

THE SUSTAINABLE LIVELIHOOD: A QUALITATIVE DATA ANALYSIS OF EVALUATION RESEARCH OF PROGRAM KELUARGA HARAPAN

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A B S T R A C T

This research aimed to analyze the program evaluation of PKH (Program Keluarga Harapan) at beneficiaries' level. Generally, this program aimed to disengage the poverty chain through education and health aspects, therefore the very poor community's prosperity would be improved. PKH is particularly expected to enhance the very poor community participation in the education and health facilities. This study describes the adaptation dynamic of very poor households' in response to the government program intervention, especially in enhancing their life capacity and quality. The description of this PKH case study describes if the beneficiaries' families conceive the social and cultural capacity to evade from poverty and implementing life pattern that future-oriented with the concern of improving the quality of future generation. Analysis in this study was using qualitative data from 2013 - Health and Education Service Survey Service (Survei Pelayanan Kesehatan dan Pendidikan - SPKP) and the data of case study of several beneficiaries' households in two villages of Minggir District, Sleman Regency, Yogyakarta Special Province (DIY). The study reveals that the beneficiaries' households' income is indeed improved; however, this income improvement is not followed by the children education quality and the health of mother/toddler.

KEYWORDS : PKH, conditional cash transfer, Case Study,

B A C K G R O U N D

The PKH (Program Keluarga Harapan) program is dedicated to resolving the poverty condition of the very poor household (rumah tangga sangat miskin

- RTSM) through the program that integrated into the sectors of mother and children health, education and economic. The emerging question is a family will be able to continue their relatively decent quality of life after participating in PKH program? This condition certainly occurs considering the PKH Program has given particular requirements for the beneficiaries' households such as having the kid in elementary and junior high school level, or the family with pregnant woman and toddler. This research will observe the dynamic of the RTSM that receive PKH program and how far they have the ability to maintain the prosperity quality condition.

The approach in understanding the change after the RTSM received the PKH program is sustainable livelihood approach. In this context, the approach of Sustainable Livelihood (SL) will analyze the local strength and capacity (the PKH Program recipient family). This approach is implicitly will prioritize the confession towards potency that attaches to every person, and in the more wide analysis (community), either that potency emerge from their strong social work relation, their access towards resources and physical infrastructures, their ability to influence the key institution or the other actors that potentially able to decrease the poverty. Referring to the model that is developed, the SL approach provides an illustration that a family unit or certain community runs their life and livelihood by holding in many assets owned by them or which in material or immaterial attached to the referred unit. These assets include social capital, human capital (SDM), economic financial capital, natural resources capital and environment as well as infrastructure physical capital. However, the access towards these capital usually modified by the role of social relation (for example gender, economic class, age, ethnic, religion/race), institutional influence (rules, culture, behavior, market) and organization (NGO/INGOs, administrator, and government in vast definition, religious institution such as mosque and church and religious organization in vast definition) which exist in the vulnerability context (including shocks like natural disaster and war/conflict, or even the trend like economic crisis, fluctuative price, population growth, and demographic problem as well as the transformation of technology and macro policy). Still referring to this model, the livelihood strategy of one family/community unit consist of various activities which divided into two categories namely livelihood activity based on natural resources (agriculture, livestock, fishery, commodity and the other cash crops), and non naturalnon-natural resources activities namely trade, service, industry, manufacture, transfer, and remittance, with the impact on the livelihood security achievement like stable income level, reduced risk, and ecological sustainability achievement which include soil quality, forest, water, as well as maintained natural diversity. This research will attempt to explore those aspects in the context of PKH program and identifying the potency conceived by the RTSM to evade from their poverty condition.

