lumut Village, North Sumatra Province, focusing on its impact on community welfare, the obstacles faced during program implementation, and the social inequality that emerges among the community. The study also seeks to identify strategies that the government and relevant stakeholders can employ to optimize the effectiveness of the PKH program in reducing social inequality in the village. The research uses a qualitative approach with data collection techniques such as in-depth interviews, participatory observation, and document studies. The findings indicate that the social inequality created is not only caused by miscommunication but also by the lack of mechanisms that allow for the adjustment of the socio-economic status of *PKH* beneficiaries. Irregular data updates exacerbate this gap, while unclear communication confuses the recipients. This study contributes to understanding how better data management and communication can improve the effectiveness of *PKH* and reduce social inequality within the community. Therefore, managing aid should focus on improving the data management system, strengthening coordination among stakeholders, and enhancing outreach to beneficiaries for more effective implementation.

Keywords: *Family Hope Program, social inequality, data management, effective communication, outreach.*

Abstrak:

Penelitian ini bertujuan untuk mengevaluasi pelaksanaan Program Keluarga Harapan (PKH) di Desa Sei Lumut, Provinsi Sumatera Utara, dengan fokus pada dampaknya terhadap kesejahteraan masyarakat, hambatan yang dihadapi dalam implementasi program, serta ketimpangan sosial yang muncul di kalangan masyarakat. Selain itu, penelitian ini juga bertujuan untuk mengidentifikasi strategi yang dapat digunakan untuk mengoptimalkan efektivitas program PKH dalam mengurangi ketimpangan sosial di desa tersebut. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan teknik pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi. Temuan penelitian menunjukkan bahwa ketimpangan sosial yang tercipta bukan hanya disebabkan oleh miskomunikasi, tetapi juga oleh kurangnya mekanisme yang memungkinkan penyesuaian status sosial-ekonomi penerima bantuan Program Keluarga Harapan. Pembaruan data yang tidak teratur memperburuk kesenjangan ini, sementara komunikasi yang tidak jelas menyebabkan kebingungan di kalangan penerima manfaat. Penelitian ini memberikan kontribusi dalam memahami bagaimana pengelolaan data dan komunikasi yang lebih baik dapat meningkatkan efektivitas PKH dan mengurangi ketimpangan sosial di masyarakat. Oleh

karena itu, pengelolaan bantuan harus memperbaiki sistem manajemen data dan memperkuat koordinasi antara pemangku kepentingan, serta memperbaiki sosialisasi kepada penerima bantuan agar lebih efektif.

Kata Kunci: *Program Keluarga Harapan, ketimpangan sosial, pengelolaan data, komunikasi efektif, sosialisasi.*

INTRODUCTION

Poverty remains a significant challenge faced by the Indonesian government, particularly in rural areas (Faharuddin et al., 2022; Sugiharti, Purwono, et al., 2022). The *Family Hope Program* (PKH) is one of the strategic initiatives launched by the Indonesian government in 2007 to address poverty through conditional social assistance. The program aims to improve low-income families' access to healthcare, education, and social welfare services (Gibson et al., 2023; Purwono et al., 2021). However, the implementation of this program often encounters obstacles, especially in rural areas such as Sei Lumut Village, Panai Hilir District, Labuhan Batu Regency, and North Sumatra. According to the report by the *Central Statistics Agency of North Sumatra* (2023), the poverty rate in rural areas, including Sei Lumut Village, increased from 525,740 in September 2022 to 529,730 in March 2023. This fact indicates a mismatch between the ideal goals of *PKH* and the reality on the ground.

In Sei Lumut Village, the government and relevant stakeholders have faced various challenges in implementing PKH, including the lack of updated beneficiary data, inaccurate distribution of aid, and poor coordination between village officials and program assistants. These conditions hinder the primary goal of *PKH*, which is to reduce social inequality. Moreover, community members experience social jealousy when they perceive the aid as unevenly distributed or not aligned with the actual conditions on the ground (Sadjad, 2023). Not all members of the community are entitled to receive assistance from the *PKH* program. The poverty reduction program must register beneficiaries in its integrated data, requiring them to engage in activities related to healthcare, education, and social welfare (Ministry of Social Affairs of the Republic of Indonesia, 2020). In practice, authorities list beneficiaries in a special poverty database, which they manage centrally alongside the Beneficiary Families (KPM) category (Luthfi, 2019). However, in Sei Lumut Village, there are families more deserving of assistance, which ultimately leads to social inequality.

Previous studies have extensively discussed the benefits of *PKH* in improving access to education and healthcare for people experiencing poverty on a national level (Aldiansyah et al., 2024; Pangestu & Fedryansyah, 2023). Additionally, some studies discuss social welfare policies in Indonesia more broadly, such as inter-regional cooperation to combat poverty (Primanto et al., 2021) and challenges in building a welfare regime in Indonesia (Yuda & Kühner, 2023). Other studies highlight legal approaches and prophetic values in welfare policies (Dimyati et al., 2021), as well as a comparison of Indonesia's social policies with those of developed countries like South Korea (Yuda et al., 2023). Research related to zakat also demonstrates the potential of social funds to reduce inequality and enhance economic welfare (Riyadi et al., 2021; Sulaeman et al., 2021). However, most of these studies focus on macro or national-level analyses, while in-depth explorations of local *PKH* implementation dynamics remain limited. This gap presents an opportunity to further explore the evaluation of *PKH* implementation at the local level.

This study aims to evaluate the implementation of the *Family Hope Program* (PKH) with a focus on its impact on community welfare, the obstacles faced, social inequality within the community, and the strategies used to optimize the program in Sei Lumut Village, North Sumatra Province.

This study argues that the success of the *Family Hope Program* (PKH) does not solely depend on the accurate distribution of aid but also the effectiveness of its implementation strategy, communication among stakeholders, and the program's ability to adapt to local needs. By improving data management, coordination, transparency, and outreach, *PKH* can be more effective in holistically enhancing the welfare of poor communities at the village level.

METHOD

Researchers conducted this research with PKH beneficiaries and program administrators in Sei Lumut Village, Panai Hilir District, Labuhan Batu Regency, North Sumatra Province. Sei Lumut Village was selected as the research location because the implementation of the PKH program in this village was misdirected, and there was

a prevailing belief that research on aid recipients was unnecessary. Therefore, local opinions are crucial to provide a more comprehensive overview of the program's implementation.

The participants in this study consist of two main groups: PKH beneficiaries and program administrators. Six PKH beneficiaries with a primary school education level were involved in the research. The criteria for their inclusion were that they had children who were still attending school. Additionally, the participants also included village officials and PKH program assistants. The profiles of the research participants are presented in Table 1 below:

Table 1. Research Participants

No.	Name	Status	Age	Education	Number of Children
1	Suamarni	Aid Recipient	33	Primary	3
2	Mira	Aid Recipient	25	Primary	2
3	Onah	Aid Recipient	37	Primary	6
4	Anah	Aid Recipient	40	Primary	6
5	Arbaiyah	Aid Recipient	29	Primary	2
6	Atik	Aid Recipient	35	Primary	3
7	Pian	Village Official	33	High School	2
8	Musdalifah	Village Assistant	35	Bachelor	3

Source: Processed from Research, 2024.

This research uses a qualitative method with a phenomenological approach to understand the experiences (Cresswell, 2014; Setia & Rosele, 2024), perceptions, and realities experienced by participants regarding the implementation of the PKH program in the village. The data collected consists of primary and secondary data (Mulyani et al., 2024; Sulastri et al., 2024). Primary data comes from direct observations made by the researcher during the implementation of the PKH program, as well as in-depth interviews with beneficiaries, village officials, and program assistants. Researchers obtained secondary data from official documents, such as the list of names and addresses of beneficiaries, data from the Central Statistics Agency (BPS) Labuhan Batu, and village administrative documents.

The researcher collected data using three main techniques: observation, in-depth interviews, and document analysis. The researchers conducted direct observation to assess the extent to which the PKH program meets its established goals, focusing on the impacts felt by the beneficiaries and program administrators. The researchers conducted in-depth interviews using open-ended questions tailored to answer the research objectives. The data collection process was carried out in June 2024. Additionally, supporting documents such as statistical data and relevant photos were collected to provide a more detailed overview.

The collected data was then analyzed using the Miles and Huberman (2013) approach, which involves three stages: data reduction, data presentation, and conclusion drawing. The researchers performed data reduction to filter relevant information, presented the data in the form of tables and descriptive narratives, and drew conclusions based on patterns in the findings. This research employed the triangulation of sources by comparing the views of three participant groups— the aid recipients, village officials, and program assistants— to ensure the validity of the data. The researchers used this triangulation method to validate the findings and enhance the credibility of the research results.

RESULTS AND DISCUSSION

The Positive Impact of *PKH* on Education and the Economy in Sei Lumut Village

This research was conducted in Sei Lumut Village, Panai Hilir District, Labuhan Batu Regency, North Sumatra Province, a village with an area of 65.78 km² and a population of approximately 3,557 people (*Badan Pusat Statistik Labuhan Batu,* 2024). The researchers selected the village because it has implemented the Family Hope Program (PKH).

Family Hope Program (*PKH*) is one of the government's efforts to reduce poverty by distributing cash transfers to low-income families registered in the system (Faridav et al., 2021; Misnawati & Tahir, 2021). In Sei Lumut Village, the program administrators distributed cash assistance of IDR 700,000 to families that met the poverty criteria. As part of the policy, beneficiaries are required to fulfill several conditions, such as health checks for pregnant women, infants, and toddlers, and ensuring that their children attend school with a minimum attendance rate of 85% per semester (Irmayani et al., 2019). This program aims not only to improve health and education quality but also to encourage the economic empowerment of low-income families.

According to Suamarni, a 33-year-old *PKH* beneficiary, "My child almost couldn't continue school because of the cost. But now, with the *PKH* assistance, I can buy the books and school supplies they need, and I'm no longer worried about school fees" (Interview, June 16, 2024). This statement shows that the cash assistance from *PKH* has provided low-income families with easier access to their children's education.

Figure 1. The Process of *PKH* Assistance Distribution in Sei Lumut Village

Source: Research Results, 2024.

The *PKH* program in Sei Lumut Village has had a significant positive impact on the education of the children of beneficiaries. One of the main changes has been increased access to education for children from low-income families. Previously, the cost of education was a major barrier for many low-income families, causing many children to drop out of school or not continue their education to higher levels. With cash assistance, parents feel supported in covering their children's educational costs, ranging from school supplies to other fees. This is reflected in the statement by Mira, a *PKH* recipient, who said, "My child, who is in middle school, struggles with online learning because we don't have a good enough phone. We hope there's assistance for technology devices so they can learn more effectively" (Interview, June 16, 2024). She pointed out that although *PKH* assistance has reduced the financial burden of education, access to technology remains a challenge that needs attention.

