



## **Distribution of Home Renovation Assistance in Gampong Buket Drien, Sungai Raya Padang District**

### **(Siyasah Principles and Regulations of The Minister of Social Socialists Number 20 of 2017)**

**Muhammad Alwin Abdillah**

Institut Agama Islam Negeri Langsa  
Alwinduty89@gmail.com

**Zulfikar**

Institut Agama Islam Negeri Langsa  
doktorzulfikardaud@iainlangsa.ac.id

**Syakira**

Institut Agama Islam Negeri Langsa  
98nursyakira@gmail.com

#### **Abstract**

*This research tells the story of the Distribution of Assistance for Rehab Houses in Buket Drien Village in a Review of the Siyasah Principles and Regulation of the Minister of Social Affairs No. 20 of 2017. From the data collection that the author has obtained, the author is of the opinion that the distribution of assistance for rehabilitation of uninhabitable houses is still not going well, there are still obstacles that make beneficiary communities feel annoyed because of delays in distribution to some beneficiaries. This research is classified as a field study with a qualitative approach. The methodology used is a case study and phenomenological study. The research results conclude that; The distribution stage implemented by Buket Drien village went through 3 stages, namely the data collection stage, the verification stage, and the distribution stage. When viewed from the political underpinnings of Islam or the siyasa principle, especially on the principle of justice, the writer can conclude that the implementation of the principle of justice at the distribution stage in the implementation of assistance for renovating uninhabitable houses is not yet good.*

**Keywords:** Home Renovation, Islamic Law, Gampong Buket Drien



## Abstrak

Penelitian ini bercerita tentang penyaluran bantuan rumah rehab di Desa Buket Drien dalam tinjauan Prinsip Siyasah dan Peraturan Menteri Sosial No. 20 Tahun 2017. Dari kumpulan data yang telah penulis dapatkan, penulis berpendapat bahwa penyaluran bantuan rehabilitasi rumah tidak layak huni ini masih belum berjalan baik, masih terdapat kendala-kendala yang membuat masyarakat penerima manfaat merasa kesal karena keterlambatan penyaluran kepada sebagian penerima. Penelitian ini tergolong dalam studi lapangan dengan pendekatan kualitatif. Metodologi yang digunakan adalah studi kasus dan studi fenomenologis. Hasil penelitian menyimpulkan bahwa; Tahap pendistribusian yang diterapkan desa Buket Drien melalui 3 tahap yaitu tahap pendataan, tahap verifikasi, dan tahap pendistribusiannya. Jika dilihat dari dasar-dasar politik dalam Islam atau asas siyasah khususnya pada asas keadilan maka penulis dapat menyimpulkan bahwa implementasi asas keadilan pada tahap penyaluran dalam pelaksanaan bantuan untuk renovasi rumah tidak layak huni belum baik.

**Kata Kunci:** *Renovasi Rumah, Hukum Islam, Gampong Buket Drien*

## Introduction

House renovation assistance or also known as social renovation assistance for uninhabitable houses is one of the national programs developed by the directorate general for handling the poor, the Ministry of Social Affairs, for the implementation of the housing renovation assistance program in Buket Drien village, this is a continuation program from years ago. and is a program from the central government run by the Gampong Buket Drien government (Aspan Siregar, 2021). Poverty is the main problem that exists in each region, including in the Buket Drien village, according to village profile data for 2019 the number of poor people is recorded at 210 people. The main problem experienced by the community is cultural factors such as laziness, wastefulness, creative, and attitudes that do not want to try to improve the standard of living.

Therefore, the gampong government took the initiative and there were aspirations from the community to help repair houses that were unfit for habitation through social renovation assistance for uninhabitable houses to improve welfare for the local community. Gampong Buket Drien in 2019 distributed aid funds to repair 17 houses that were no longer fit for habitation. In the implementation of assistance for renovation of uninhabitable houses, it was started or data collection in 2019 but can be realized in 2020-2021 which is realized in stages (Amiruddin, 2021).