M E T H O D O L O G Y

The analysis of qualitative data of PKH research result will be conducted towards the data set that being collected in the Province of Central North Sulawesi Province, South SulawesiGorontalo, West Java, East Java, East Nusa Tenggara and Special Capital Region of Jakarta. Considering that PKH research had been conducted last year (2013), thus the team will conduct a study case in Yogyakarta Special RegionProvince. The data of this case study aimed to collect the data of latest program development. In that order, this research uses two sources of data as the basic analysis. The first data is a set of data that is collected by using several methods which have been conducted in the evaluation study of CCT (conditional cash transfer) implementation in 2014. Secondly, this research is equipped with the case studies of several RTSM that receive PKH program in several villages of Minggir District. Minggir District was chosen due to several villages with poverty and relatively inhabit by the big number of poor people. This area has methodologically used as the experiment location of PKH research as well. In that order, the team will be expected to adapt easily and recognize the PKH recipient family.

In the collection of case data, the team will implement the same methods that have been used in the evaluation study which are: (i) Direct Interview by using MSC (Most Significant Change) instrument; (ii) Panel Discussion to select the story in the MSC; (iii) In-depth interview towards several poor households as the beneficiaries in accordance with RTSM profile at the selected location, comparing the situation before and after receiving PKH Program (the households with good education and health indicator as well as the households with indecent education and health indicator). In these two big categories, the poor households which would be interviewed are determined again into the households with woman as the head of family, the households which the children are raised by their grandparents (no parents), as well as the households with complete parents; (iv) Informal Interview towards the people around the PKH neighborhood, village chief, Hamlet Head, the cadre of Maternal and Child Health Center Integrated Post (Pos Pelayanan Terpadu - Posyandu), religious and community actor, as well as the other informants that considered relevant with the study; (v) the collection of relevant documents (village data, RTSM data of beneficiary recipient, commitment verification report, and etcetc.); and (vi) Observation (the behavior of education and health at the household level, the participation of RTSM recipients' children, and the RTSM visit to the Maternal and Child Health Center or posyandu). Through this combination analysis, the achievement and the relief management will be discovered in several regions of Indonesia and Yogyakarta Special Province.

Resource Identification

1. Human Capital

The human capability is shaped from several elements such as education and individual health status. Aside from that, one of the mechanisms in ending the poverty is to develop human capital; education and health in particular (Sachs, 2005). The higher education owned by someone resulted in higher skills and knowledge acquired by them as well. The higher education acquired the bigger chance to participate in the employment sector (Suroto, 1992). Therefore, through the development of education quality, the poverty chain deems to be ended and deprive the social inclusion which later could improve the life quality and manifest the community prosperity. The data in this research shows that the most of the RTSM Head of PKH participant have low education level and the skills that acquired by self-taught. The limited economic condition causes them to discontinue their education and choose to help their families as what quote from the interview below.

“...my husband is a construction labor which works in Yogyakarta municipality and Klaten. He got an accident and experience cracked bone, that’s what causes the limp. He still works in the construction project but only in light work. The project supervisor is aware of his condition because of the time they work together. After marriage, I join my husband in construction work. I have no degree in education and have no land to farm, that’s the reason for me joining my husband as a labor. I begin to work as assistance then later able to work in other duties. I have the smallest salary but later increases along with my work period, the salary of a stonemason and the assistance is different. I was not able to do any work but now capable of doing wall plastering (nglepo) as well as installing the ceramic.” (Mrs. Smyt, 37 years old).

“I work at the farm every day, feed the cattle/cow, and managing the tractor rent in the Community of Joint Economic Business (Kelompok Usaha Bersama - KUBE) owned by the village. Since years ago I was happy to help my father to work on the farm and find the cattle food rather than go to school, that’s what I never finish my elementary school education...” (Mr. Bsy, 42 years old).

“...I manage the household every day. Cooking, cleaning, doing laundry and etc. When the planting or harvest season arrives, I work as a labor in people’s farm. When there are no farming activities, I usually do nothing. Sometimes I produce peyek (peanut chips) and distribute it to

the local kiosk, that if I'm not lazy and not having a lot of activities in dasawisma (kind of community group).” (Mrs. Trjm, 40 years old).