Before this program, many families had to choose between meeting basic needs or continuing their children's education. However, with *PKH* funds, beneficiary families feel more supported in terms of education. This has positively impacted the school participation rate, with many children who were at risk of dropping out now able to continue their education. As Anah, a *PKH* recipient with six children, said, "*PKH* has helped a lot. I can buy basic needs and focus more on finding extra income for the family. I use some of the assistance to sell fried snacks in front of my house" (Interview, June 19, 2024).

Additionally, *PKH* assistance has also had a significant impact on the economic well-being of families. Many families that previously struggled to meet basic needs, such as food, clothing, and medicine, now feel more supported with the assistance. This assistance provides them with financial security and reduces worries about meeting basic needs. Onah, a mother with six children, explained, "*PKH* helps, but sometimes it's still not enough. I have to work part-time at the market to meet the school needs of my children and other household expenses" (Interview, June 16, 2024).

Some beneficiaries have also used part of the assistance as capital for small businesses, helping them increase their family income. This shows that, in addition to being consumptive assistance, *PKH* has the potential to become a means of sustainable economic empowerment if used wisely. However, even though these positive impacts are clearly visible, there are still families who feel that *PKH* assistance is not sufficient to meet their economic needs fully. "There are many residents who are unaware of the aid disbursement schedule or the amount they will receive. Sometimes, they feel confused because of unclear information. This makes many beneficiaries unable to utilize the assistance fully" (Pian, Village Official, Interview, June 13, 2024).

Although *PKH* has had a positive impact on education and the economy, the implementation of this program faces significant challenges related to data management and communication. One of the main issues

is the inaccuracy of the information conveyed to beneficiaries. Many people do not understand their obligations, the amount they will receive, and when the assistance will be disbursed. Furthermore, the management of outdated data is another major factor hindering the effectiveness of the government's social welfare program. In Sei Lumut Village, the list of *PKH* beneficiaries has not been updated since 2022, which means that some families who should no longer receive assistance are still registered, while families that need assistance are not yet listed.

The Mis-targeting of the *PKH* Program in Sei Lumut Village

Sei Lumut Village consists of five hamlets, and most of its population relies on livelihoods as farmers, fishermen, and traders. Targeting accuracy in the implementation of *PKH* is crucial to ensure that assistance reaches those who truly need it. However, slow and irregular data updates have caused issues within this program.

Based on the research, the study found that the inaccuracy of beneficiary data is a major obstacle hindering the effectiveness of PKH in Sei Lumut Village. The outdated data, which has not been updated since 2022, causes inaccuracies in the distribution of aid. These inaccuracies result in dissatisfaction among the community, especially among those who feel that the program has not assisted families in true need. Some residents expressed their disappointment because there are beneficiaries whose economic conditions have improved but still receive assistance, while other families in greater need are not registered.

"The main issue lies in the distribution of aid, which is only based on administrative data that has not been updated. Although this data records beneficiaries as low-income families, there is no mechanism to update it to ensure that the economic conditions of the beneficiaries are still relevant to current circumstances. The lack of regular data updates causes unfairness in aid distribution, which ultimately worsens social tensions in the community" (Pian, Village Official, Interview, June 13, 2024).

One of the main reasons the data of PKH beneficiaries in Sei Lumut Village has not been updated is the lack of an integrated and consistent data updating mechanism. In an interview with the village official, we found that the data updating process often faces disruption due to insufficient human resources, both in terms of quantity and quality. "We in this village have very few staff handling aid administration, and not all of them understand how to verify beneficiary data. Training from the government is also rare, so we often don't know where to start in updating this data" (Pian, Village Official, Interview, June 13, 2024). Additionally, Sei Lumut Village, being in a remote area, faces significant challenges in managing administration due to the lack of training and technical assistance for the village officials responsible for verifying and updating the data. As a result, this process is often seen as a formality without ensuring the validity and accuracy of the data produced.

Furthermore, relying on a manual system that is not fully connected to modern information technology creates a major obstacle. The recording system for beneficiaries still relies on physical documents or verbal reports that are prone to human error. This situation is exacerbated by the absence of synergy between the village government and higher authorities, such as the Social Services Office, which should provide technical guidance and conduct regular supervision. The absence of supervision has made data updates often neglected, especially when the village experiences staff turnover or lacks routine performance evaluations.

In addition to technical factors, there are also social-political dynamics that affect the data updating process. Some village officials admit that pressure from certain parties to retain certain beneficiaries' names on the aid list often occurs. This is due to political or social interests, where village officials are reluctant to remove names of beneficiaries who no longer meet the criteria because they fear causing conflict or losing support from the community. In some cases, this leads to nepotism or the provision of aid based on personal closeness rather than objective need.

"Sometimes it's difficult to remove the names of beneficiaries who no longer qualify because there's pressure from the community. Some families feel that this aid is their right, even though their economic conditions have improved. If we remove their names, they might get angry or even cause conflicts" (Pian, Village Official, Interview, June 13, 2024).

Another contributing factor is the lack of public awareness to report changes in their economic status voluntarily. Many families that have moved out of poverty choose to continue receiving aid because there is no

incentive system encouraging them to report these changes. This reflects weak education on the responsibilities of aid recipients and the lack of supervision from the relevant authorities.

Figure 2. Mis-targeting of the *PKH* Program in Sei Lumut Village
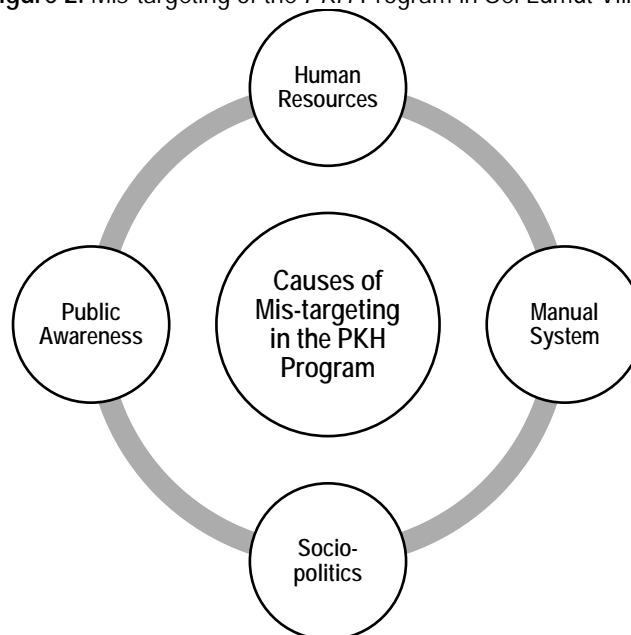
Source: Research Results, 2024.

The combination of a lack of human resources, dependence on manual systems, social-political pressures, and low public awareness creates a vicious cycle of problems that prevent *PKH* beneficiary data from being updated properly. The *PKH* program aims to reduce social inequality and improve the welfare of low-income families, but if the beneficiary data is not updated and accurate, the program cannot achieve its goals effectively (Tampubolon, 2023; Umayah et al., 2023). Data that is not updated regularly hinders the accurate distribution of aid, which in turn causes feelings of injustice within the community.

The implementation of *PKH* in Sei Lumut Village also faces obstacles related to the limited number of program facilitators, who consist of only one or two people. Additionally, the rare coordination between village officials and program facilitators hampers effective communication and monitoring of the program's implementation. Musdalifah, a program facilitator, stated that more intensive socialization and training are needed to ensure that the community clearly understands the program's mechanisms and requirements. "Although this program has a positive impact, many beneficiaries are still confused about the aid mechanisms and procedures. More socialization and training are needed so that the information provided is clearer" (Musdalifah, Interview, June 15, 2024).

Musdalifah also emphasized the importance of evaluation and good collaboration between program facilitators and village officials. According to her, increased socialization can help disseminate information about the program more evenly to the community. While aid recipients have felt positive impacts, especially in meeting their children's educational and health needs, clearer communication is still needed regarding the applicable terms and conditions.

Several beneficiaries made a similar statement. For example, Suamarni expressed that, "There's no longer any reason for children to drop out of school, despite the challenges faced, which is understandable given the number of beneficiaries" (Interview, June 16, 2024). Meanwhile, Mira hopes for improved communication about the terms and amount of assistance received. "I hope that in the future, communication about the terms and the amount of aid received will improve" (Interview, June 16, 2024). Onah also shared a similar opinion, emphasizing the importance of transparency in communication. "There should be improvements in transparency and communication between program administrators and the community so that all beneficiaries can clearly understand their rights and obligations" (Onah, Interview, June 16, 2024).

From the findings above, it can be concluded that the implementation of *PKH* in Sei Lumut Village still faces several main challenges, including inaccurate beneficiary data, a lack of coordination, and the limited resources

of facilitators. Uncertainty regarding the amount and terms of assistance, along with ineffective communication between administrators and the community, further worsens the situation. Therefore, to ensure that assistance is distributed accurately and according to needs, regular data updates, more transparent communication systems, and better collaboration between village officials and program facilitators are necessary. With these steps, the *PKH* program can achieve its goal of reducing poverty and social inequality and ensure that aid reaches those who truly need it.

Social Inequality Due to PKH in Sei Lumut Village

The PKH program, designed to assist low-income families through cash transfers, is often seen as a tool to reduce social and economic disparities. However, this study's findings reveal that despite its goal of alleviating poverty, the implementation of PKH in Sei Lumut Village has instead created significant new social inequalities. As a village with a population mostly living below the poverty line, PKH should ideally be a highly beneficial program. Yet, the findings of this study indicate that inaccuracies in updating the data of PKH beneficiaries, which have not been updated since 2022, have led to several problems.

The failure to regularly update the data has resulted in some families that should no longer be classified as poor remaining registered as beneficiaries, while other families in greater need are left out. This phenomenon creates social injustice, where families that are no longer in need of assistance continue to receive help while those who need it most are excluded. The researcher noted that, under normal circumstances, individuals who experience a change in their economic status – such as those who successfully escape poverty – should no longer receive assistance. However, due to the irregular data updates, families who no longer qualify for assistance are still registered and continue to receive funds.

