



Analysis of Moral Reasoning in the Submission of Recipients of the Family Hope Program in Mazingo Tanose'o Village, Hiliduho District, Nias Regency in 2023

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Abstrak

Moral reasoning yaitu kemampuan seseorang dalam menimbang alternatif keputusan dan menentukan kemungkinan arah tindakan yang harus dilaksanakan dalam menghadapi situasi sosial tertentu, dan tingkat perkembangan kemampuan tersebut. Penelitian ini dilatarbelakangi oleh permasalahan yang disebabkan karena dalam pengajuan penerima Program Keluarga Harapan (PKH) proses pelaksanaannya terjadi penyimpangan regulasi dan kebijakan pemerintah terkait PKH selama pelaksanaan rencana tersebut. Pengajuan penerima Program Keluarga Harapan (PKH) di Desa Mazingo Tanose'o, Kecamatan Hiliduho, Kabupaten Nias belum didasari pada Moral Reasoning. Tujuan penelitian ini adalah mengetahui penerapan moral reasoning dalam pengajuan penerima PKH, alasan pengajuan nama penerima PKH Belum didasari Moral Reasoning serta upaya yang dilakukan supaya pengajuan penerima PKH tidak menimpang dari aturan. Metode penelitian yang digunakan adalah metode penelitian kualitatif dengan pendekatan deskriptif dan dengan jumlah informan sebanyak 9 orang. Pengajuan penerima PKH sudah didasari penerapan moral reasoning namun dalam pelaksanaannya Kepala Desa hanya memiliki wewenang untuk mengajukan data-data calon penerima PKH. Upaya yang dilakukan supaya pengajuan penerima PKH tidak menyimpang dari aturan yaitu Pendamping desa atau Dinas Sosial selalu melakukan update data, Pendamping desa rutin melakukan kunjungan rumah memastikan keadaan yang sebenarnya, sebagai masyarakat harus memberikan data asli ke Dinas Sosial serta menggunakan dana PKH khusus kesehatan dan pendidikan anak.

Kata Kunci: *Moral Reasoning, Program Keluarga Harapan*

Abstract

Moral reasoning is a person's ability to weigh alternative decisions and determine the possible direction of action that must be carried out in dealing with certain social situations, and the level of development of this ability. This research is motivated by problems caused by the submission of recipients of the Family Hope Program (PKH) in the implementation process, there are deviations from government regulations and policies related to PKH during the implementation of the plan. The submission of recipients of the Family Hope Program (PKH) in Mazingo Tanose'o Village, Hiliduho District, Nias Regency has not been based on Moral Reasoning. The purpose of this study is to determine the application of moral reasoning in the application of PKH recipients, the reasons for submitting the names of PKH recipients not yet based on Moral Reasoning and the efforts made so that the application of PKH recipients does not deviate from the rules. The research method used is a qualitative research method with a descriptive approach and with a total of 9 informants. The submission of PKH recipients has been based on the application of moral reasoning, but in its implementation the Village Head only has the authority to submit data on prospective PKH recipients. Efforts made so that the submission of PKH recipients does not deviate from the rules are that the Village Facilitator or the Social Service always updates the data, the Village Facilitator routinely conducts home visits to ensure the actual situation, as a community must provide original data to the Social Service and use PKH funds specifically for children's health and education.

Keywords: *Moral Reasoning, Family Hope Program*

INTRODUCTION

Indonesia is a developing country that still suffers from poverty. Indonesia experienced the worst social problem of poverty in 1998, with average economic growth falling from 7% to 13% (Bappenas, 2003). This poverty was caused by economic turmoil caused by fluctuations in the exchange rate of the rupiah against foreign currencies, so that each year Indonesia experiences more severe poverty. Poverty in Indonesia is still a major problem especially in terms of development, although it has changed significantly from 2019.