The low education pushes them to learn the skills by self-taught or in non-formal (ngenger) way. Therefore they could only work in the informal sector with low income and only at the certain period, such as construction or farm labor. Most of the housewives stay as households' wives which manage family domestic activities. In their spare time, they produce snacks or food such as salty egg, chips, rempeyek, or mendong and bamboo craft. These products are distributed to the nearest local kiosk. Aside from that, in the farming season, they would work as farm labor. The average housewives are only graduates from elementary school; some of them even discontinue their elementary school. They were not able to continue their study due to economic condition and the needs to help their parents in conducting domestic task such as cooking, cleaning, taking care of their toddler siblings and working in the farm.

2. Financial Capital

In the 20 century, the number of population in the Java Village has 30 million addition (1900) and 100 million more in 1981 (Permana,). This condition causes a lot of farmers to having no land to be farmed thus they could only work as a farm labor or involved in the other village works. The vast area of land to the farm can only be owned by several people including village's elites. The Minggir District people are mostly farmers, and also known as rice producer.

Most of the RTSM in this research work as farmer and construction labor. These farmers are mostly conducting the farming in their small area thus their yield is limited. This yield could decrease in half if the farm is exposed by the pest. The farmers who no longer own farming land but still want to conduct farming activity would rent a land in the form of farm to grow paddy. The cost to rent a farm with 500 m² area is 1 million rupiah per year. RSTM that manage the rented farm also work as farm labor. Farm labors are usually needed only for the planting and harvesting season with a short period of time (only days). The fee for the farm labor is usually in the form of grain (5 kg/person/day). This income is considered sufficient to help the family needs. Several RTSM believes that the earning from labor work is more than sufficient rather than land renting and produces it for paddy farming. The big capital with pest-exposed risk has caused the farmers to work as farm labor. The RTSM who have no farming land can choose to work outside the agricultural sector. One of the choices is to work as construction labor. The people who work as construction labor usually run the project outside their district, therefore, they have to leave their home for a week. Every weekend they could take an income about 200,000 rupiahs for their

family. Unfortunately, the job as the construction labor is not permanent as well, there is the time at certain month when they utterly have no job to fill the spare time, and thus they work as freelancer labor in the village.

Mrs. Mrnh confesses that she is rarely bought rice because the rice that is cooked every day is obtained from the harvested yield of the farm where they work for (derep) and the farm owned by her as well. The rice obtained from derep is about 5 kg per day for one person. Mrs. Mrnh usually works to harvest paddy (derep) with her husband while he has no construction project. Mrs. Mrnh usually does this activity for two days until the rice earned by her is about 20 kilos. The farm owned by Mrs. Mrnh is 500 m². Mrs. Mrnh said that from farming her land, she can have two harvesting periods in a year. Mrs. Mrnh express that the last yield is decreasing significantly. Mrs. Mrnh usually harvest four sacks of rice, while in this year she only harvest one rice sack due to her paddy field exposed by pest.

Most of the Javanese people conduct subsistence farming which only harvests the paddy to fulfill the family needs. It is rarely found that they would sell their yield because of its low production which even insufficient for their daily consumption. It is a common thing when they have to buy rice at the local kiosk or borrowing yields from siblings or the closest neighbor. Therefore, this type of farmer usually has an additional job that brings cash money.

The limited income has caused the RTSM to almost unable to spare their money for saving. Even most of them have a loan in many places with a big amount of debt. This loan not only used for urgent matter but also for fulfilling the daily needs. The urgent things in this context are the need for house repairment due to the building age, providing transportation vehicle, and the sudden issues such as sickness and accident. These people could borrow their kitchen needs from the closest kiosk. Aside from that they also borrow money from the community group in the village such as dasawisma, PKK (the wife community) or PKH. In order to be able for accessing the loan in big amount, they would come to the bank by loaning land certificate or other valuable things.

Regarding the debt at the local kiosk, Mrs. Mrnh explains that she usually has a small amount of debt. She expressed that two weeks ago she has a debt at the kiosk of Mrs. Tris about 5,000 rupiahs. She told that she was having this debt because her money was insufficient to buy a certain thing. Mrs. Mrnh will pay this debt when she has the money, usually when her husband earned money after project work. The debt in this kiosk related to the daily needs. Mrs Mrnh also has a debt in the

bank, the social gathering group (arisan), dasawisama and PKH. After explain several debts that she has, she said that the reason the debt was there because she has to do that to paid another debt, she has to find a way to pay the debt (for example; selling chicken, or from the husband the construction project income), if there's no other way she would have another debt in the other places.