The distribution stages that apply to the Buket Drien village are through 3 stages, namely data collection, verification, and distribution. *First*, the data collection stage, data collection is a process carried out by village officials after complaints and requests from the village community. The data collection carried out by the village is people who have houses



that are uninhabitable, and the criteria for houses that are accepted are houses that have a roof made of embroidered leaves, walls made of wood, plywood and are old and dangerous for the owner, floors that are still made of soil, wood and cement that are in a damaged condition, houses without bathrooms, kaskus. Candidates who receive assistance must be residents who live in the village, have an identity and have a family card, are registered as poor people, have not received social assistance before having uninhabitable houses, and are required to own a house on their own land with marked by the existence of a certificate or deed of land issued by the sub-district head of Sungai Raya district.

*Second*, the two stages of verification, this data verification is carried out by implementing assistants (tuha peut and village secretary), while the data verification stages carried out by the implementation assistance team include visiting directly the location of the house that has been selected as the recipient's house for renovation assistance, and checking the correctness of the data which is attached to the application letter and after that the data is then submitted to the East Aceh District Social Service. As stated in an interview with Mr. Amiruddin: *"Not much was done at this verification stage, only checking the data again and immediately submitting it to the district social service" (interview with Mr. Amiruddin as geuchik bouquet drien)(Amiruddin, 2021).* *Third*, the three distribution stages, this distribution stage is through 2 mechanisms, namely the disbursement mechanism and the activity implementation mechanism.

This article belongs to field research with a qualitative approach. The methodology used is the source of legal studies on the Regulation of the Minister of Social Affairs No. 20 of 2017. In particular, what is the relevance between this legality and practice in the field. Therefore, this study also uses a phenomenological methodology to see the reality in Gampong Buket Drien. The primary source for the legal review of this research is the Regulation of the Minister of Social Affairs No. 20 of 2017, the main sources related to implementation in the field are direct exploration and interviews with informants.

## Political Principles

The principle of politics according to Mutiara Fahmi in her research. Regarding the principles of politics and state administration in the Qur'an, it can be stated that the basic principles of Islamic political law are: the principle of sovereignty, the principle of justice, the principle of consultation and consensus, the principle of equality, the principle of the rights and obligations of the state and the people, the principle of *amar ma 'ruf nahi munkar* (Mutiara Fahmi, 2017). *First*, the principle of sovereignty. The principle of sovereignty is the highest power in a country. Absolute and legal sovereignty belongs to God. The sovereignty is practiced and entrusted to humans as caliphs on earth.

In the study of constitutional theory and state planning, the word sovereignty is a key word that always appears and becomes a debate throughout history. Sovereignty in the classical view cannot be separated from the concept of the state, without sovereignty what is called the state does not exist, because it has no soul (Djahuri, 2005). Throughout the history of legal and political thought, mankind has known five theories or teachings about sovereignty as the holder of the highest authority, namely; (1) The Sovereignty of God. (2)



The Sovereignty of the King. (3) The Sovereignty of the State. (4) The Sovereignty of the People, (5). The Theory of the Rule of Law.

In a certain period of time, people tend to idealize one theory above to the other four theories, but at other times, theories that were previously considered ideal are abandoned and replaced by new theories. This change is logical considering that the theory comes from humans who are fundamentally weak and imperfect. Human thinking is only capable of thinking limited to the importance, or the situation and conditions of the time. While Islam as the last religion comes with a perfect sharia and becomes a solution for humans in a problem of their lives, not only for the afterlife but also in the world as a field to cultivate for the afterlife (Suyuthi Pulungan, 2006).