This outdated data is not just an administrative issue but has direct implications for the distribution of social welfare, which is crucial for impoverished families. As a result, the community feels an unjust disparity, which worsens the social tensions between families who receive assistance and those who are eligible but are not listed. Furthermore, the PKH program, which operates with invalid data, exacerbates the existing economic inequality in the community because the aid provided is misdirected and does not align with the current economic conditions of the beneficiaries.

Interviews with village officials and recipients of the assistance revealed the inaccuracy of the data. One village official, Pian, explained, "The data of beneficiaries that has not been updated has caused many families that are no longer poor to continue receiving assistance. On the other hand, there are families whose economic situation has worsened, but they are not registered in the system. This clearly adds to the social inequality in our village" (Interview, June 13, 2024). This statement clarifies that data updates are crucial to ensure that assistance reaches those who are entitled to it, and when this is not done properly, the assistance reinforces social inequality.

Furthermore, this study shows that the issue is not just outdated data but also a lack of clarity in the evaluation mechanism for beneficiaries. This confusion leads to beneficiaries feeling uncertain about their status within the system and unappreciated for their efforts to escape poverty. In some cases, families who were initially eligible for assistance no longer need financial aid due to their improved economic status, but they remain registered as beneficiaries. This situation adds to the sense of injustice among those who are more in need.

This phenomenon also reflects a larger issue in PKH policy, where the failure to update data regularly leads to a mismatch between the administrative data and the actual conditions of the community. In Sei Lumut Village, the list of beneficiaries has not been updated since 2022, meaning the data used for distributing assistance no longer reflects the actual social and economic conditions. This worsens social inequality and causes some residents to feel disappointed because they are not receiving the social assistance they are entitled to.

Additional evidence supporting these findings comes from field observations and interviews with several PKH beneficiaries. Some recipients expressed feelings of injustice because the social assistance was not fully reaching those who truly needed it. One recipient, Mira, shared, "The assistance I receive is quite helpful, but I know that there are other families in worse conditions who are not registered. Meanwhile, my economic situation has improved, but I am still receiving aid" (Interview, June 16, 2024). This shows that while PKH benefits some individuals, its misdirected distribution increases social inequality.

The findings regarding the inaccuracy of the PKH beneficiaries' data are highly relevant to the research topic, which examines the social impacts of PKH implementation at the village level. The study aimed to assess how well PKH could reduce poverty and social inequality in the community. However, the results from Sei Lumut Village indicate the opposite, with social inequality becoming more pronounced due to administrative errors that

caused aid to be misdirected. This shows that a program intended to reduce social gaps is at risk of worsening existing social problems.

In this context, PKH in Sei Lumut Village has not fully achieved its goal of reducing social inequality. Instead, it has created feelings of injustice among the residents. This injustice arises because some families that no longer meet the criteria for poverty continue to receive aid while families in greater need are excluded. The community strongly feels the impact of this inequality, especially in terms of the relationships between residents, which have become strained due to social jealousy. Therefore, timely data updates are essential to ensure that PKH can truly achieve its goals of reducing poverty and social inequality.

Additionally, the issue of inaccurate data also highlights weaknesses in the administrative and evaluation systems of the PKH program. As noted by PKH field assistants and village officials, the slow and irregular data verification process significantly affects the effectiveness of aid distribution. Without a system for regular data updates, PKH exacerbates the existing inequalities in the community, rather than reducing the social gap.

Interviews with several parties involved in the implementation of PKH in Sei Lumut Village support these findings. Musdalifah, a program assistant, explained, "Many beneficiaries are confused about whether they are still entitled to assistance. The data system, which is not updated regularly, makes many people feel unfair, while other families who are more in need are not registered" (Interview, June 15, 2024). This shows that data updates are not only crucial for effective aid distribution but also to prevent broader social inequalities.

Furthermore, an interview with Onah, a recipient, reinforces the finding that social inequality is becoming more apparent. She shared, "We know that there are many other families who need assistance more, but they are not receiving their rights because our data has not been updated" (Interview, June 16, 2024). This statement illustrates the inequality occurring within the community, where the neglect of data updates is exacerbating the already existing social conditions.

Evaluation of the Implementation of the *Family Hope Program* (PKH): Discussion

This study found that social inequality still exists due to the suboptimal implementation of the *Family Hope Program* (PKH) in Sei Lumut Village, particularly due to irregular data management and ineffective communication. The findings show that while PKH aims to solve poverty and welfare issues, it still creates inequality. Although not in all cases, the ineffective execution of the program becomes a significant cause of this inequality.

The results of this study indicate that social inequality arises not only from poor communication or program mismanagement but also from the lack of mechanisms that allow for the adjustment of the socioeconomic status of aid recipients (*Sugiharti, Esquivias*, et al., 2022). This phenomenon reflects the inability of the administrative system to adapt to real-world changes (*Suryahadi et al.,* 2023), thereby exacerbating the social inequality that PKH should have been able to reduce.

In the framework of social inequality theory, as explained by Pierre Bourdieu (2018) in his *social capital* theory, inequality does not only stem from economic factors but also access to information and social resources (*Stahl & Mu,* 2024). Communities that are better informed and have greater access to social support systems tend to change their social position more quickly (*Ramsey,* 2023). Therefore, irregular data updates worsen this gap, as some individuals or families who already have higher social capital continue to receive aid they no longer need, while others struggle to get help despite needing it more.

The implications of these findings are significant both from the government policy perspective and from the perspective of the social community of aid recipients. These findings show that irregular data updates can lead to greater social inequality and create a sense of injustice in the community. This impacts the public's perception of the effectiveness of the PKH program and may even decrease public trust in the government (*Sofyani et al.,* 2022). Therefore, it is important for the government and relevant institutions to immediately improve the data management system and enhance coordination between stakeholders to ensure aid reaches those who truly need it.

Additionally, this study also shows that clearer communication regarding the rights and responsibilities of aid recipients is essential. Improving the socialization process and ensuring that the information provided is easily understood by all parties, especially those with lower educational backgrounds, can address the confusion among recipients (*Ngangi et al.,* 2021). Without improvements in this area, the effectiveness of PKH as a poverty alleviation program will be highly limited.

Based on the existing findings, the implementation of the *Family Hope Program* (PKH) in Sei Lumut Village still faces several challenges affecting its effectiveness. Therefore, several concrete steps need to be taken by

the government and relevant institutions to improve the implementation of this program and ensure that social aid reaches those who genuinely need it. These steps not only address the current issues but also help build a stronger and more responsive system in facing future socioeconomic changes.

First, improvements in the validation and updating process of aid recipient data are necessary. The study's findings show that the outdated and poorly coordinated data management system results in inaccuracies in targeting aid recipients. This creates social inequality, where some relatively capable families still receive assistance while those in genuine need are not registered. To solve this issue, the government must enhance the data management system by utilizing information technology to facilitate real-time verification and updates. A technology-based system can help accelerate data updates and ensure that aid recipient data remains relevant and accurate (*Budiarto et al.,* 2024). Thus, aid recipients' data can be adjusted to reflect their current socioeconomic status, ensuring that social aid truly reaches those who are entitled.

For example, using a cloud-based application or platform that allows direct access by accompanying officers, village officials, and other related parties can be an effective solution. This system can be integrated with a central database to expedite the verification process and enable automatic updates if a recipient's status changes.

Second, coordination between village officials, program facilitators, and the community is a key factor in ensuring the effective implementation of PKH. The study's findings reveal that the lack of coordination led to inaccuracies in aid distribution, causing confusion and dissatisfaction among the community. Improving this coordination can be achieved by strengthening the role of program facilitators, who have a major responsibility in linking the government with aid recipients. Facilitators need to receive intensive training to enhance their communication capacity and understanding of the social dynamics at the village level (*Hodgson & Gitlin,* 2021). Additionally, village officials should be more actively involved in the aid distribution process, not only as supervisors but also as mediators between program facilitators and the community.

Third, more intensive socialization, based on the community's understanding, is needed to address the confusion among aid recipients. Based on the study's findings, the community in Sei Lumut Village faces difficulties in understanding their rights and responsibilities as aid recipients, leading to dissatisfaction and social jealousy. This is mainly caused by the inaccuracy of information delivery, particularly given the low educational backgrounds of many aid recipients (*Danapriatna et al.,* 2023). The government and relevant institutions need to conduct simpler and more understandable socialization. Information delivery should be adjusted to the community's comprehension level, using simpler and more digestible language. Direct outreach through village meetings, *Posyandu,* or group gatherings can be an effective channel. Information about the rights and responsibilities of aid recipients, as well as applicable regulations, needs to be clearly communicated to avoid confusion or feelings of injustice.

Fourth, socialization should also include an understanding of the importance of transparency and accountability in this program so the community feels more trustful and open to the PKH program. Issues of social jealousy and community dissatisfaction regarding uneven aid distribution require solutions through good conflict management and mediation. In this study, concerns emerged within the community that the aid received did not reflect actual needs. This often causes feelings of injustice, which can lead to social tensions. The government needs to develop mediation mechanisms that can be used to resolve these social conflicts (*Abidin,* 2024). One approach could involve involving community leaders or village heads in the mediation process so that communication between recipients who feel disadvantaged and those who believe they are entitled to assistance can be facilitated fairly (*Abenir et al.,* 2022). Additionally, creating open discussion forums between the community and program facilitators will also help clarify existing issues, leading to more efficient resolutions and reducing the potential for social unrest (*Sembiring et al.,* 2023).

By implementing these steps, it is expected that PKH will be more effective in alleviating poverty and reducing social inequality in Sei Lumut Village. More accurate and relevant data updates will ensure that social aid truly reaches those in need. Better coordination between village officials, program facilitators, and the community will increase targeting accuracy, while enhanced socialization and education will reduce confusion and strengthen the community's trust in this program.

CONCLUSION

This study found that the implementation of the *Family Hope Program* (PKH) in Sei Lumut Village, North Sumatra, faces several challenges related to social inequality. One of the key findings is the inability of the existing

data management system to update aid recipient information in real time. This creates inaccuracies in targeting recipients, where some relatively capable families receive aid while those who truly need it get overlooked. This study also revealed that ineffective communication worsens social inequality in the community, both in conveying information about the rights and responsibilities of aid recipients and in coordinating between stakeholders. These findings enhance our understanding of how administrative and communication factors contribute to greater social inequality, an aspect that previous PKH-related research has not extensively discussed.

This study contributes to the development of a broader theory of social inequality, not limited to economic factors but also encompassing social dimensions, information, and coordination in the implementation of public policies. By integrating Pierre Bourdieu's *social capital* concept, this study provides new insights into how access to information and social resources affects the success of social programs. Furthermore, this research contributes to the development of more responsive and accurate data- and communication-based evaluation methods for the implementation of social programs.