3. Physical Capital

As what most of the Javanese Village known for their thick patriarchy culture, the Minggir people tend to give their land heir and house to the man-child. Therefore, the average houses and lands for settlement are the heir from the father-side person or a man. The inheritance land which is small has to be divided in accordance with the number of the male in the family thus every child only obtain small squares of are for settlement or farming. The average lands for RTSM settlements are 200 m² with the area of houses are less than 100 m², this lands that will be descended to their child. The average of farm land area owned by RTSM is 450 m² and the yield has not able to fulfill the family food consumption. This involuting condition also explained by Geertz (1963) in the book of Agricultural Involution: The Process of Ecological Change in Indonesia.

In the past, Javanese farmer used the cow to help the farming activity. Aside from that, the cow also used as the source of animal protein and presented in the cultural or religious ceremonies. In 1969 the Indonesian Government was conducting agriculture modernization which commonly stated as the Green Revolution (Pambudy, 2008). The efforts for agricultural intensification are including the introduction of agriculture mechanical tools such as a tractor. The tractor soon replaces the cow role to plowing the farm land. Although the tractors are only owned by the rich farmer, the community can use the tractor to plow the land by rent it from the village farmer group/community. The farmers then raise the cow to fully growth or only the calf. The averages RTSM that own the cow are from gaduh result (share-profit from raising other people's cow). The calf that being raised in the certain period then sold after full growth and already had several calves. The average RTSM can only able to raise 1-2 cows. Besides requires a place for breeding, cow also needs a lot of food supplies. Aside from consuming grass, these cows also consume a green stick of paddy. The cow food stock is secure during paddy harvesting when the food stock is getting thinner, the farmers have to search for grass until the outside of the village. The activity of raising this cow is considered beneficial for them because it can be done in their spare time of farming.

The earning from gaduh or the income obtained from other business usually used to purchase gold or to be saved. The village community has

their own wisdom for investment. They believe that saving money in the form of gold would be more beneficial than saving in cash. The amount of saving interest in the bank is not higher than the inflation while the rising price of gold could beat the inflation flow. Aside from its stable value which even increasing, gold can be used as well for woman jewelry. In the urgent condition, gold could also be mortgaged if they need fast money.

Mrs. Ryn was saving her money in gold and bracelet, it is rarely showed and only used during the special event. This gold and bracelet is the result of raising the cow owned by the Hamlet Head in one year. Just a while ago this gold has to be sold to fix the roof of her house that will be collapsed. This gold selling was able to provide extra money for buying roof.

4. Natural capital

Minggir District has 2,727 ha area and most of its area surrounded by Progo River. Almost the entire area of this district is fertile agriculture land with the good support of irrigation system. Most of this area is passed by the flow of Van Der wijk Wijk drain which makes the water in this area is good for agriculture. The water needed for the community consumption and lavatory is derived from well or pumped-well and PDAM (Government water service). This area included as lowland area with the ground elevation of 150 Aswl, the average rain period is 2,704 mm/year and the average temperatures are 26-32 C. This district has a wet tropical climate with the rain season between November-April and the dry season between May-October. This district has the < 100-meter elevation which suits perfectly for paddy and cane agriculture. The land utilizations are categorized as farm land, tegal (moor), yards, forest, etc.

5. Social capital

The reference for Javanese people in choosing the settlement is to live near their relatives and which has the same ancestor. Therefore, the Javanese village people tend to be homogeny and have a strong and tight relationship. As what described by Roucek and Warren, the village people have several characteristics as explained below.

1. Own homogeny character in livelihood, cultural values as well as in the attitude and behavior.
2. Village life tends to perceive the whole family member as the economic unit; means that every family member has to collectively fulfill the economic need of the household.
3. The geography factor highly influences the existing life, for example, the bond between the community member with their land or their hometown.