In 1996, Indonesia's poor population was 22.5 million. After the economic crisis in 1998, the number of poor people reached 49.5 million (BPS, 2015). But the number of poor people has decreased significantly at present. According to the Central Bureau of Statistics (2019), the number of poor people in Indonesia in 2018 was 25.67 million, and decreased again by 0.44% to 24.79 million in 2019. However, affected by the Covid-19 outbreak in 2020, the number of poor people increased again. In 2020, Indonesia's poor population became 26.42 million people and the poverty rate became 9.78% (BPS, 2020). This fluctuating poverty rate still shows that the poverty rate in Indonesia is still high so it remains a major concern for the government, especially in the context of Indonesia's national development.

To reduce the pressure of the burden of poverty inequality and to help increase the income level of the community, the government swiftly developed a policy strategy through a comprehensive social protection policy. The purpose of this comprehensive policy is to restore the finances of the Indonesian people, as well as the economy of the community. This is stated in the National Medium-Term

Development Plan 2020-2024. Poverty eradication through social security is a comprehensive and coordinated project (Ministry of Social Affairs, 2020).

One form of public action taken to eradicate poverty in Indonesia is through Social Protection (UNESCA, 2011). The state in realizing the fulfillment of the rights and obligations of each citizen is poured in the form of implementing Social Protection policy activities. A very important Social Protection activity carried out in developing countries is equitable development. Development is an important part of the strategy for implementing Social Protection Policy.

To alleviate poverty, one of the efforts made by the government is to determine and decide which citizens are eligible to become members of the Family Hope Program (PKH) beneficiaries. In determining the recipients of PKH assistance, they must go through Moral Reasoning. Decisions made by applying moral reasoning can make decisions that are appropriate and in accordance with applicable rules without deviating from the established code of ethics (Merawati & Ariska, 2018). Moral reasoning is moral awareness (moral judgment, moral thinking), a factor that determines behavior in making ethical decisions (Cohen & Leventis, 2013). In this case, morals are obtained from the learning process and scientific reasoning carried out by an auditor.

The embodiment of moral reasoning can be realized in honesty and trustworthiness in work, doing something with a conscience, taking an oath of office, etc. With moral considerations, the quality of work will certainly be better. One contextual factor that has a significant influence on social behavior is the moral principles adopted by society. These ethical principles include values, norms, virtues,

practices, institutions, technologies, and other mechanisms designed to control the freedom and egoism of individual behavior and regulate social life (Haidt, 2008). In contrast to Hastuti (2014), his findings show that ethical reasoning has not been empirically proven to be positively related to audit quality.

A person who has morals can understand himself and the actions taken and the ethics of behavior expressed at any time. Can judge what is done and see whether it is good or bad. A moral person will automatically be judged by his daily behavior whether in accordance with ethics or not, so that there is harmony between moral reasoning and one's moral behavior.

A person is considered to have morals when the person implements the moral value itself consciously without coercion, in other words, the person performs moral actions that come from within himself. The factor that determines the birth of moral behavior is the moral reasoning or thinking of a person (Lawrence Kohlberg). In finding real moral behavior, it can be seen from a person's moral reasoning, so that morals are not only judged based on visible behavior but how a person makes decisions in moral reasoning (Heni Anggraeni Vinariesta, 2013).

According to R. R Hook in "Tatik Mukhoyyaroh" 2012, defines that morals are actions or beliefs within a person in order to be able to make decisions about what is right and what is wrong. Meanwhile, according to K. Bertens, Oktavia Ruthdian Setiawati, Harjdono and Nugraha Arif Karyanta 2015 defines morals as values and norms that guide a person to regulate behavior. Ethics has to do with what actions can be done and what actions should not be done. In carrying out the consideration of whether or not to do an

action, it becomes a concern in moral judgment.

However, addressing social development issues requires policy as a driver, combined with moral reasoning about the functions and obligations of the state, to achieve development goals. In order to alleviate family-based poverty, the government launched a special program called "Program Keluarga Harapan (PKH)" which has been running since 2007. According to the Director General of Social Assistance (Ministry of Social Affairs, 2010), PKH aims to help the poorest people in the form of conditional assistance. The plan is expected to help accelerate progress towards the Millennium Development Goals (MDGs) to reduce extreme poverty and hunger, achieve basic education, gender equality, reduce infant and under-five mortality, and reduce maternal mortality.