However, this study has limitations in terms of the scope, as it is focused on only one village in North Sumatra, so the findings may not be generalizable to other regions with different conditions. Future research could expand the study area to determine whether these findings apply to other regions and further investigate the influence of local culture on the success of the PKH program. Future studies could also focus on evaluating the implementation of information technology in systematically and efficiently updating aid recipient data.

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Living Islam in the Modern World: Examining *Digital Da'wah* in Indonesia from the Perspective of Fisher and Rinehart's *Living Religions*

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Abstract:

This study examines the phenomenon of *digital da'wah* in Indonesia using the theoretical framework of Fisher and Rinehart's *Living Religions*. The research applies a qualitative method through online observations and literature reviews. The findings reveal that *digital da'wah* has successfully created new spaces for the dissemination of Islam by adopting a more inclusive approach and adapting to technological advancements. Contrary to previous assumptions that Islam would lag behind modernity, this study demonstrates that Islamic preaching in the digital world enriches perspectives on religious teachings and enables Islamic messages to reach diverse audiences, particularly younger generations. However, this study also highlights the challenges that arise due to the lack of caution in delivering *da'wah* content, which can lead to controversy in the digital sphere. This research contributes to the development of a *digital da'wah* concept that responds to contemporary changes and emphasizes the importance of ethics in spreading religious messages online. Furthermore, it provides new insights into how Islamic *da'wah* can persist and evolve in the digital era without losing its core teachings.

Keywords: *digital da'wah*, modern Islam, *Living Religions*, religious transformation, ethics of *da'wah*.

Abstrak:

Penelitian ini mengkaji fenomena da'wah digital di Indonesia dengan menggunakan kerangka teori Living Religions karya Fisher dan Rinehart. Penelitian ini menerapkan metode kualitatif melalui observasi daring dan tinjauan pustaka. Temuan penelitian mengungkapkan bahwa da'wah digital telah berhasil menciptakan ruang baru untuk penyebaran Islam dengan mengadopsi pendekatan yang lebih inklusif dan beradaptasi dengan kemajuan teknologi. Bertentangan dengan asumsi sebelumnya yang menyatakan bahwa Islam akan tertinggal dalam menghadapi modernitas, penelitian ini menunjukkan

bahwa dakwah Islam di dunia digital memperkaya perspektif ajaran agama dan memungkinkan pesan-pesan Islam menjangkau beragam audiens, terutama generasi muda. Namun, penelitian ini juga menyoroti tantangan yang muncul akibat kurangnya kehati-hatian dalam menyampaikan konten da'wah, yang dapat menyebabkan kontroversi di ranah digital. Penelitian ini berkontribusi pada pengembangan konsep da'wah digital yang merespons perubahan kontemporer dan menekankan pentingnya etika dalam menyebarkan pesan agama secara daring. Selain itu, penelitian ini memberikan wawasan baru mengenai bagaimana dakwah Islam dapat bertahan dan berkembang di era digital tanpa kehilangan ajaran pokoknya.

Kata Kunci: *da'wah digital, Islam modern, Living Religions, transformasi agama, etika da'wah.*

INTRODUCTION

The rise of digital technology has profoundly transformed social interactions, including religious practices. In Indonesia, home to approximately 245.97 million Muslims (87.08% of the population), *digital da'wah* has become a central phenomenon. Social media platforms such as YouTube, Instagram, Facebook, and TikTok now serve as primary channels for disseminating Islamic teachings. For instance, there are over 10,000 active YouTube channels dedicated to Islamic content, and Instagram hosts millions of posts with hashtags like #IslamicQuotes and #IslamicTeachings. These platforms enable preachers to reach diverse audiences across geographical and demographic boundaries.

While offering opportunities, this shift also presents challenges. One major issue is the risk of spreading misinformation or oversimplifying Islamic teachings, given the limited space for in-depth discussion on social media. Additionally, controversies surrounding *da'wah* attitudes and narratives cause unrest on these platforms. This phenomenon reflects the tension between the ideal of conveying Islamic teachings gracefully and the reality of adapting to digital trends and audience preferences. Understanding how *digital da'wah* operates and its implications is crucial to addressing these pressing issues.

Previous studies have explored the role of digital media in Islamic discourse, often focusing on its effectiveness or limitations. For example, Qudratullah and Syam (2024) highlighted the transformation of *da'wah* through digital spaces, which allows for broader dissemination of Islamic messages but poses challenges in maintaining traditional values. Another study by Naamy (2023) discussed the relationship between *da'wah* in new media and religious authority in Indonesia, showing how digital platforms influence the legitimacy and authority of preachers.

Sumiati and Nawawi (2024) focused on the role of communities like NU Garis Lucu, AISNU, and Pondok Sanad in attracting young generations through creative *da'wah* approaches. Sikumbang et al. (2024) explored theological discourse in the context of *digital da'wah* in Indonesia, highlighting how scholars use digital platforms to convey theological messages. Wahid (2024) conducted a bibliometric analysis exploring the intersection between Islam and digital technology, revealing research trends in this field. Sholihah (2023) highlighted how the Instagram account @taqy_malik uniquely delivers da'wah messages through a semi-formal approach. Salam et al. (2024) identified challenges in *da'wah* research by studying *da'wah* models in the context of Qur'anic guidance and social change, revealing the importance of understanding the social context in *da'wah* delivery.

However, most of these studies do not utilize the *"Living Religions"* framework by Fisher and Rinehart, which emphasizes the dynamic and evolving nature of religious practices. This research fills that gap by examining *digital da'wah* not only as a mode of communication but also as a reflection of the broader evolution of Islam in the modern world. This study also contributes to understanding how digital platforms create new landscapes for religious practices, both in terms of adaptation and resistance to change.

This study aims to examine the phenomenon of *digital da'wah* in Indonesia, primarily using the theoretical framework of *"Living Religions"* by Fisher and Rinehart. It seeks to uncover how digital platforms are used for *da'wah*, the strategies employed, and the controversies in disseminating Islamic teachings.

This research argues that *digital da'wah* manifests Islam's ability to adapt to the modern world. Fisher and Rinehart (2017), in their book *"Living Religions,"* state that religion has a remarkable capacity

to adapt swiftly to modernity. A world once predicted to become the "enemy of religion" has instead become the new ground for religiosity. Rather than leading believers to secularism, modernity facilitates individuals in affirming their faith with technology that supports ease of life.

Although modernity brings many changes to religious order, often resulting in the diminishing role of religion, it encourages the growth and adaptation of religion itself to remain relevant. The fact that religion, though often considered irrational in this modern era, remains alive and thrives in the digital age demonstrates its flexibility. In the context of Islamic *da'wah* in Indonesia, this is evident from how *digital da'wah* has rapidly developed and become massive through various digital platforms, reflecting the continuity of Islamic tradition alongside innovation in its dissemination.

METHOD

This study examines *digital da'wah* platforms active in Indonesia, including YouTube, Instagram, X, and TikTok. The cases observed involve *da'wah* content from popular accounts such as Hanan Attaki, Abdul Somad, Ja'far Husein, Oki Setiana Dewi, and *NU Garis Lucu.* This research focuses on the digital space, particularly user interactions with *da'wah* content, including comments and distribution patterns.

This study employs a qualitative approach using both primary and secondary data. The primary data comes from online observations on digital platforms (Hine, 2020). The secondary data consists of relevant literature, including the book *Living Religions* by Fisher and Rinehart (2017), journal articles, and statistical reports on social media usage in Indonesia.

The research follows several stages. In the first stage, the study conducts online observations to identify *da'wah* delivery patterns and audience responses. In the second stage, the study performs content analysis to understand the key messages in *digital da'wah*, including texts, images, and videos.

The study analyzes the collected data through several steps (Miles & Huberman, 2013). First, the study reduces the data to filter relevant information. Next, we organize the selected data according to key themes, such as Islam's adaptation patterns in the digital era and the challenges of message delivery. Finally, the study links the findings to Fisher and Rinehart's theoretical framework to highlight the transformation of religion in the context of modernity.

RESULTS AND DISCUSSION

Digital *Da'wah* in Indonesia

Digital *da'wah* in Indonesia has become one of the main phenomena in modern religious practices. According to a report from We Are Social, Indonesia's population at the beginning of 2024 reached 278.7 million people, with 185 million of them being internet users. The internet penetration rate of 73.7% of the total population indicates that the majority of Indonesians are connected to the digital world (Riyanto, 2024). Among them, 139 million people are social media users, which is equivalent to 50% of the total population (Annur, 2024a). Platforms such as YouTube, Instagram, TikTok, and Facebook have become the primary media for disseminating Islamic *da'wah*.

Data shows that YouTube has 139 million users in Indonesia, with an advertising reach equal to 50% of the total population. Meanwhile, Instagram has 99.15 million users, and TikTok has 92.07 million users aged 18 and above. This phenomenon illustrates how social media has become an extremely effective tool for reaching the public, especially young people. This is further reinforced by the fact that 52.3% of Instagram users in Indonesia are women, while 47.7% are men, indicating equal access to digital platforms (Annur, 2024b).

Beyond these statistics, social media has provided a platform for young *da'i* (Islamic preachers) to deliver religious messages creatively and interactively (Sikumbang et al., 2024). For example, *Ustaz* Hanan Attaki uses media such as Instagram and YouTube to spread his *da'wah*. With a relaxed delivery style that resonates with young people, *Ustaz* Hanan has successfully captured the attention of millions, particularly youth, in the process of religious transformation (*hijrah*). His content, which includes inspirational stories, motivational videos, and short sermons presented in a contemporary style, has become a major attraction (Setia & Dilawati, 2021).

Figure 1. Hanan Attaki's YouTube Channel
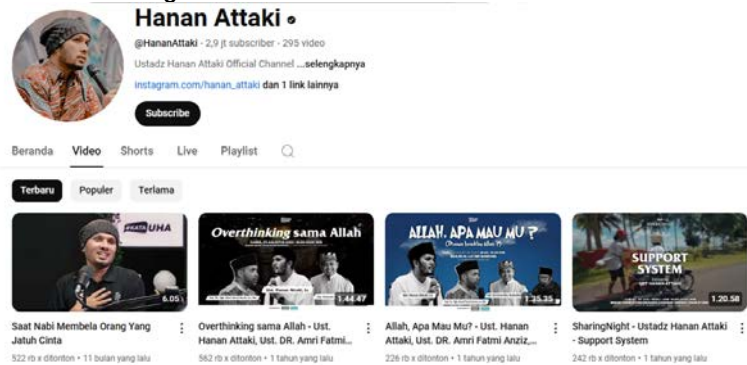
Source: YouTube Hanan Attaki, 2024.