4. The relation between community members is more intimate and lasting compared to the city, the number of child in the nuclear family is larger as well. The relationship is more Gemeinschaft-pattern rather than Gesellschaft.

As similar with most of the Javanese people who accept Islam as their religion, the community of Minggir also conducts religious ceremonial, the ritual to celebrate the phase in the life circle, Animism/dynamism ceremony, etc. The ceremony in household level is particularly involving the role of siblings and the neighborhood people. This participation not only manifested in the form of money and things donation but time and physical support as well. This participation is usually called as nyumbang (present of gift giving) which become the essential symbol. Nyumbang is Javanese term to express the act of giving a donation (money and stuff) to siblings or the people in the neighborhood due to certain moment or ceremonies (pregnancy, birth, circumcision, marriage, death, house-building, etcetc.). This social order has a reciprocal function by helping each other as well as giving a dynamic in community interaction. According to some research result (Hefner 1983; Djawahir, et al. 1999; Abdullah 2001; Kutaneegara 2002; Widyastuti 2003, Prasetyo 2003, Lestari 2010), it is mentioned that although the villagers are living in depressing poverty condition, the tradition of “nyumbang” still conceives social power. The RTSM that involved in this research considers “nyumbang” as one of the activity with the largest cost. There were times when one-month incomes are run out and they have to borrow some money for “nyumbang”. Almost every month “nyumbang” activity is being conducted, even in certain months, and almost every week they are kept busy with the nyumbang event.

Tabel 1: Category of Sumbangan

Event	Category	Donation
Marriage Donation	Siblings	<ul style="list-style-type: none"> • Rice: 10-50 kilo • <i>Tumpangan</i> in the form of potato and noodle that worth Rp 30.000-Rp 40.000 • <i>Rewang</i> (physical support)
	Close Neighbor	Money Rp 80.000- Rp 100.000
	Distant Neighbor/same village/public	Money Rp 50.000
Donation for Sick People	Individual Visit	Money Rp 30.000-40.000
	Group Visit	Money Rp 3.000/person
New born baby visit	Have visited the donator	Money Rp 50.000
	Have not visited the donator	Money Rp 30.000
Death (7 days, 100 days, 1000 days)	Relatives	<ul style="list-style-type: none"> • Rice: 10-50 kilo • <i>Tumpangan</i> in the form of potato and noodle that worth Rp 30.000-Rp 40.000 • <i>Rewang</i> (physical support)
	Distant Neighbor/same village/public	Rice 10 kilo Money Rp 5.000

Source: Interview with RTSM (Mrs. Ryn, 37 Years Old)

b. The Response and Adaptation of Program Recipient

The recipient of PKH relief is the very poor household (RTSM), one of the vulnerable group that require social protection in order to escape from poverty. The Conditional Cash Transfer (CCT) Program or Program Keluarga Harapan (PKH) not only aimed to reduce the poverty but has the potency to enhance human resources and the community prosperity (Cookson and Jennie Popay, 2008: 140; Bastagli, 2011:66). This relief is expected to break the poverty chain through education and health aspects. This relief also aimed to increase the participation of RTSM at education and health facilities. Through the increasing participation of RTSM members at those facilities then the quality of children education and the health of mother/toddler would increasedincrease as well, especially through children and teenagers from poor family, thus it would increase the income of work labor (Soares, 2011:59).

Fiszbein et al. (2009), Palmer et. Al. (2009), and Adato & Hoddinot (2010) have conduct the comparison between state regarding the impact of the utilization and service of CCT Program. The study result shows that there is an increasing participation of poor community towards the health service of mother and children. The report of Bappenas (2009) shows the impact of PKH in the rising number of average indicator in health sector, such as the visit to Maternal and Child Health Center Integrated Post (Pos Pelayanan Terpadu - PosyanduPosyandu) which has 0.3% escalation. Aside from that, the rising number of average indicator in education sector has escalated 0.2%. The World Bank report (2012 and 2015) shows that PKH in Indonesia has successfully increase 7% of the participation number of pregnant woman to visit the basic facility of health service, while the toddler examination was increasing about 22%, and the complete immunization is increasing about 8%. In the education sector, PKH are able to increase the participation of elementary school education about 2.2% and junior high school about 4.4%. Another founding shows that PKH also reduce the stunting case of toddler in about 2.7%.