*Second*, principle of Justice. The principle of justice is found in the Qur'an in Surat an-Nisa' verse 58. As this principle is also found in Surat as-Shura verse 15. The principle of justice is the main key to the administration of the state. Justice in the law requires that every citizen has the same position before the law. When Rasulullah SAW began to build the State of Medina, he began by building a commitment with the elements of society living in Medina from various tribes and religions. Further the principles of Consultation and Consensus. The principle of consultation is found in al-Quran Surah al-Imran verse 159. The principle of consultation is also found in Surat as-Shura verse 38. Shura and Ijma' is a decision-making process in all social affairs that is done through consensus and consultation with all parties.

National leadership and government should be established based on the consent of the people through fair, honest, and trustworthy elections. A government or an authority that is established by authoritarian means is not in accordance with Islamic principles (Mutiarah Fahmi, 2017). The fourth is the Principle of Equality. The principle of equality is found in al-Qur'an Surat al-Hujarat verse 10. Further, the Rights and Obligations of the State and the People. The principles of the rights and obligations of the state and the people are found in al-Quran Surat an Nisa: 59. This principle is found in surat at Taubah verse 41, al Maidah verse 2, and ali Imran verse 110 (Suyuthi Pulungan, 2006).

The principle of basic human rights is very much found in the Quran, such as the right to live, the right to own, the right to freedom of religion, the right to preserve human dignity, the right to social control, the right to a decent life, and others. Among them in surat al Isra verse 33, al Baqarah verse 256, al Baqarah verse 188, an Nur verse 27, etc. And the last one is the Principle of Amar Ma'ruf Nahi Munkar This principle is found in al-Quran surat al Imran verse 104. Amar ma'ruf nahi munkar is a check and balancing mechanism in the Islamic political system. This system is institutionalized in Ahlul Hilli Wal 'Aqdi (parliament), Wilayat Al Hisbah and Wilayat Al Qadha'. A leader in the view of the majority of Islam (sunni) is not a holy person (ma'shum), therefore it is very possible to be criticized and advised (Suyuthi Pulungan, 2006).

## **Profile of Bukit Drien Village, Sungai Raya District**

The Village of Bukit Drien is one of the 11 villages in Sungai Raya subdistrict, East Aceh regency. Bukit Drien has the most densely populated village after Labuhan Keude village. *"This Village is the second most populous village after Labuhan Keude, it's true that*



*Alue Rangan and Geulempang Payong villages are large, but they have a lot of pond land, but if this drien bouquet is not as wide as the plan, there are marshes but people live flat.” (the result of an interview with Mr. Amiruddin as Geuchik of Buket Drien Village).*

Buket Drien village has 5 villages, namely, Bahagia village, Tualang village, Teladan village, Suka Damai village, and Blang Meria village. Buket Drien Village has an area of  $\pm 1,800$  Ha, with details of rice paddy area  $\pm 450$  Ha, livestock area  $\pm 410$  Ha, plantation area  $\pm 850$  Ha, pond area  $\pm 1$  Ha, burial area  $\pm 10,000$  M2 and the rest is forest land. The location of the Buket Drien village can be said to be or includes the village that is close to the center of the Sungai Raya sub-district, which is  $\pm 2$  km from the Gampong Labuhan Keude sub-district, while the distance of the City/Regency Capital is  $\pm 32$  Km from Gampong Buket Drien and the territorial boundaries of Gampong Buket Drien are; To the north: the village of Krueng Lingka, To the south: the village of snb. Pass To the west: the village of Paya Keutapang, To the east: the village of Bukit Selamat.

As for the number of residents in Buket Drien village, they are; population of 367 households with compulsory KTP population of 1,102 people Occupation is one of the reasons for the poverty experienced by the community in general, the potential income of local people is by working as farmers in gardens and also as rice farmers. The composition of the population based on the work of the residents of the Buket Drien village can be seen in the table below (Profile of Gampong Buket Drien 2020).