Similarly, *Habib* Husein Ja'far Al Hadar is another *da'i* who effectively utilizes digital media to spread Islam with a fresh and moderate approach (Ervinda, 2023). With a large following on YouTube, Instagram, and TikTok, *Habib* Husein reaches a broader audience, including those who may feel disconnected from conventional *da'wah* methods. Additionally, his humorous yet insightful approach makes his *da'wah* relevant and well-received across different segments of society.

Figure 2. Jeda Nulis YouTube Channel by Habib Ja'far

Source: YouTube Jeda Nulis, 2024.

Digital *da'wah* has also provided a space for communities to grow. Accounts like NU Garis Lucu (@nugarislucu) illustrate how traditional Islamic communities have adapted to the digital world (Sumiati & Nawawi, 2024). This account uses humor as its primary medium for conveying religious messages, attracting audiences who might find conventional *da'wah* too formal or inaccessible. Through this approach, NU Garis Lucu has successfully created an inclusive and engaging discussion space while promoting a gentle and tolerant interpretation of Islam.

Figure 3. NU Garis Lucu Instagram Account

Source: Instagram @nugarislucu, 2024.

These examples demonstrate that digital *da'wah* fosters greater inclusivity, reaching audiences across geographic and demographic boundaries. Additionally, creative content such as short videos, humorous communication, infographics, and live broadcasts enhance its appeal to the younger generation, who are highly engaged with digital media. These findings show that digital *da'wah* functions not only as a communication tool but also as a reflection of Islam's adaptation to the modern world.

According to Dawam Multazamy, a prominent Nahdlatul Ulama (NU) figure, NU Garis Lucu aims to deliver religious messages in a relaxed manner. He stated, "The NU Garis Lucu admin wants to showcase humor in the style of Gus Dur amidst the rigidity of inter-Muslim communication or interactions with other religions. All groups easily accept this humor-laden narrative. People respond more positively to humor and comedy. In the religious context, humor can also be well received." The presence of NU Garis Lucu has inspired similar accounts, such as *Muhammadiyah Garis Lucu*, *Gontor Garis Lucu*, *LDII Garis Lucu*, and even *HTI Garis Lucu*. The last account, however, does not support the *Khilafah* (caliphate) but instead critiques the idea humorously. There are even accounts like *Katolik Garis Lucu*, *Protestan Garis Lucu*, and others (NF & Setiawan, 2019).

Beyond entertainment, digital *da'wah* has shown its potential to address contemporary challenges. In this context, digital *da'wah* serves not only as a new medium for religious dissemination but also as a means to maintain Islam's relevance in modern society (Setia & Iqbal, 2021). By leveraging digital technology, *da'wah* continues to evolve, providing space for innovation without losing the essence of Islamic teachings.

For instance, *Ustaz* Abdul Somad, one of the most renowned *da'i*, also utilizes social media to spread religious messages (Triantoro, 2019). With millions of followers on platforms like Facebook and YouTube, *Ustaz* Abdul Somad reaches audiences from diverse backgrounds. His in-depth sermons, grounded in various Islamic disciplines, have become valuable sources of knowledge for many. This demonstrates that digital media is not merely a tool but an essential medium for preserving and disseminating Islamic teachings.

Figure 4. Ustaz Abdul Somad's YouTube Channel

Source: YouTube Ustadz Abdul Somad, 2024.

The prominence of influential *dai* and major social media accounts, such as Hanan Attaki, Abdul Somad, *Habib* Ja'far, and NU Garis Lucu, is facilitated by Indonesia's high internet usage. The GSMA Intelligence report shows that Indonesia has 370.1 million mobile connections, which is equivalent to 133.3% of the total population (Annur, 2024a). This figure reflects that most Indonesians have more than one digital connection, significantly expanding the potential reach of *da'wah* messages via social media.

Notably, female *da'i* have also gained popularity due to social media. One prominent figure is Oki Setiana Dewi. She first gained recognition among Indonesian Muslims for her outstanding acting in the film *Ketika Cinta Bertasbih*. However, she has since become a respected *ustazah*, frequently giving lectures on television and various platforms, which are later uploaded on YouTube, Instagram, and TikTok (Febriati, 2023). Her massive social media following has established her as one of Indonesia's leading preachers, especially in topics related to women's issues.

Figure 5. Oki Setiana Dewi's Instagram Account
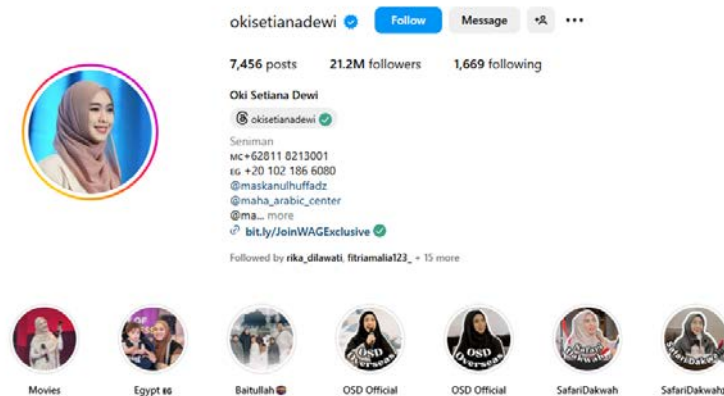
Source: Instagram @okisetianadewi, 2024.

In conclusion, digital *da'wah* has emerged as the primary platform for Muslims, particularly preachers, to spread religious messages in more creative and effective ways (Osho, 2019). Amid the dominance of Western and Korean cultural trends in the digital space, Islamic *da'wah* has found its path to growth and wider audience engagement (Mohamad, 2024; Mutiara, 2023). The use of social media platforms such as *YouTube, Instagram, TikTok,* and *Facebook* not only provides easy access for preachers but also accelerates the dissemination of religious messages in a more engaging and relevant format.

Examples of preachers who utilize social media, such as *Ustaz* Hanan Attaki, *Habib* Husein Ja'far Al Hadar, and *Ustaz* Abdul Somad, demonstrate that preaching is no longer confined to pulpits, mosques, or schools but has significantly shifted into the digital space. These preachers have successfully reached a broader audience by adopting approaches that align with the digital lifestyle of today's society. This illustrates the immense potential of digital preaching in addressing spiritual needs without diminishing the essence of Islamic teachings (*Goh,* 2025).

Thus, digital *da'wah* has transformed the way Muslims convey religious messages, marking a significant shift in religious practices in the modern era (*Mutia,* 2022). Social media has become a highly effective tool for engaging the community, introducing Islamic teachings more lightly and appealingly, and creating an inclusive space that reaches diverse groups (*Saat & Burhani,* 2020). With the continuous growth of internet and social media users in Indonesia, digital preaching is expected to play a crucial role in strengthening religious understanding within society while responding to contemporary challenges in a more relevant and adaptive way (*Fakhruroji,* 2019).

Adaptation of *Da'wah* through Digital Platforms

The success of Islamic *da'wah* in the digital world results from the adaptations made by *da'wah* actors in managing ongoing developments. This adaptation is necessary when preachers enter the digital realm, which prioritizes a vast and diverse market. Preachers like Hanan Attaki and Habib Ja'far cannot rely on traditional methods, particularly the conventional one-way sermon delivered from a pulpit. Instead, they have transformed their approach using various effective strategies, successfully reaching a broad audience in society (Hall, 2022). Ultimately, their large following, especially among internet users (millennials and Gen Z), is a natural outcome of their successful efforts in spreading Islam through digital platforms (Aditoni & Rohmah, 2022).

The following are examples of adaptation strategies used by renowned preachers in digital media, employing creative approaches. First, Hanan Attaki challenges traditional methods of spreading religion. He wears trendy, modern clothing, avoiding the conventional appearance of religious scholars. Additionally, his soft and relaxed delivery makes audiences, particularly teenagers and congregants, feel connected to him. Hanan frequently discusses popular youth topics, such as love, brotherhood, heartbreak, and sadness, in a manner that is easy to understand. As a result, he has gained a large following on social media. His approach starkly contrasts with the traditional preaching methods of earlier

scholars, who typically wore Islamic attire such as robes and *peci* caps and spoke in formal religious language that many found difficult to grasp.

Figure 6. Example of Hanan Attaki's da'wah themes using colloquial language

Source: Instagram @hanan_attaki, 2024.

The image above illustrates how Hanan Attaki appeals to young Muslim audiences by offering themes closely related to their lives. For example, the theme *"Gagal Move On"* (Failing to Move On) reflects common youth experiences in romantic relationships. He repackages such phrases into sermon topics, making his content more relatable to young audiences. This relatability serves as a primary attraction in his da'wah. Moreover, he is known for popularizing the *hijrah* movement in Bandung, West Java. This *hijrah* movement refers to the behavioral transformation from negativity to positivity. Many teenagers and young adults in the city have embraced this movement, demonstrating how digital *da'wah* significantly expands audience reach.

Second, *Habib* Ja'far. This unconventional preacher, originally from Madura, East Java, completed his education at UIN Jakarta. He is known as a moderate preacher due to his social media content focusing on tolerance, unity, religious moderation, and interfaith dialogue (Celesta, 2022). His approach represents a groundbreaking shift in Islamic *da'wah* in Indonesia, as interfaith dialogue was previously considered taboo in religious activities and was often avoided. However, *Habib* Ja'far has successfully brought interfaith discussions into the digital realm, making them a common topic of discussion on social media.

Figure 7. Habib Ja'far's YouTube content on tolerance

Source: YouTube Deddy Corbuzier, 2024.

The image above showcases two viral examples of *Habib* Ja'far's content. In one of the featured videos, he sits alongside six religious leaders in a podcast titled "LOGIN" on Deddy Corbuzier's YouTube channel. The video, titled "LOE LIAT NIH LOGIN!! INI INDONESIA BUNG!! 6 PEMUKA AGAMA JADI SATU DI

LEBARAN!! – JA'FAR" ("LOOK AT THIS LOGIN!! THIS IS INDONESIA, MAN!! 6 RELIGIOUS LEADERS COMING TOGETHER FOR EID!! – JA'FAR") has been viewed over 7.4 million times on YouTube. In this video, six religious figures from diverse backgrounds join the discussion: *Habib* Ja'far (Islam), *Bhante* Dira (Buddhism), Yanmita Diarsana (Hinduism), Kristan (Confucianism), *Romo* Aan (Catholicism), and Pastor Bryan (Protestant Christianity). They discuss the importance of tolerance from their respective religious perspectives. Despite differing approaches, they agree that tolerance is fundamental to maintaining Indonesia's diversity. They also emphasize that Indonesia is among the world's best examples of tolerance, serving as a model for other nations.