Program Keluarga Harapan has been running in Minggir District since 2007. In the 10 years period, the community has accepted this program as the part of their life. Beside able to bring positive transformation in child education and the health of mother/toddler, this program are also expected to bring RTSM towards better life and prosperity in the graduation or transition phase. The adaptation of RTSM towards this program is expected to overlapping the perspective regarding this adaptation as the requirement in order to maintain the relief but more to the level of understanding that the child education and nutrition fulfillment as well as pregnant woman and toddler health is very essential. This adaptation can be seen as the effort to maintain life and face transformation. Adaptation is a dynamic process because the either organism or the environment itself are never constant or permanent (Hardestry, 1977).

Human was born with the capacity to learn the social instrument and unlimited cultural orders. Each of the community has different resilience in accordance with the intuition of risk, awareness response, and opportunity (Roy Ellen, 1982).

Aside from informing the duty that has to be conducted, Mrs. Ryn also expressed that Mrs. Is (PKH facilitator) has inform her regarding the sanction implemented if there is a violation. The PKH fund support will be cut by 50,000 rupiah if the violation is conducted. Since the early support of PKH until now, Mrs. Ryn has never experience the cut in funding. According to the Mrs. Ryn information, Mrs. Is owns the list that will inform her regarding the development of child education and health in Maternal and Child Health Center Integrated Post (Posyandu). Mrs. Sg (Sg (one of the PKH program participant in her village) has experience the funding cut due the absence of her child at school. Mrs. Ryn also explains that the funding cut only known by Mrs. Is and the related PKH participant. However the story of this disobedience has spread through the other participants which later become gossip and mockery. Therefore, Mrs. Ryn has never forgotten to visit Maternal Health Care and pushing her children to always present at school. She does not want to have a cut in funding and became the gossip among the other participants or her neighbors.

Most of the RSTM of PKH program that becomes the informants in this research has received the relief for six years. This relief has made them to pushing their children to attend the school. Aside from that, from the aspect of health, they also become more active in accessing basic health service such as posyandu. They are very aware of the right, duty, and the activity of this program. They also understand that there are facilitators or program guides who observe their present in these related facilities. The facilitators not only coordinate the group activity (e.g arisan), but also conduct trainings such as cooking (cakes) or hand craft training. They also understand that if they become negligent then the sanction in the form if funding cut will be implemented. The negligent and funding cut is highly avoided by them because it would become a gossip and mockery along the PKH participants or the surrounding community. This situation shows that the social control of local community also being attached to PKH to ensures the process of program implementation.

Mrs. Ryn confesses herself as uneducated person. She is only graduated from elementary school, just like her husband. However, Mrs. Ryn has massive hope for her child. If her child finds difficulties in learning and she is not able to support, she would take her child to the house of Mr. Janu (neighbor) to assist her child. After participating in PKH, she allocated some of the income for education. Therefore, the husband of Mrs. Ryn plans his child to join a course when his child starts studying in Junior High School. They are unable to follow the education of their child thus they cannot assist in learning the

lesson. The course cost is taken from the PKH money. Mrs. Ryn expressed that if she isn't listed as the PKH participant and the other education's supports; her child has to be satisfied with the education afforded by his parents. Although they could borrow the money from relatives or neighbor for the education cost, there are more urgent needs that have to be fulfilled. They are happy with the opportunity given for their child because they want this child to be success like his brother that has been work in mining sector and live in sufficiency.

In the past, the relief given for PKH was varies, depend on the components in the household, but since 2017, the relief given is generalized. The relief for the PKH participants is 450,000 and 500,000 rupiah that being given two times a year, which mean they have 1.9 million rupiah per year. For PKH participant, this nominal is pretty much helping the family income thus it can be allocated for the daily needs. Although this relief is distributed through the female management of RTSM (mother, grandmothers or aunt) but in the practical, the management process is still discussed with the family head.