## **Distribution of Assistance for Rehab Houses in Gampong Buket Drien**

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The main problem experienced by the community is cultural factors such as laziness, wastefulness, creative, and attitudes that do not want to try to improve the standard of living. Therefore, the gampong government took the initiative and there were aspirations from the community to help repair houses that were unfit for habitation through social renovation assistance for uninhabitable houses to improve welfare for the local community. Gampong Buket Drien in 2019 distributed aid funds to repair 17 houses that were no longer fit for habitation. In the implementation of assistance for renovation of uninhabitable houses, it was started or data collection in 2019 but can be realized in 2020-2021 which is realized in stages (Amiruddin, 2021). *"This building is in 2019, but we have started our activities for a year, approximately the first time we started building it was last month."* (interview with Mr. Fadli as the beneficiary)(Aspan Siregar, 2021).

The distribution stages that apply to the Buket Drien village are through 3 stages, namely data collection, verification, and distribution; *First*, the data collection stage, data collection is a process carried out by village officials after complaints and requests from the



village community. The data collection carried out by the village is people who have houses that are uninhabitable, and the criteria for houses that are accepted are houses that have a roof made of embroidered leaves, walls made of wood, plywood and are old and dangerous for the owner, floors that are still made of soil, wood and cement that are in a damaged condition, houses without bathrooms, kaskus. Candidates who receive assistance must be residents who live in the village, have an identity and have a family card, are registered as poor people, have not received social assistance before having uninhabitable houses, and are required to own a house on their own land with marked by the existence of a certificate or deed of land issued by the sub-district head of Sungai Raya district.

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The three distribution stages, this distribution stage is through 2 mechanisms, namely the disbursement mechanism and the activity implementation mechanism. The budget for assistance for renovation of uninhabitable houses comes from the regional agency income budget (APBD) which is distributed to beneficiaries of 11,406,000.00.- per activity, but the budget has tax deductions, so recipients of uninhabitable housing renovation assistance per activity are 10.000.00.00.- nominal amount.

## **An Overview of the Siyasa Principles for the Distribution of Renovation House Assistance in Gampong Buket Drien**

This research looks at it from the point of view of the basic law of politics in Islam or the principle of siyasa in Mutiara Fahmi's research which the writer will relate to the research results that the writer gets from the field. Mutiara Fahmi formulated 6 (six) basic laws of politics in Islam, namely: the principle of sovereignty, the principle of justice, the principle of deliberation and *ijma'*, the principle of equality, the principle of rights and obligations of the State and the people, and the principle of *amar ma'ruf nahi munkar*.

The principle of sovereignty in the concept of the State is the right to control the government and the people in an area, if the sovereign in an area is the king, then the king is the highest authority holder, if the people are sovereign, then the people are the only holder of the highest authority nothing else since 2004 Indonesia has been running a system of people's sovereignty by holding elections, the people who have the right to choose a state leader and the people who give the right to the elected head of state to run the government, and conversely the elected head of state or head of state must also protect people's rights based on people's aspirations. If related to the field results that the author obtained, it can be said that the principle of sovereignty carried out by Gampong Bouquet



Drien is working properly by listening to the aspirations of the community to continue the social renovation assistance program for uninhabitable houses.

The next principle is the principle of justice, justice in law is to want every citizen in an area to be equal in the eyes of the law, in the Al-Qur'an, this side of justice is poured directly by efforts to improve welfare and improve the standard of living of the people, especially for people who are suffering and with a weak position in society's competition, such as orphans, the poor, widows, pregnant women and even those who are experiencing divorce. . If this principle of justice is related to research problems in the field, then it seems a little weak in the implementation of the principle of justice in the distribution of uninhabitable housing renovation assistance, based on a statement from one of the beneficiaries who was not prioritized even though he should have been prioritized because he owns a house which are no longer suitable for housing, but the gampong governments prioritize other people.

*"Even though my name has been out for two stages, but the rations are given to other people, the geuchik came here to tell me that my name was out, but I gave it to people first, so I was angry, was it because I'm old, it's just as good as it is?" it's good, my son was very angry that my ration was given to someone else, so I left at the last stage"* (interview with Wak Hindon as a beneficiary).