Beyond his expertise in interfaith dialogue, Habib Ja'far is known for his trendy and unconventional *da'wah* style, similar to Hanan Attaki's approach. He skillfully uses contemporary youth language, making his messages more accessible to young audiences. This style has led to numerous invitations to appear on popular YouTube podcasts and national television programs. Through digital *da'wah,* Habib Ja'far has successfully shaped a narrative of Islam that is friendly, inclusive, and relevant to today's generation (Ervinda, 2023).

Third, *Ustaz* Abdul Somad. This preacher, who gained viral popularity on social media, has effectively utilized digital platforms for Islamic *da'wah.* He is widely recognized and frequently invited to deliver sermons in various countries, including Malaysia, Brunei, and Singapore. His popularity has skyrocketed due to his engaging sermon style, which incorporates contemporary themes, humor, and assertive delivery. Abdul Somad often addresses issues affecting the Muslim community from a hadith-based perspective, drawing from his education in Hadith Studies at Al-Azhar University in Cairo, Egypt.

Figure 8. Abdul Somad's humorous sermon on YouTube

Source: YouTube, 2024.

His humorous delivery makes his sermons easy to understand and often filled with laughter. This approach represents a significant shift from traditional sermon styles, which tend to be rigid and serious. Abdul Somad effectively uses humor to make religious discussions feel lighter and more digestible. In one of his YouTube sermons titled *"Ceramah Lucu, Jemaah Tak Sanggup Tahan Tawa"* (Funny Sermon, Congregants Can't Stop Laughing), the title does not explicitly indicate religious content, yet the sermon remains deeply rooted in Islamic teachings. This strategy has successfully drawn thousands of online followers, establishing *Ustaz* Abdul Somad (UAS) as one of the most followed preachers in the digital space.

Fourth, NU Garis Lucu (@nugarislucu). This social media account, active on Instagram, X, and Facebook, has amassed a large following among both Nahdliyin and the general public. The name "NU Garis Lucu" is a playful take on "NU Garis Lurus," a term referring to a faction of NU considered the true and unaltered version. On Instagram and X, the account has over 900,000 followers. Its content, primarily images paired with light humor, conveys religious values effectively. This approach has made religion feel more accessible and engaging for social media audiences, challenging the notion that religious topics must always be solemn and untouchable. Instead, NU Garis Lucu has helped reshape perceptions of Islam, making it appear less rigid and more relatable.

Figure 9. NU Garis Lucu's lighthearted religious content


Source: Instagram@nugarislucu, 2024.

The image above illustrates a humorous post from NU Garis Lucu: *"Gus Dur. He did not leave behind division but holidays (laughing emoji). Happy Lunar New Year holiday."* This post humorously refers to former Indonesian President Abdurrahman Wahid (Gus Dur), who officially recognized Confucianism, making Lunar New Year a national holiday. While comedic, the content conveys religious messages about tolerance and interfaith harmony in Indonesia.

Fifth, *Ustazah* Oki Setiana Dewi. Although initially known as an actress and public figure, she gained wider recognition as a preacher, particularly among female audiences. She starred in the 2009 film *Ketika Cinta Bertasbih*, the most-watched Islamic drama film in Indonesia (Sarifah, 2023). Her fame became a stepping stone into Islamic preaching, where she is now recognized for her intelligence and broad knowledge, attracting many followers on social media.

Figure 10. Oki Setiana Dewi's sermon on women's issues
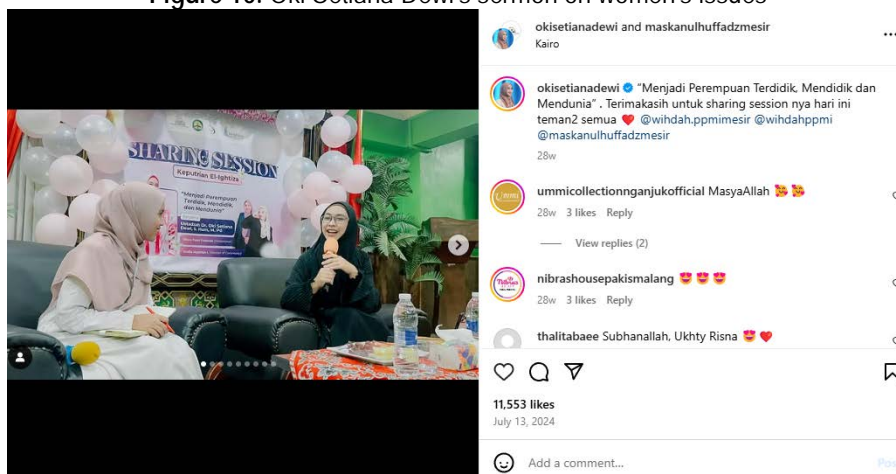
Source: Instagram @okisetianadewi, 2024.

In addition, she frequently shares moments of togetherness with her family, which many of her followers online imitate. As a result, she is also referred to as a Muslim family influencer. She has posted countless photos with her family on her social media platforms. Thanks to her popularity, she has become the face of various advertisements for products such as Umrah travel services, Muslim clothing, hijabs, and women's beauty products. Because of this, she is seen not only as a preacher who conveys Islam's teachings on women in a non-rigid way but also as an example of what a true Muslim woman looks like. Being able to appear in public and become an influencer is now an achievable dream for Muslim women.

Challenges in Digital *Da'wah*

The presence of *da'wah* in the digital world has helped shape a positive image of Islam on social media. Islam is now perceived as neither frightening nor opposed to modernity. Islamic preaching has become more fluid and is no longer confined to mosques or schools; it has now reached hangout spots, food stalls, and even shopping malls. However, this also presents new challenges, particularly concerning the credibility of preachers, their attitudes, and their statements, which often spark controversy among various groups.

The five preachers and accounts previously reviewed have also generated public controversy. On the one hand, this is understandable because a significant transformation has taken place in Islamic preaching, moving away from traditional methods. On the other hand, numerous challenges arise, which can sometimes damage the image of Islam itself.

For example, *Ustaz* Hanan Attaki was once involved in a controversy when he was accused of insulting Prophet Musa. He referred to Prophet Musa as the "thug of the prophets." *"When I narrated the story of Prophet Musa AS, if one listens to the full lecture, I was actually highlighting the greatness of Prophet Musa. However, when the clip was taken out of context, it only showed me calling Prophet Musa 'the thug of the prophets,' which made it seem like I was insulting him,"* he explained (quoted from YouTube Hanan Attaki, 2023). This statement offended many Muslims because the term "thug" has a negative connotation—it is associated with criminals and bad behavior. This controversy resulted from his frequent use of colloquial language, which is not always well-received by everyone. He later clarified his statement and apologized to the public (Detik.com, 2023).

Habib Ja'far also faced controversy when he was accused of being a Shia adherent due to his digital footprint on Twitter. One of his tweets stated, *"Let us echo the words of Al-Husain, the poetry of Karbala, and the nasyid of Ashura because Husain was martyred on the land of Karbala."* In response to this accusation, *Habib* Ja'far denied it, calling it slander. *"I imagine that the people spreading these accusations are lounging in undershirts and shorts, casually making baseless claims about me. If they don't take it seriously, why should I? They are playing around with serious matters while I take serious matters lightly,"* he said (Siregar, 2023).

These accusations emerged because many considered his arguments too "liberal" and believed he expressed excessive tolerance when discussing Islamic values, especially in various podcasts he participated in. Critics accused him of having no boundaries when preaching Islam and even undermining its values in public. Consequently, he was frequently labeled as a Shia. Additionally, his eccentric style led some Islamic groups to dislike his approach to preaching Islam.

Similarly, Abdul Somad, a *da'i* from Riau, Sumatra, has been scrutinized by netizens multiple times for his public speeches. He was reported to the police by the Indonesian Church Youth Association (PPGI) for allegedly insulting the cross by calling it a *"jin kafir"* (infidel spirit). In his clarification, UAS stated that he never intended to insult the cross or Christianity (Setiawan, 2019). He explained that the sermon took place years earlier in a private religious gathering at a mosque in Pekanbaru, Riau. This controversy is also linked to UAS's preaching style, which is firm and direct (Prireza, 2019). Although he often incorporates humor, his sermons attract many followers due to his strong defense of Islam.

The NU Garis Lucu account has also sparked controversy. In response to a news report about an imam being hit with a sandal by a congregation member, NU Garis Lucu commented: *"The lesson here is, if you intend to recite long surahs during Tarawih, you should also train your wushu reflexes."* This comment seemed to ridicule the imam for reciting long verses, implying that the congregation disliked it, leading to the attack. However, this was not the case. The comment faced backlash from netizens, including *Ustaz* Haidir, who criticized it as inaccurate and careless. *"Your humor this time is dry, admin. First, the narrative in the video is vague and tendentious, not factual. It's not hard to find a more reliable source that states the attacker was actually an individual with a mental disorder. Just search on Google, and you'll find it right away,"* he said. Indeed, the attacker was later confirmed to be suffering from a mental illness. Another user, Salman Al Farizi, also commented, *"The admin is a fool, hit by even bigger fools,"* while sharing a screenshot of a news headline stating, "Viral: Imam Attacked by Mentally Ill Person During Prayer, Netizens Say He Had a Faith Disorder?" This incident highlights the consequences of prioritizing humor in conveying religious values. Without careful verification, such an approach can lead to serious misinterpretations.

Lastly, Oki Setiana Dewi also faced controversy in 2024 when she was accused of justifying domestic violence in one of her sermons. The controversy arose when she recounted an Islamic story about a married couple in conflict. During an argument, the husband hit his wife. At that moment, the wife's parents arrived. With teary eyes, the wife opened the door. The husband feared that his wife would report the incident to her parents. However, instead of exposing the conflict, the wife claimed she was crying because she missed her parents. *"Sometimes women exaggerate stories that don't align with reality. When people are angry or hurt, they tend to embellish their*

narratives," Oki said in the video. This clip sparked a significant backlash from netizens. Many criticized her, including author Okky Madasari, who openly opposed her statement (CNN Indonesia, 2022).