PKH is a planned policy formulated by the government to overcome poverty in Indonesia. In the implementation of family-based social security, it is included as part of a comprehensive family-based social assistance program in accordance with government policy. The program is a social protection policy in the context of implementing basic rights. As a centrally planned program. Many aspects and parties are involved in the implementation process, so there may be deviations from government regulations and policies related to PKH during the implementation of the plan. The implementation of PKH at the regional level does not rule out the possibility of problems.

Family Hope Program (PKH) Based on Article 1(9) of the Social Welfare Law No. 11 of 2009: "Social protection is all efforts aimed at preventing and responding to the risk of social shocks and vulnerabilities".

In a broad sense, it means that social protection provides coverage for all actions or actions taken by the government,

private sector and society so that they are able to provide protection and can meet basic needs, especially for those who are poor and vulnerable so that they can improve their standard of living for the better. Therefore, the researcher concluded that social protection is an action taken to provide protection for the poor, elderly, disabled, families and children. (Suharto, 2009).

The Family Hope Program (PKH) is a program to improve the quality of life through access to education and health by distributing donations or direct assistance to

the community (Suleman & Resnawaty, 2018). With the Family Hope Program (PKH), it is able to improve the quality of life of human resources both in the fields of health and education. On the other hand, the Family Hope Program (PKH) is run based on the implementation of the Social Security Law No. 40 of 2004 so that the Family Hope Program (PKH) is implemented.

The main target of PKH is the Very Poor Family (KSM) based on data obtained from the Central Statistics Agency (BPS). PKH has an effect on its recipients, namely for Very Poor Households (RTSM) or Very Poor Families (KSM) who are able to reduce household expenses themselves. The difficulty of the community in meeting their needs is due to the lack of income earned. PKH in the education sector also aims to reduce the school dropout rate, while in the health sector it has the aim of reducing infant mortality and meeting the nutritional needs of toddlers and children.

Based on the concepts contained in the title, the theory used as the basis for this research is the theory of morals or reasoning, and the stages of development of moral reasoning as a basis for identifying the boundaries of moral personality as a system of values and norms that become

the basis for human thinking and behavior, as explained in the stages of development of moral reasoning in Conventional Morality that morals are basic principles about the social system of right or good actions in carrying out their own duties, showing respect for authority and maintenance of social rules for the sake of these rules. It can be concluded that moral reasoning is an important need for everyone, especially for a leader who is a guide in carrying out his duties, in this case the head of Mazingo Tanose'o Village.

From the results of initial observations conducted on February 16, 2023 in Mazingo Tanose'o Village, Hiliduho District, researchers obtained information from the Village Head Mr. Rusli Telaumbanua, A.ma.Pd.S.D, that in Mazingo Tanose'o Village, Hiliduho District, a deliberation meeting was held regarding the submission of eligible families in receiving PKH in accordance with government policies in poverty reduction efforts led by the Village Head, and attended by Village Apparatus, and the Community by determining decisions in accordance with applicable rules without deviating from the code of ethics set by the Central government. The total population of Mazingo Tanose'o Village is 977 people consisting of 488 men and 489 women with 231 household heads. PKH recipients 54 people (23.3%), elderly assistance recipients 66 people (28.5%), BLT recipients 48 people (20.7%), the total number of beneficiaries in Mazingo Tanose'o

Village, Hiliduho District is 168 people (72.7%), who do not receive assistance from the government as many as 63 people (27.3%). In this case the researcher found a problem, where there were a small portion or several families who should be eligible to receive assistance but in reality did not receive it, for example: the A / I Rachel Telaumbanua

family (Desianus Telaumbanua as the Head of the Family) where the family in question did not have a private house but ngotrak with a rental fee of Rp.500,000 / year, had children under five and children aged 5-7 years. So it can be concluded that Mazingo Tanose'o Village, Hiliduho Sub-district, has problems in implementing the Family Hope Program (PKH).

From the above observations, the researcher is interested in conducting research with the title "Analysis of Moral Reasoning in the Submission of Recipients of the Family Hope Program in Mazigo Tanose'o Village, Hiliduho District, Nias Regency in 2023". Year 2023".

