

## The Barrier Factors of Social Empowerment Through Business Assistance as A Challenge in Realizing the Concept of Utilitarianism

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### Abstract

*This study aims to analyze the barrier factors of social empowerment through business assistance in Bontonompo District as a challenge in realizing the concept of utilitarianism. Type of the research was an empirical legal research through a sociological juridical approach. The research location is in Bontonompo District, Gowa Regency, South Sulawesi Province. The data sources used consist of primary data sources and secondary data sources. Primary data sources include interviews, questionnaires, and direct field observations. Secondary data sources are obtained from documents and scientific journals. The research uses descriptive quantitative analysis by projecting the collected data. The research results show that the barrier factors of social empowerment through business assistance include legal, law enforcement, infrastructure, community, and cultural factors. Therefore, the government must ensure that social empowerment through business assistance is oriented toward community self-reliance, resulting in an improved standard of living as a manifestation of the concept of utilitarianism.*

**Keywords:** *Implementation, Social Empowerment, Business Assistance, Utilitarianism*

### INTRODUCTION

Public welfare is a symbol of the progress of a nation. Law has an active role in reconstructing the welfare of society by providing the maximum benefit to improve a more decent standard of living. One factor that is no less important is the ability of the law to provide maximum benefits to the community to create a concept of law enforcement that can accommodate comprehensively and inherently to the sustainability of prosperous community life.

Social empowerment is a concept that encapsulates economic and social values in development. Indeed, social empowerment will certainly provide opportunities and facilitate community groups to obtain a more decent life to fulfil their basic needs. Social empowerment is not just about building infrastructure or providing skills training. More than that, social empowerment aims to gradually change people's behaviour so that they are more independent and empowered. Social empowerment leads to an overall improvement in the quality of life.

Law according to the political utilitarianism school must be a means that brings benefits to the nation (Budiono, 2019: 114). The Indonesian state as a state of law means making the law a guideline or foundation by the government in running the state government (Ruslan, 2011: 3). Therefore, the law is used as the main joint or benchmark in the administration of state government (Irwansyah and Yunus, 2020: 69). A government based on the law will give birth to a guarantee of protection of the basic rights of the community so that the side of interests between the government that exercises state power and the people as the subject owner of the state can always correspond or be in line (Ilmar, 2018: 37). The rule of law is not only focused on certainty and justice but on the other hand is tasked with creating social progress for its people (Jurdi, 2016: 15). The intended social progress is in line with the context of the role of the state recognized in Indonesia as a *welfare* state. The ideals of nationality are explicitly contained in the Preamble of the 1945 Constitution of the Republic of Indonesia, hereinafter referred to as the 1945 Constitution of the Republic of Indonesia in paragraph IV, namely protecting the entire Indonesian nation and all Indonesian blood spills, advancing public welfare, educating the nation's life and participating in implementing world order, eternal peace and social justice (Andriansyah, 2021: 25).

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Social empowerment is closely related to the concept of Pancasila's rule of law. Recognition of the dignity that comes from Pancasila in the arrangement of legal norms serves as the source of all sources of law (Ruslan, 2011: 32). Associated with social empowerment, the content material is not only about protecting and guaranteeing rights in the economic, social, political and cultural fields of society but broadly, namely for the welfare of society.

The existence of law is often ignored in people's lives and even denied when people think that the goal of society has been achieved and or even more ironically the law is no longer needed. Essentially people's lives require a set of legal rules that can always maintain order and can provide legal certainty, expediency and justice (Ilmar, 2023: 3).

From the perspective of social empowerment, there are many polemics about the meaning of expediency. In principle, the law was created to provide trust to society as a manifestation of the concept of utilitarianism. The law comprehensively regulates how humans behave.

The ups and downs of expediency are highlighted in the context of law enforcement in the development of community dynamics. To achieve expediency, it is certainly influenced by law enforcement officials on how to decide a case, whether it moves towards changes in the realization of the interests of the community or even argues above its interests.

Commitment in law enforcement requires integrity, wherein making a decision, he must remain in the corridor of the 1945 Constitution of the Republic of Indonesia as the highest legal supremacy. Ideally, justice must be upheld along with expediency and legal certainty. Factors that hinder the implementation of social empowerment are a challenge in realizing laws that provide benefits to society. The intended benefit is when the implementation of social empowerment can be of maximum benefit to as many people as possible.

Law and utilitarianism correlate with one another, especially when it is drawn in the context of social empowerment. This paper aims to provide a view of what are the inhibiting factors of social empowerment as a challenge to how to realize the concept of utilitarianism. Therefore, to provide a more comprehensive projection, the author then took the initiative to make this paper entitled "*The Barrier Factors of Social Empowerment through Business Assistance as a Challenge in Realizing the Concept of Utilitarianism*".

## **METHODOLOGY**

The type of the research was an empirical legal research through a sociological juridical approach. The research location is in Bontonompo District, Gowa Regency, South Sulawesi Province. The data sources used consist of primary data sources and secondary data sources. Primary data sources include interviews and direct field observations. Secondary data sources are obtained from documents and scientific journals. The research uses descriptive quantitative analysis by projecting the collected data.

## **RESULTS AND DISCUSSION**

### **Historical Overview**

Since its inception, Indonesia has embraced the concept of a *welfare* state. It is stated in Article 33 Paragraph (3) of the 1945 Constitution of the Republic of Indonesia, hereinafter referred to as the 1945 Constitution of *the* Republic of Indonesia, that "*The land, water and natural resources contained therein shall be under the control of the state and shall be utilized to the greatest extent for the prosperity of the people*". It is expressly stated in the fourth paragraph of the 1945 Constitution of the Republic of *Indonesia*, regarding the purpose of the state which reads "*to protect the entire Indonesian nation and the entire Indonesian homeland and to advance the general welfare, educate the nation's life, and participate in implementing world order based on independence, eternal peace and social justice*".