A New Face of Islam in the Digital World

Islam, which was once considered unfriendly to the internet and the development of digital technology, has now become one of the most adaptive religions in the online world. Initially, many were concerned that the presence of the internet would bring negative impacts on Islamic values, distort the essence of religious teachings, and worsen the image of Muslims. However, the reality turned out to be the opposite. The internet, with all its freedom, has opened doors for broader, more dynamic, and widely accepted Islamic preaching. This has transformed the image of Islam, which was once seen as rigid and conservative, into a more flexible one, no longer bound by space and time.

This phenomenon reflects how Islam can adapt to modernity without losing its identity. According to Gary R. Bunt (2003) in his book *Islam in the Digital Age,* Islam demonstrates a highly adaptive nature toward the internet, allowing Muslims to use technology as an effective medium for preaching. By utilizing digital platforms, preachers and scholars can now reach a wider audience, even those who are unreachable by traditional preaching methods. This preaching is no longer confined to mosques or schools but extends to coffee shops, malls, and social media, making Islam more accessible and understood by its followers (Bunt, 2009).

However, behind this success, there are significant challenges that Muslims must face in the digital world. Controversies arising from some preachers, such as those experienced by Hanan Attaki, *Habib* Ja'far, and Abdul Somad, as well as accounts like NU Garis Lucu and Oki Setiana Dewi, show that freedom of speech in the online world does not always align with the accuracy in delivering messages. For instance, Hanan Attaki faced criticism for using the term *"premannya nabi"* (the prophet's thug), which was deemed insulting to Prophet Musa, or Abdul Somad, who got entangled in a case of insulting the symbols of another religion. Some preaching accounts have even fallen into spreading fake news and unverified rumors. These phenomena urge Muslims to be more discerning when consuming content in the digital world.

The phenomenon of Islamic preaching in the digital world reflects a shift in the way religion is conveyed. As explained in the *Living Religions* theory by Fisher and Rinehart (2017), religion, including Islam, should not be something alienated by modernity and technology. On the contrary, religion should evolve and adapt to the context of the times. In the context of digital *da'wah,* Islam has proven capable of keeping pace with the times without falling into division or losing the substance of its teachings. Unlike some other religions that are more resistant to change, Islam shows its ability to develop and be disseminated in ways that are more relevant to the needs of modern society.

However, this process of adaptation is certainly not without challenges. One of the main challenges is how to balance freedom of expression with the responsibility of maintaining accuracy and caution in delivering religious messages. The diversity in preaching styles, which includes the use of colloquial language, humor, and an emphasis on values like tolerance and women's issues, shows that digital Islamic preaching has broad appeal. However, this freedom can be dangerous if not properly managed, especially when controversial statements or negligence in fact-checking lead to confusion.

The implications of this finding are crucial. The use of digital media as a means of preaching offers a huge potential to spread the message of Islam to more people, especially the younger generation, who are more exposed to the online world. With proper utilization, digital preaching can strengthen a moderate, tolerant, and progressive understanding of Islam. However, if not balanced with moral and intellectual responsibility, it can lead to division, misinformation, and damage to the image of Islam. Therefore, preachers and digital account managers need to maintain the quality of the messages they deliver, prioritize clarification when mistakes occur, and exercise caution when using language or terms that may offend certain groups.

Furthermore, Muslims should also be more discerning in accepting information disseminated through digital platforms. Despite the many variations in preaching styles, the public needs to understand the context and purpose of the preaching and avoid getting caught up in sectarian conflicts. This will help create a more harmonious atmosphere online, where Islam can flourish without division.

The spread of Islamic preaching in the digital world cannot be separated from the challenges that come with freedom of speech on the internet. The nature of the internet, which allows all kinds of information to be disseminated quickly and widely, leads to the circulation of opinions, both supportive and critical (Solahudin & Fakhruroji, 2020). In this context, preaching done in new ways, such as by young preachers or preaching accounts,

can have a significant impact. However, this freedom also opens up the possibility of misuse. Controversial or inaccurate content can damage the image of Islam if there is no proper supervision and clarification.

In conclusion, this finding shows that while digital preaching offers great potential for spreading Islam more widely, it also carries a significant responsibility for those involved in disseminating information. Balancing freedom of expression with caution in delivering religious messages is key to ensuring that digital *da'wah* remains effective and does not cause division among Muslims.

CONCLUSION

This study successfully reveals that Islamic preaching in the digital world demonstrates a significant adaptation phenomenon, which was previously not widely identified in earlier research. One of the most important findings is how Islam can optimize the use of digital platforms, such as social media, video, and podcasts, to spread religious messages broadly. Contrary to the assumption that Islam would be left behind by modernity and technology, this research shows that Islam is highly adaptive to digital developments, even becoming the most present religion in the online world. The diversity in preaching approaches—from the use of colloquial language to humor relevant to daily life—opens opportunities for Islamic preaching to be accepted by various groups, especially the younger generation. This phenomenon proves that Islam is not only capable of adapting to technology but also changing the perspective on preaching processes that are more inclusive and reach different layers of society.

However, this finding also highlights the emergence of controversial phenomena in the online world due to preachers who are less cautious in delivering their preaching content. One innovation of this study is its emphasis on the importance of caution in the dissemination of preaching information, as freedom in the digital world often leads to incorrect message delivery, which can cause divisions among groups. As various preachers use different approaches, including humor and controversial issues, Islamic preaching in the digital world must be more prudent in managing messages to avoid misinformation or fragmentation. This finding serves as a warning to Muslims not to accept preaching information uncritically but to be more selective and critical of the content being delivered.

This study's contribution lies in the development of the concept of digital *da'wah* in Islam, which is more responsive to changes in time and technology. This research successfully shows that Islam can be presented in a way that is relevant to the digital context without losing the essence of its teachings. On the other hand, this study also introduces the importance of ethics in digital preaching, which serves as a guide for preachers and Muslims in navigating the content that evolves in the digital world. In addition, this study enriches the theory of *Living Religions* in the context of modernity, which has mostly been applied to religions considered more traditional.

However, this study also has limitations, one of which is the scope limited to a few preachers and preaching content in Indonesia, so the results do not fully represent the phenomenon of digital Islamic preaching in other countries. Future research could focus on a more in-depth analysis of the impact of digital preaching on changes in the attitudes and behaviors of Muslims, as well as further exploration of how digital platforms can be optimally used to enhance understanding of moderate and inclusive religion. Additionally, further research could delve deeper into the ethical challenges and the impact of digital *da'wah* on inter-group relationships within the broader Muslim community.

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Tren Penelitian Tentang Pengaruh Media Sosial Terhadap Persepsi Masyarakat: Pendekatan Bibliometrik

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Abstract

The influence of social media on public perception is a very influential phenomenon in shaping people's views and interpretations of the various information they get. This study aims to analyze research trends regarding the influence of social media on public perception, this study uses a descriptive bibliometric approach that includes bibliometric analysis to find out the extent to which research has developed from year to year. This research collects secondary data collected from Scopus using the keywords effects, social media, public, and perception. The software used to analyze the data is VosViewer and BiblioShiny. Based on the search results on the Scopus database from 2014-2023, 112 publications were found, which showed that the main topics in the research included social media, perception, adult, human, and female. In the context of journal publications, the Sustainability Journal ranks first as a relevant source with a total of 11 publications and 111 citations, and the most research on the influence of social media on people's perceptions is in the countries of The United States of America (USA), China, and Korea. As such, this research provides an overview of the current trends and research focus on the influence of social media on people's perceptions.

Keywords: descriptive bibliometrics; media effects; public focus; social media; public perception.

Abstrak

Pengaruh media sosial terhadap persepsi masyarakat merupakan fenomena yang sangat berpengaruh dalam membentuk pandangan dan interpretasi masyarakat terhadap berbagai informasi yang diperolehnya. Penelitian ini bertujuan untuk menganalisis tren penelitian mengenai pengaruh media sosial terhadap persepsi masyarakat, penelitian ini menggunakan pendekatan bibliometrik deskriptif yang mencakup analisis bibliometrik untuk mengetahui sejauh mana penelitian telah berkembang dari tahun ke tahun. Penelitian ini mengumpulkan data sekunder dikumpulkan dari Scopus dengan menggunakan kata kunci effects, social media, public, dan perception. Software yang digunakan untuk menganalisis data yakni Vosviewer dan BiblioShiny. Berdasarkan hasil penelusuran pada database Scopus dari tahun 2014-2023, ditemukan 112 publikasi yang menunjukkan bahwa topik utama dalam penelitian mencakup social media, perception, adult, human, dan female. Dalam konteks publikasi jurnal, Jurnal Sustainability menempati peringkat pertama sebagai sumber yang relevan dengan total 11 penerbitan dan 111 kutipan dan penelitian terbanyak mengenai pengaruh media sosial terhadap persepsi

masyarakat adalah di negara- negara The United States of America (USA), China, dan Korea. Dengan demikian, penelitian ini memberikan gambaran mengenai tren dan fokus penelitian terkini seputar pengaruh media sosial terhadap persepsi masyarakat.

Kata Kunci: bibliometrik deskriptif; efek media; fokus publik; media sosial; persepsi masyarakat.

PENDAHULUAN

Dalam era kemajuan teknologi komunikasi, penggunaan media sosial oleh masyarakat terus berkembang dalam berbagai aspek kehidupan. Media sosial dapat didefinisikan sebagai alat komunikasi yang memanfaatkan platform online dan memungkinkan pengguna untuk dengan mudah berbagi, menciptakan, dan terlibat dalam isinya (W. S. R. Putri et al., 2016). Menurut Philip Kotler dan Kevin Lane Keller (2016), media sosial merupakan platform yang digunakan oleh masyarakat untuk berbagi informasi berupa teks, gambar, suara, dan video dengan orang lain ataupun perusahaan (Salsabila & Harti, 2021).

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Teologi Fundamentalisme Damai Jamaah Tabligh

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Abstract

The 20th century saw many Islamic movements emerge in Muslim countries. One of them is the Tablighi Jamaat from India, whose main aim is to convert individuals and society to Islam. With this main goal, this congregation is seen by Fazlurrahman, a Pakistani Muslim scholar, as being in the fundamentalist category. the principle of 'ikramul Muslimin,' namely not using other people's things without the owner's permission; not talking about practical politics either locally or internationally; not talking about different schools of thought in worship; not discussing the disgrace of society; likes to stay in touch with the community; and his method of preaching is friendly from heart to heart without forcing one's will.