If seen from the statement of one of the beneficiaries above, it can be seen that the old woman who was considered not to dare to rebel was delayed in having her rights, even her name had come out as a beneficiary several times at the previous stage but others were prioritized even more than her, even though he is entitled to his rights which are also felt by other people, but by not taking away the rights of others. Furthermore, the principle of deliberation and *ijma'*, the principle of *shura* is contained in QS as-Syura; 38, deliberation comes from Arabic which means *syawara* which means negotiating, if in the Indonesian State Administration deliberation is often referred to as *syuro* or democracy.

*Syuro* is part of the basic principles of the State and also Muslim society to place a role in reaching decisions, to carry out *shura* in all matters, both specific and general issues, such as the appointment of caliphs, governance, declaration of war, appointment of leaders, judges, and others. As for the *ijma'* referred to by Mutiara Fahmi in her research, it is the process of making a decision in all social matters which is carried out by agreement and consultation with all parties concerned. '(decision making) was carried out well, as evidenced by the existence of a Development Planning Consultation (MUSRENBANG) which was held to make decisions sebelum dilakukannya pembangunan program.

The principle of equality, basically Islam does not look at someone from it, be it ethnicity, race, religion and so on, what distinguishes every human being where Allah SWT is his piety. Equality in Islam is also called *al-wusawa*, namely the attitude that views everything as balanced, parallel, equal rights between fellow human beings. In Islamic democracy, the concepts of *al-musawa*, *assyura* and *al-Jadi* are concepts or values that coincide with one another. In the context of living in a society, equality is the principle of non-discrimination, no matter what the background of the human being is, Indonesia is a country that adheres to principles like this based on Pancasila and Bhineka Tunggal Ika. In



this study, the principle of equality is highly prioritized, as seen by the distribution of aid funds, both with severely damaged and moderately damaged housing conditions, all without exception.

The principle of the rights and obligations of the state and people, according to Mutiara Fahmi, is that all citizens in an area or country are guaranteed their basic rights, such as the right to guarantee personal security, dignity as well as property, the right to freedom of religion, the right to social control, and the right to life. worthy of its citizens. As for the rights and obligations of citizens in state life and private rights, if seen in history, they have never been formulated in detail because in an organization it is not static or fixed, but changes or develops along with human development. By itself, human rights and obligations are a logical side effect of citizenship rights and obligations and humans do not get human rights if they are not in a state organization. If it is related to this research, it can be said that the rights and obligations of citizens can be properly fulfilled by holding a renovation program for uninhabitable houses in order to prosper the community so that a decent life is created for citizens.

The last one is the principle of amar ma'ruf nahi munkar, according to Mutiara Fahmi the role of amar ma'ruf nahi munkar is the same as the order of congregational prayers, just as a congregation who wants to separate himself from the priest, can be done in a predetermined manner. without undermining the unity of other jama'ahs, as well as in terms of Islamic leadership, oppositional attitudes and constructive criticism are justified as long as they are in the proper manner such as not provoking and so on. In the community in the Buket Drien village, more or less also applies the elements of amar ma'ruf nahi munkar, as is the case in the mosque area, mosque administrators urge people to wear Muslim clothes or cover their clothes by displaying pamphlets in front of the mosque area, this is one example if gampong Buket Drien implements this. Whatever this principle has to do with the distribution of assistance for renovation of uninhabitable houses, it is when one of the beneficiaries has not yet received the assistance funds because others are given priority even though his name has been out as a beneficiary several times, at that time many have commented and rebuked, reprimanded which was submitted to the justified party to follow up on the case that is being faced by Mr. Amiruddin as Geuchik Buket Drien.