METHODS

The approach used by researchers to conduct research is a descriptive approach with qualitative methods. In this study, the type of research is qualitative research with an approach to interactive (interconnected), and participatory (participation) processes and understanding the way of life from the views of the people involved in it. A research variable is an attribute or trait or value of people, objects, or activities that have certain variables set by researchers to study and then draw conclusions (Sugiyono, 2014). The research location chosen by the researcher was in Mazingo Tanose'o Village, Hiliduho District, Nias Regency, this village is located on the border of Gunungsitoli City and Nias Regency. The data collection techniques used by researchers are observation, interviews, and documentation.

RESULTS AND DISCUSSION

Research Findings

While researchers were at the research location, namely Mazingo Tanose'o Village, Hiliduho District, Nias Regency, researchers conducted research by collecting data through interviews with

the Mazingo village community. The interviews were conducted by asking questions that were not limited in their answers.

The research findings obtained by researchers are as follows:

1. Application of Moral Reasoning in the Application of Family Hope Program (PKH) recipients in Mazingo Tanose'o Village, Hiliduho District, Nias Regency in 2023

Based on the results of an interview with Mr. Rusli Telaumbanua as the Head of the village stated that: "In proposing PKH recipients, it is not done by deliberation, because there are facilitators from the Social Service who are tasked with collecting data in collaboration with the village government, village officials are only tasked with helping to collect data from villagers. For mazingo villagers who have not received PKH assistance and have toddlers, school children, pregnant women and the elderly, the policy or moral counseling carried out by the village government on the problem is to collect data again and then propose to the PKH facilitator by holding regular meetings with the facilitator. The village head said that making a decision is very difficult because the right to decide is not the right of the village government."

The same thing was also expressed by Eglin Gulo as the facilitator of Mazingo Tanose'o Village, stating that: "Since March 2016, I have been a PKH facilitator in Hiliduho sub-district including mazingo tanose'o village, so far I have proposed and reported to the village head if there is a visit in the village, namely; Data submission, group meetings, visits to KPM homes, Monitoring fund disbursement, ensuring PKH recipient participants, Facilitating disbursement activities, for example through accounts, BRI ATM links and POS. According to the PKH recipient assistant in the village of mazingo tanose'o,

it is in accordance with central regulations according to the data that has been obtained during the visit to the village, involving the Social Service, PKH Facilitator, Village Head and related elements (camat). If there are people who do not receive PKH who should be eligible to receive it, the PKH Facilitator and the Village Government work together to propose again to the Social Service, because the determinant of PKH recipients is not the Village but the Ministry of Social Affairs.

Then according to Ribka Oktaviani Zebua, a resident in Mazingo village stated that : "As a PKH recipient, I have been collected data from the Social Service and confirmed by the PKH Facilitator that I have children under five and school children by asking for photocopies of ID cards, photocopies of KK and photos with children and supervision in using PKH funds in accordance with regulations for children's education and health needs. The above is one of the applications of Moral Reasoning in the implementation of the PKH program."

Also supported by the results of an interview with Mawar Hura, a resident of Mazingo Tanose;o Village who stated that: "It is true that determining PKH recipients is not a decision of the village head but data collection from the social service, generally the community is collected 2-3 times before receiving PKH and is something that is highly recognized. This is inseparable from the responsibility of the village head in providing a list of proposed names that are eligible to receive social assistance from the Government."

From the above statement, it can be concluded that in the Application of Moral Reasoning in the Submission of Recipients of the Family Hope Program in Mazingo Tanose'o Village always follows the procedure. The village head submits data on villagers, conducts data collection and proposes again through the PKH facilitator

to then wait for verification from the District Social Service.

2. PKH recipient applications are not yet based on Moral Reasoning in Mazingo Tanose'o Village, Hiliduhu District, Nias Regency in 2023"

Based on the results of an interview with Mr. Rusli Telaumbanua as the Head of the village stated that: "Basically, the proposal for social assistance (PKH) is regional in nature. Where poor families who are registered in DTKS, have components of health, education, or social welfare and meet predetermined criteria. In submitting it, it has not been based on moral reasoning because the decision is not the right of the Village Government and also some people do not have complete data (e.g. KTP, KK Certificate of Birth of a child, certificate of transfer from another area), Officers from the Social Service have not collected data or verified data. The above is what causes the submission of PKH recipients to not be based on moral reasoning."