Keywords: Islamic da'wah; religious movements; international organizations; Islamic schools of thought; Sociology of Islam.

Abstrak

Abad ke-20 menyaksikan banyaknya gerakan Islam yang muncul di negeri-negeri muslim. Salah satunya adalah Jamaah Tabligh dari India yang bertujuan terutamanya adalah mengislamkan individu maupun masyarakat. Dengan tujuan utamanya itu, Jamaah ini dipandang Fazlurrahman, cendekiawan Muslim Pakistan, masuk kategori fundamentalis. Artikel ini membahas pernyataan tersebut dengan memunculkan jawabannya dari lapangan, dengan meneliti jamaah tersebut dari dalam dengan mengungkap ajaran dan kegiatan Jamaah ini. membicarakan aib masyarakat; gemar bersilaturahim kepada masyarakat; dan metode dakwahnya ramah dari hati ke hati tanpa memaksakan kehendak.

Kata Kunci: dakwah Islam; gerakan keagamaan; madzhab Islam; organisasi internasional; Sosiologi Islam.

PENDAHULUAN

Gerakan kebangkitan Islam muncul karena kombinasi beberapa faktor. Selain sebagai pembebasan dari penjajahan (El Amrani, 2023; Sinanović, 2012), gerakan ini merupakan reaksi terhadap pengaruh Barat seperti individualisme, konsumerisme, dan kebebasan seksual yang dianggap menumbangkan nilai-nilai dan identitas Islam (J. A. Ali & Amin, 2020; J. A. Ali & Orofino, 2018; Rahman, 2013). Demikian juga, faktor ekonomi dan demografi, termasuk keterbelakangan pembangunan ekonomi, meningkatnya ketimpangan pendapatan, dan menurunnya mobilitas sosial, serta meningkatnya generasi muda terpelajar yang memiliki

harapan akan mobilitas ke atas, memainkan peran penting dalam gerakan kebangkitan Islam. Gerakan ini juga dipengaruhi oleh kekosongan ideologi yang muncul pasca kemunduran sistem sosialis dan dampak urbanisasi di dunia Islam. Gerakan kebangkitan Islam yang dikenal juga dengan sebutan *tajdid* (pembaruan) merupakan gerakan non-politik yang fokus pada peningkatan keimanan umat Islam dan kembalinya mereka ke jalan sunnah (Molnar, 2017).

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Pemberdayaan Perempuan Kepala keluarga dengan Komunikasi untuk Sehat

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Abstract

This research examines the empowerment activities of female heads of families in responding to the problems they face after losing their husbands and being forced to assume the role of head of the family. This research uses a qualitative research method with a case study approach, namely in Cianjur City, West Java, Indonesia, specifically assisted by the Women-Headed Family Empowerment Foundation (PEKKA). The research subjects were several members of the Union of women heads of families who took part in women's group activities, attended training and were beneficiaries of women's empowerment programs from the PEKKA Foundation and the Government. Data collection through observation, interviews and documentation studies. The research results show that female heads of families have carried out spiritual, intrapersonal, interpersonal and group communication activities to remain mentally healthy, even though the burdens and roles they carry out are very large. Building communication, especially good interpersonal communication with family and people around them, especially those who support them, has been proven to help women heads of families shift their burdens to productive activities and develop self-confidence. They also prove themselves to be empowered heads of families by participating in activities to build collective strength in society. The results can contribute to various parties who pay attention to the strength of the household as a strength of society and the state.

Keywords: health communication; female head of family; mental health; interpersonal communication.

Abstrak

Penelitian ini mengkaji kegiatan pemberdayaan perempuan kepala keluarga dalam menyikapi masalah yang dihadapi setelah kehilangan suami dan terpaksa menjalankan peran sebagai kepala keluarga. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan studi kasus yaitu di Kota Cianjur Jawa Barat, Indonesia, khususnya yang dibantu oleh Yayasan Pemberdayaan Perempuan Kepala Keluarga (PEKKA). Subyek penelitian adalah beberapa anggota Serikat perempuan kepala keluarga yang mengikuti kegiatan kelompok perempuan, mengikuti pelatihan dan menjadi penerima manfaat program pemberdayaan perempuan dari Yayasan PEKKA dan Pemerintah. Pengumpulan data melalui observasi, wawancara, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa perempuan kepala keluarga telah melakukan kegiatan komunikasi spiritual, intrapersonal, interpersonal dan kelompok untuk tetap sehat jiwa, meskipun beban dan peran yang mereka jalani sangat banyak. Membangun komunikasi, khususnya komunikasi interpersonal yang baik dengan keluarga dan orang-orang di sekitar, terutama mereka yang mendukungnya, terbukti membantu perempuan kepala keluarga mengalihkan beban ke kegiatan produktif dan mengembangkan rasa percaya diri. Mereka juga membuktikan diri sebagai kepala keluarga yang berdaya dengan berpartisipasi dalam kegiatan membangun kekuatan kolektif di masyarakat. Hasilnya dapat memberikan kontribusi bagi berbagai pihak yang memperhatikan kekuatan rumah tangga sebagai kekuatan masyarakat dan negara.

Kata Kunci: komunikasi kesehatan; perempuan kepala keluarga; kesehatan jiwa; komunikasi interpersonal.

PENDAHULUAN

Masih terdapat stereotip dan dikotomi peran menurut paham biologis yang menjadikan derajat kaum perempuan diungkapkan sebagai kelas kedua, di bawah derajat kaum laki-laki. Stigmatisasi masih berkembang subur di tengah masyarakat Indonesia, muncul dalam bentuk yang menjadikan beban perempuan lebih besar daripada laki-laki. Sehingga banyak ditemui perempuan memiliki banyak peran yang harus dijalaninya dan menghambat proses aktualisasi dirinya di masyarakat. Padahal menurut Raley & Sweeney (2020) dalam masyarakat dan keluarga, perempuan umumnya memiliki kekuatan, sumber daya, dan posisi yang lebih lemah Kondisi ini terkadang mengakibatkan semakin banyaknya perempuan yang tidak memiliki kendali atas hak untuk mendapatkan pelayanan kesehatan dasar dan tidak dapat mengakses pelayanan dan informasi kesehatan yang esensial (Rathod et al., 2017). Ada banyak alasan perempuan menjadi kepala rumah tangga, antara lain kematian suami, perceraian, suami melakukan poligami, dan suami sakit permanen (Singerman, 2021). Banyak perempuan kepala rumah tangga yang mengalami diskriminasi struktural (Akhmedshina, 2020) dan (Ballon, 2018). Oleh karena itu, perlu untuk mengatasi hambatan, seperti rasa tidak aman, kesedihan, rasa malu, dan isolasi.

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Mengevaluasi Kembali Tatakelola Pemerintahan Daerah di Indonesia

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Abstrak

Dasar hukum tatakelola pemerintahan daerah di Indonesia telah mengalami 9 kali perubahan. Yang pertama kalinya adalah Undang-undang Nomor 1 Tahun 1945 Tentang Peraturan Mengenai Kedudukan Komite Nasional Daerah (KND). Sesuai dengan pilihan politik hukum, undang-undang tersebut diubah beberapa kali, dan terakhir – yang berlaku saat ini – adalah Undang-undang Nomor 23 Tahun 2014 tentang Pemerintahan Daerah. Perubahan-masih belum memandirikan daerah sebagai hakikat dari Otda. Kebaruan penelitian dapat berimplikasi pada perbaikan kemandirian daerah menuju otonomi seluas-luasnya, otonomi nyata, dan otonomi yang bertanggungjawab.

Kata Kunci: *otonomi daerah; pembangunan daerah; perubahan hukum; sosiologi hukum; undang-undang.*

Abstract

The legal basis for regional government governance in Indonesia has undergone 9 changes. What came into effect for the first time was Law Number 1 of 1945 concerning Regulations Concerning the Position of Regional National Committees (KND). In accordance with legal political choices, the law was amended several times, and the latest – which is currently in effect – is Law Number 23 of 2014 concerning Regional Government. These changes, among Head) supervised the DPRD and DPD (legislature). (4) The implementation of decentralization, deconcentration, assistance tasks, and Regional Autonomy for more than 25 years since the reformation (1998) has still not established regional independence as the essence of Regional Autonomy. The novelty of research can have implications for improving regional independence towards the widest possible autonomy, real autonomy and responsible autonomy.

Keywords: regional autonomy; regional development; legal changes; legal sociology; Constitution.

PENDAHULUAN

Sejak Indonesia merdeka 1945, undang-undang yang mengatur tatakelola pemerintahan di daerah paling tidak sudah mengalami 9 kali perubahan (1945—2014). Untuk pertama kalinya diberlakukan Undang-undang Nomor 1 Tahun 1945 Tentang Peraturan Mengenai Kedudukan Komite Nasional Daerah (KND). Undang-undang tersebut dibuat sebelum diadakannya Pemilihan Umum (Pemilu). KND kemudian diubah menjadi Badan Perwakilan Rayat Daerah (BPRD). Lembaga inilah yang bersama-sama dengan dan dipimpin Kepala Daerah menjalankan rumah tangga daerah yang diwakili oleh sebanyak-banyaknya 5 orang yang duduk di Badan Eksekutif. Undang-undang tersebut kemudian diganti oleh Undang-undang Nomor 22 Tahun 1948 Tentang Penetapan Aturan-aturan Pokok Mengenai Pemerintahan Sendiri di Daerah-daerah yang Berhak Mengatur dan Mengurus Rumah Tangganya Sendiri; diganti lagi dengan Undang-undang Nomor 44 Tahun 1950 Tentang Negara

Indonesia Timur. Regulasi tersebut pun diganti lagi dengan Undang-undang Nomor 1 Tahun 1957 tentang Pokok-pokok Pemerintahan Daerah, disempurnakan oleh Penetapan Presiden Nomor 6 Tahun 1959 tentang Pemerintah Daerah. Selanjutnya diganti lagi dan terus disempurnakan secara berurut, yakni Undang-undang Nomor 18 Tahun 1965 Tentang Pokok-pokok Pemerintahan Daerah; Undang-undang Nomor 5 Tahun 1974 Tentang Pokok-pokok Pemerintahan di Daerah; Undang-undang Nomor 22 Tahun 1999 Tentang Pemerintahan Daerah; Undang-undang Nomor 32 2004 Tentang Pemerintahan Daerah, dan terakhir – yang berlaku saat ini – adalah Undang-undang Nomor 23 Tahun 2014 Tentang Pemerintahan Daerah.

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