## **Review of the Regulation of the Minister of Social Affairs Number 20 of 2017 Regarding the Distribution of Assistance for Rehab Houses in Gampong Buket Drien**

This research is also seen from the point of view of state legislation, namely social ministerial regulation number 20 of 2017 concerning social renovation of uninhabitable houses and environmental infrastructure facilities, while the focus or problem limitations of the distribution intended by this research are only on the disbursement mechanism, implementation activities, as well as assistance and utilization. Before the disbursement of funds for renovation of uninhabitable houses, you are required to make a budget plan for the costs of use or budget costs for the items needed as stated in Article 15 paragraph 1, and after the budget plan is signed by the geuchik and has been approved by the new social





service then budget funds are issued. However, the disbursement that occurred in the field was not through bank transfers to beneficiary accounts but was distributed in cash.

*"We give the money directly to the beneficiary, because not all of it comes out"* (interview with Mr. Amiruddin as Geuchik Gampong Buket Drien).

This is not in accordance with what is in article 15 paragraph 3 which states that the disbursement is done by bank transfer to the beneficiary's account, this is evidenced by the direct statement of Geuchik Buket Drien. The implementation of the construction of each activity based on the 2019 Gampong Bouquet Drien RAB is 90 days, by determining the type of material needed, and making a purchase accompanied by a sales receipt. As for monitoring the progress of the construction of the renovation house, the activity implementing team appointed a tuha peut and village secretary to assist beneficiary communities so that it runs smoothly as contained in article 16 paragraph 2.

Assistance funds distributed to beneficiary communities are budgeted per activity of Rp. 11,406,000.00.- after tax deduction, only Rp. 10,000,000.00. renovation of uninhabitable houses of at least Rp. 15,000,00.00 per house construction activity. As for repair work, it is done privately, if the beneficiary can rehabilitate his own house, no workmen are needed, but if the beneficiary cannot repair it, the beneficiary will bear the wages of the workers. As in Article 20 paragraph 2 which says that the beneficiary will make a letter of agreement that he will not sell or rent the renovation building to other people, this does not exist in the house renovation assistance program in Gampong Bouquet Drien, because the Gampong government thinks that this is just a process. repairs are not a housing assistance program, so the task of the gampong government is only to distribute it if in the future the person concerned wants to sell the house, that is the right of the home owner. *"We didn't make this program that detailed, we think it's just renovation assistance, so there's nothing."* (Amiruddin, 2021)

## Author Analysis

From the data set that the authors have described above, the authors are of the opinion that the distribution of assistance for renovation of uninhabitable houses is actually very beneficial for the community, especially for people who are categorized as poor and have houses that can be said to be unfit for habitation. If viewed from the point of view of the *siyasa* principle, the authors are of the opinion that the distribution of assistance for renovation of uninhabitable houses is still not going well, there are still obstacles that make beneficiary communities feel annoyed due to delays in distribution to some beneficiaries. If detailed with the *siyasa* principle that:

The principle of sovereignty, when viewed from the principle of sovereignty in the distribution of assistance for renovation of uninhabitable houses, it can be said that the distribution of assistance for renovation of uninhabitable houses has implemented the principle of sovereignty, it is proven that the assistance program is based on the aspirations of the people realized by the government of Gampong Buket Drien. The principle of justice, when viewed from the principle of sovereignty in the distribution of assistance for the renovation of uninhabitable houses in Buket Drien village, the



implementation of the principle of justice did not go well, as seen in the case experienced by one of the beneficiaries.

Namely wak Hindon, he can be said to be a deserving community to be prioritized over other beneficiary communities, but the gampong government does not precede the community that should take precedence. The principle of deliberation and *ijma'*, in the renovation housing assistance program in Buket Drien village, when viewed from the point of view of the principles of deliberation and *ijma'*, it can be seen that the implementation of the deliberation principle has been carried out well, it is evident that 17 beneficiaries were decided in the Development Plan Deliberation (MUSREMBANG) with gampong and sub-district government officials.