The same thing was also expressed by Eglin Gulo as the facilitator of Mazingo Tanose'o Village, stating that: "The submission of PKH recipients has not been based on Moral reasoning because it is not routinely updated by the District Social Service, especially the socio-economic conditions that are no longer eligible to become recipients and there are other residents around them who are more in need or deserve to receive it, because there is no absolute authority for a person or family to maintain their social assistance membership continuously and there is no new submission from the Village government for the addition or reduction of PKH members." - Mazingo Tanose'o Village, Tanose'o Village. It can be concluded that the factor that has become a factor in the submission of PKH recipients has not been based on Moral reasoning in

the village of mazingo tanose'o, namely the absence of data updates from both the social service and the village itself so that there is no equal distribution of social assistance receipt.

According to Yapriana Telaumbanua (Kasi Kesra) stated that: "In applying for the PKH program, it has not been based on Moral Reasoning because there is no village deliberation on who deserves to receive PKH, this is because the village apparatus is tasked with only helping to collect data or submit data, the one in charge of data collection is a member of the social service. According to the monitoring of the Kasi Kesra, the thing that underlies not getting assistance from the Government is that the data has never been collected from the Social Service."

Then according to Ribka Oktaviani Zebua, a resident in Mazingo village stated that : "In my opinion as a PKH recipient for approximately 4 years, the application for PKH recipients has not been based on moral reasoning, namely because the decision in determining it is not by deliberation (decision in a meeting) but a unilateral decision. When I was declared to receive PKH, I received a piece of paper delivered by the hamlet head, the essence of the letter was the distribution of PKH cards at the Hiliduho sub- district hall, we can conclude that the decision taken was not based on moral reasoning".

Also supported by the results of an interview with Mawar Hura, a resident of Mazingo Tanose;o Village who stated that: "After receiving PKH 5 times within 2 years, he admitted that he was first declared to receive PKH by receiving a piece of paper delivered by the head of Hamlet 3 which contained the PKH disbursement schedule without any previous proposal meeting by the village government."

Based on the results of interviews from several informants above, it can be said that the submission of the PKH

program has not been based on Moral Reasoning because the decision is not the right of the Village Head, the village apparatus is tasked with only helping to collect data or submit names that deserve social assistance from the Government, the community does not have complete data, data is not updated regularly by the District Social Service, there is no village deliberation in proposing who is eligible to receive PKH.

3. Efforts made by the Village Government in Applying Moral Reasoning so as not to deviate from the Regulations that have been established in Mazingo Tanose'o Village in Submitting Recipients of the Family Hope Program for 2023

Based on the results of an interview with Mr. Rusli Telaumbanua as the Head of the village stated that: "The efforts made by the Village Government in Moral reasoning so as not to deviate from the regulations that have been set are to re-collect data with actual data from residents and submit which residents really need government assistance by conducting meetings (Musyawarah) both villagers and PKH assistants so as to get accurate results which families should be submitted in receiving government assistance, always asking for a list of names of PKH recipients every disbursement of funds for monitoring and supervision."

The same thing was also expressed by Eglin Gulo as the facilitator of Mazingo Tanose'o Village, stating that: "The efforts made by the Village Government in Moral reasoning so as not to deviate from the regulations that have been set are correct and should be continued in addition to the actions that must be taken by PKH assistants, namely conducting group meetings or visits to KPM homes to ensure the actual situation and updating social status data, socio-economic conditions that

are no longer eligible to become recipients will be dismissed and supervise the accuracy of targeting assistance.

According to Yapriana Telaumbanua (Kasi Kesra) stated that: "Efforts must be made so as not to deviate from the established rules, namely the social service conducts socialization about the requirements of social recipients attended by social service employees, village officials, and the Mazingo tanose'o Village community and periodic data collection is carried out."

Then according to Ribka Oktaviani Zebua, a resident in Mazingo village stated that: "In my opinion as a PKH recipient, the efforts that must be made so as not to deviate from the established rules are that only people who meet the requirements can receive PKH."