For daily consumption, Mrs. Trj explained that she usually bought vegetables and chips at kiosk. Sometimes, when the PKH funding is distributed, Mrs. Trj will bought chicken or fish for the main food. Sometimes the PKH money is instantly spent to pay the debts. For example, in present, Mrs. Trj has 200,000 debts in the saving groups of PKH to donate in ceremony/special event, the money will be returned when the PKH funding is distributed. The interest for borrowing 200,000 rupiah is 20,000 rupiah. The PKH money is considered insufficient to be saved according to her. She expressed that since the PKH money is received, her kid often ask her to buy new things. For example, her kid would ask for new expensive shoes every month.

Although there is no tied-obligation for the PKH participant in managing their relief money, the facilitator and the party related to this program advice the PKH participant to fulfill the needs of education and nutrition fulfillment for pregnant woman/toddler. According to the panel discussion with the PKH participant, the conclusion derived is that all the participants have permanent income and large saving. In that order, the PKH money will be spent on the urgent matters at that time, not always used for education and nutrition fulfillment for pregnant woman/toddler. The activity that requires a lot of money is the donation. The daily needs of participants are already fulfilled independently from the yields and vegetables around their home. However, in the donation activity they have to prepare the things and cash money with the quantity according to the applied decency. The rhyme to pay school fee or children needs are able to be predicted but the donation frequency cannot be predicted and delayed. They are also aware that most of the debts taken to fulfill social needs (donating).

c. Graduation for program participant.

The community response towards PKH becomes the good start for the quality improvement of the future generation. The long term purpose of this program offers the chance for the very poor community to evade from poverty by providing better education for children. Through better participation of poor household in accessing education service and basic health facilities, the quality of better generation is expected to be pushed out of the poverty. The intervention of the government towards this very poor community is the response to poverty seismic threat that occurs inside the community. The poor community tends to be unable in utilizing the resources around them due to access limitation.

PKH participant is expected to not depend permanently on the relief program. The households that are not suitable with the requirements of the program will be kicked and being recommended to receive another social protection program. The households that still fulfill the requirement will have three years (transition) of training program. The transition households must participate in the Meeting of Family Capability Enhancement (P2K2). In this meeting, they are provided with knowledge regarding economic, education, health and family prosperity. The graduate households will be recommended to join the Community of Joint Economic Business (KUBE – PKH). Regardless of whether the graduated RTSMs are accommodated or not, they are still facilitated to start an independent business.

C O N C L U S I O N

Every region has potential resources that can be utilized to improve the prosperity of its people, especially for the poor community. These resources include five aspects: (1) human capital, (2) natural capital, (3) physical capital, (4) financial capital, and (5) social capital. These capitals are important to be identified to discover the potencies that can be developed. Therefore the poor community will have access to the various types of resources in order to be able to meet the needs of achieving basic prosperity.

PKH as one of the conditional relief programs for the very poor community not only work as the social and economic securities but also as the facilities of sustainable livelihood improvement especially by improving the quality of human resources through education and health of the young generation.

This process begins by conditioning participants to actively access the nearest health and education service facility. This process effectively increases their participation in those facilities. Aside from that, their awareness of the importance to considering the education of children and pregnant women/toddlers has got better. However, this improvement has not been followed by positioning the aspects of children's education and mother/toddler health as the main priority in the managing the relief money.

Geographically, the Minggir District is very suitable for agricultural activities. The condition of the fertile soil supported by abundant water source and adequate irrigation channel becomes a capital for society to develop business in agriculture. This natural resource is a capital for economic development and poor prosperity. This potency should also become a capital to empower the very poor community, who in fact are the smallholders' farmers and agricultural labors. This potential should also become a capital to empower the very poor community, who in fact are the smallholders' farmers and agricultural labors. Therefore, through the grand design policy to reduce the poverty rate, the government is expected to consider the potencies of each region in order for the economic aspects to be developed in advance for the very poor community.

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