The principle of equality, in the distribution of assistance for the renovation of uninhabitable houses in Gampong Bouquet Drien, the budget for each activity is equalized by the gampong government, thus the principle of equality in this case is very well implemented, the gampong government does not differentiate between each beneficiary in terms of funds distributed. Regardless of the condition of the initial home of the beneficiary community, the funds distributed are determined to be the same, namely Rp. 11,406,000.00.- for each activity. The principle of *amar ma'ruf nahi munkar*, Mutiara Fahmi believes that the principle of *amar ma'ruf nahi munkar* is a check and balancing mechanism. Checks and balances are the same as constitutional principles which want cooperation between legislative, the executive and the legislature exchange ideas, look after each other and do not bring down one another.

The assistance program for the renovation of uninhabitable houses in Gampong Buket Drien in 2019 experienced many problems which were initially suspected of not channeling the assistance to the right people or people who deserved this assistance. However, the gampong officials managed to solve the problem in a good way, namely reporting the problems that occurred to the party who was obliged to follow up on problems that occurred in the process of distributing this renovation housing assistance program, with this it can be seen that the principle of *amar ma'ruf nahi munkar* is implemented properly.

If you look at the Regulation of the Minister of Social Affairs Number 20 of 2017 Concerning Social Renovation of Uninhabitable Houses and Environmental Infrastructure, it can be seen that there are several practices that are not in accordance with the enforcement of government regulations, such as in the disbursement mechanism, the disbursement mechanism is carried out not through bank transfers to the beneficiaries however provide in the form of cash by Geuchik Gampong Labuhan Keude to the beneficiary communities, the implementation mechanism exceeds the target both in the RAB and the target rules in laws and regulations, and the nominal assistance does not reach the applicable provisions in the social minister's regulation number 20 of 2017.

From the problems described above, the authors analyze the case of the Hindon wak in the distribution process, the wak Hindon has been registered or has been verified as a recipient of assistance for renovation of uninhabitable houses in 2 stages, namely stage 1 and stage 3, but the assistance was not handed over to wak Hindon and wak Hindon get assistance in stage 4, from this it is very likely that it has something to do with defending



their position in village politics or competition for position in the new geuchik election on March 5 2021. So the effect arising from this problem is that the beneficiary community feels dissatisfied with the results they get.

## Conclusion

The distribution stage that is applied to the Buket Drien village is through 3 stages, namely the data collection stage, the data collection carried out by the village is people who have houses that are not livable, have not received social assistance for uninhabitable houses before, and have houses that are above own land marked by a certificate or land deed issued by the sub-district head of Sungai Raya district. The verification stage, carried out by the implementing assistant, and also checking the correctness of the data attached in the application letter. And the stage and distribution, at this stage there are 2 mechanisms, namely: *First*, mechanism of disbursement of funds, the budget for assistance with the renovation of uninhabitable houses comes from the regional agency revenue budget (APBD) which is distributed to recipients in cash. *Second*, the implementation mechanism, the implementation of activities and the purchase of building materials needed are each handed over to each recipient, however these activities are monitored by the activity implementing team (TPK).

If viewed from the point of view of the basics of politics in Islam or the principle of *siyasa*, especially in the principle of justice, the authors can conclude that the implementation of the principle of justice in the distribution stage in the implementation of assistance for renovation of uninhabitable houses is not yet good, because of what happened on Hindun's mother where the determination of the order of society that should be prioritized for improvement was ignored. And when viewed from the point of view of legislation, namely the regulation of the minister of social number 20 of 2017 there are several practices that are not in accordance with applicable regulations. especially in terms of budget, with a nominal amount received of only Rp. 10,000,000.00, so the results of the houses obtained are also many that are not perfect, plus the workers' wages that must be borne by the beneficiaries, this is due to a lack of funds distributed. These problems caused the dissatisfaction experienced by the beneficiary communities.

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