Also supported by the results of an interview with Mawar Hura, a resident of Mazingo Tanose'o Village who stated that: "Efforts must be made so as not to deviate from the established rules, namely the Village Government proposes all the names of mazingo tanose'o villagers to the social service as prospective PKH recipients who meet the requirements and are also truly poor and deserve assistance from the Government, as the village head and village officials understand very well the situation of their villagers without any indiscriminate selection."

Based on the results of interviews from several informants above, the efforts made by the Village Government in Moral reasoning so as not to deviate from the regulations that have been set are to re-collect data and submit which residents really need government assistance by conducting meetings (Musyawarah) both villagers and PKH assistants so as to get accurate results which families should be submitted in receiving Government assistance, asking the social service to carry out socialization, always asking for a list of

names of PKH recipients every disbursement of funds for monitoring and supervision, conducting group meetings or KPM home visits to ensure the actual situation and updating social status data, socio-economic conditions that are no longer eligible to become recipients will be dismissed and supervise the accuracy of the target of assistance by PKH assistants.

Discussion

1. Application of Moral Reasoning in the Application of Recipients of the Family Hope Program in Mazingo Tanose'o Village, Hiliduho Sub-District, Nias Regency Year 2023.

Moral reasoning emphasizes the reasons why an action is taken, rather than just interpreting an action, so that it can judge the action as good or bad (G. Afriani 2021). The PKH program can be categorized as a program policy formulated by the government to overcome the problem of poverty in Indonesia. In the implementation of family-based social protection, according to government policy, it is part of a family-based integrated social assistance program. This program is a social protection policy in the context of fulfilling basic rights. As a centrally planned program. Money is very easy to collect using an ATM card and can be used to fulfill family needs.

Researchers found how the Application of Moral Reasoning in the Implementation of the Family Hope Program in Mazingo Tanose'o Village in 2023 "namely if there are still mazingo villagers who have not received assistance from the government, the village apparatus conducts data collection again and then proposes to the PKH facilitator by holding regular meetings and cooperation to propose again to the Social Service.

Based on Law No. 13 of 2011 and Permensos No. 3 of 2021, all government assistance and empowerment programs in

the context of handling the poor must be based on Integrated Social Welfare Data (DTKS), proposing proposals to become Beneficiary Families (KPM) This means that each village head can propose residents who are unable and in need in their area to enter DTKS and access assistance through the social service. If the proposal has been made from the village, then there will be a home visit in order to verify the family's eligibility according to the criteria determined by the Indonesian Minister of Social Affairs.

For final approval is the authority of the Minister of Social Affairs. A person will be declared valid as a KPM if the proposed data has gone through the validation process and verified as eligible to become a recipient of social assistance.

Researchers also suggest one of the factors of mazingo tanose'o residents who do not receive social assistance from the government who should be eligible to receive assistance, namely incomplete occupational data, just moved from another area, just formed a family and have never been data by Ministry of Social Affairs officers. This is very influential in receiving social assistance from the government. Therefore, the local government or village government conducts data collection again and proposes the names to the village facilitator to be continued to the social service office.

Based on the description above, it can be concluded that the Village Head does not have the authority to determine the recipients of government social assistance, the village head is given the authority to propose its citizens who are eligible and in need to become recipients of social assistance, because those who determine PKH recipients are carried out directly by the center. So for new residents in an area, if they really feel they are underprivileged and need access to social

assistance, they can report to the social service office and propose themselves through the village head according to the KTP address.

2. PKH recipient applications are not yet based on Moral Reasoning in Mazingo Tanose'o Village, Hiliduhu District, Nias Regency in 2023

PKH has a very positive impact on improving health and education, as well as improving social welfare, and can also help reduce the burden of expenses and income, as well as changes in behavior and independence of PKH participant families.

PKH aims to reduce the number and break the chain of poverty, improve the quality of human resources, and change behavior that is less supportive of improving the welfare of the poorest groups. In the short term this program aims to reduce the burden in the long term is expected to break the chain of poverty between generations, so that the next generation can get out of the poverty trap.

PKH participants will receive continuous assistance if they send their children to school with a certain level of attendance, get health checks and/or pay attention to nutritional adequacy and healthy lifestyles of children and pregnant women. This kind of program is internationally known as the Conditional Cash Transfers Program.

The submission of PKH recipients is based on Moral Reasoning, but in its implementation the Village Head only has the authority to submit the names of new prospective recipients of government social assistance, by submitting data on residents who will be forwarded to the District Social Service through cooperation with the Village PKH Facilitator.

3. Efforts made by the Village Government in Applying Moral Reasoning so as not to deviate from the Regulations that

have been established in Mazingo Tanose'o Village in Submitting Recipients of the Family Hope Program for 2023

Formally, PKH is carried out as the implementation of several laws and regulations, namely: Law No. 40/2004 on National Social Security, Law No. 11/2009 on Social Welfare, Presidential Instruction No. 3/2010 on the Action Plan for Accelerating the Achievement of Pro-People Program Targets, and Presidential Regulation No. 15/2010 on Accelerating Poverty Reduction. Through PKH, target households are expected to be able to maintain their lives (life survival) in meeting their basic needs, especially in the fields of education and health.

Thus, PKH is also one of the government's efforts to improve the quality of According to Law Number 40 of 2004 concerning National Social Security, PKH is a unique guarantee model and is a social assistance with life survival in meeting basic needs, especially education and health. On the other hand, PKH has the nuance of empowerment, namely strengthening poor households to be able to get out of poverty through health promotion and encouraging children to go to school. The funds given to Very Poor Households (RTSM) in cash through the Post Office are intended to enable recipients to access education and health facilities, namely children must attend school until junior high school, children under five must be immunized, and pregnant women must have regular check-ups. PKH assumes that money will enable recipients to do useful things. In other words, it is assumed that cash transfers ensure that recipients get health checks and send their children to school. Cash transfers are the right incentive to encourage improvements in children's health status and school attendance, thereby impacting on school performance,

and thereby improving quality of life and opening up opportunities in life.

The efforts made by the Village Government in applying Moral reasoning so as not to deviate from the regulations that have been set are to re-collect data and submit which residents really need government assistance by conducting meetings (Musyawarah) both villagers and PKH assistants so as to get accurate results, which families should be submitted in receiving Government assistance, asking the Social Service to carry out socialization, the Village Head always asks for a list of names of PKH recipients every disbursement of PKH funds for monitoring and supervision, conducts group meetings or visits to KPM homes to ensure the actual situation and update social status data, socio-economic conditions that are no longer eligible to become recipients will be dismissed and supervise the accuracy of the target of assistance in collaboration with PKH assistants.

CONCLUSION

Based on the research findings and discussion results, it can be concluded as follows:

1. Preconventional morality, people behave well or badly interpreted through external rewards & punishments. This preconventional reasoning, Stage 1: Heteronomous Morality. At this stage moral reasoning is related to physical consequences that determine the good and bad of an action. However, based on the data that the Application of Moral Reasoning in the Implementation of the Family Hope Program in Mazingo Tanose'o Village in 2023 "has been carried out, but in its implementation the Village Head only has the authority to submit the names of new prospective recipients of government social assistance, by submitting data on residents who will be

forwarded to the District Social Service through cooperation with the Village PKH Facilitator.

2. The submission of PKH recipients has not been based on Moral Reasoning because the Ministry of Social Affairs has not collected data or verified new data, some people do not have complete data for the requirements of PKH recipients, the Village Government is tasked with proposing so that there is no village deliberation in decision making.
3. The efforts made by the Village Government in Moral reasoning so that it does not deviate from the regulations that have been set are to re-collect data and submit which residents really need government assistance by conducting meetings (Musyawarah) both villagers and PKH assistants so as to get accurate results, families who should be submitted in the recipient of government assistance, asking the social service to carry out socialization, The Village Head always asks for a list of names of PKH recipients for each PKH fund disbursement to be monitored and supervised during the distribution of funds, conducts group meetings or visits to KPM homes to ensure the actual situation and update data on social status, socio-economic conditions that are no longer eligible to become recipients will be dismissed and supervise the accuracy of the target of assistance in collaboration with PKH assistants.

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