Through this paper, the author highlights the factors that hinder social empowerment. This is reflected in the lack of maximum social welfare, including social security and empowerment, as well as other problems that cause Indonesian people to tend to be below the poverty line. The concept of a welfare state when associated with Pancasila democracy needs to be implemented comprehensively and inherently as it should be adjusted to a progressive legal system or the development of society. Public welfare is a symbol of the progress of a nation.

Law has an active role in building community welfare to be able to provide benefits in the context of improving a better standard of living. One of the *urgent* factors is to provide maximum benefits to the community to create a concept of law enforcement that can accommodate comprehensively and inherently to the survival of a prosperous society. In principle, so that people give confidence to a distinction of interests between humans with each other to realize welfare, that is the reason why the law was created. Departing from Jimly Asshiddiqie's opinion, that in a modern state system *based on the supremacy of law and constitution*, there must be a balanced position between the state, the market, and civil society, there is a connection and functional support between one another (Asshiddiqie, 2004: 92). Law essentially has a reciprocal relationship or relationship with its society.

To realize a law that is based on the concept of utilitarianism concerning social empowerment, it is necessary to enforce the law. Law enforcement in Indonesia is still far from what is expected. The implementation of functions and law enforcement does not always go hand in hand with the development of its structure. This is if the measure of legal development in Indonesia is the unification and codification of law, then from time to time the productivity of legislation has increased. On the other hand, in terms of legal functions, there has been a decline. Legal development includes three main components, namely *substance, structure and culture* of law (Friedman, 1975: 14). Lawrence M. Friedman said that structure is one of the basic and real elements of the legal system (Friedman, 2009: 15). Legal development is carried out through legal reform while taking into account the plurality of the prevailing legal order and the influence of globalization (Nugroho, 2008: 320-321; Nazriyah, 2002: 136). Law enforcement is one of the main milestones in the state and is even placed as a separate part of the legal system (Abdullah, 2009: 5; Mahyuni, 2009: 534).

In general, Article 6 of Law Number 11 of 2009 concerning Social Welfare states that the implementation of social welfare includes: social rehabilitation, social security, social empowerment and social protection. The facts prove, according to the Central Bureau of Statistics (BPS) announced that the percentage of poor people in Indonesia in March 2023 was 9.36 per cent, a decrease of 0.21 percentage points against September 2022 and a decrease of 0.18 percentage points against March 2022. Compared to September 2022, the number of poor people in March 2023 decreased by 0.24 million people (from 11.98 million people in September 2022 to 11.74 million people in March 2023). The Poverty Line in March 2023 was recorded at IDR 550,458/capita/month with the composition of the Food Poverty Line at IDR 408,522 (74.21 per cent) and the Non-Food Poverty Line at IDR 141,936 (25.79 per cent). In March 2023, the average poor household in Indonesia had 4.71 household members. Thus, the average poverty line per household was IDR 2,592,657/poor household/month (BPS: 2023). This paper aims to provide insight into the nature of law and benefits from the perspective of social empowerment and to realise laws that provide benefits in terms of social empowerment.

### **The concept of Utilitarianism**

The *Idea of Law (Idee des Recht)* states that there are three elements of legal ideals that must exist proportionally, namely legal certainty (*rechtsicherheit*), justice (*gerechtigkeit*) and expediency (*zweckmäßigkeit*) (M. Wantu, 2007: 388). Gustav Radbruch, a German legal philosopher, taught the concept of three ideas of the basic elements of law which some experts call the three objectives of law. In other words, the purpose of the law is justice, benefit and legal certainty (Ali, 2015: 98-99). The theory of law enforcement as conveyed by Gustav Radbruch in *Idee des Recht* is that law enforcement must fulfil these three things (Warren, 1987: 778).

Aristotle was the first philosopher to firmly link happiness and virtue. He made the means to achieve the higher goal of happiness (Budiono, 2019: 105). Some have stated that happiness is to produce benefit and avoid misery. Beneficence becomes the main measuring tool of action. Actions are measured only by the quantity of benefit they produce. This is good because it produces more benefits and this is bad because it causes more misery (Budiono, 2019: 106).

Utilitarianism theory is a school that places benefit as the main purpose of the law, while the measure of legal benefit is the greatest possible happiness for people. The assessment of whether the law is good or bad, fair or not depends on whether the law can provide because utilitarianism places benefit as the main purpose of the law, so it is hoped that legal culture correlates with law formation (Erwin, 2011: 179; Salman, 2010: 44).

According Bentham, who is known as the leader of this school, known as individual utilitarianism, said that the law aims to ensure happiness for as many people as possible (Artadi, 2006: 74). In Bentham's opinion, the actual benefits are diverse. Sometimes 2 benefits contradict each other at a time or some time. Virtue is obtained only by leaving small benefits to obtain great benefits or leaving temporary benefits to obtain more permanent benefits. This understanding comes as an alternative to criticising the *natural law* tradition that flourished in Great Britain at that time (Budiono, 2019: 108).

Furthermore, Stuart Mill explains that there are two bases for utilitarian thinking, one a normative basis in the principle of utility and the other a psychological basis in human nature. In the normative utility principle, an action is considered good if it seeks happiness and avoids painful and bad things. The basis of the psychological principle comes from the belief that all people have a basic desire to unite and live in harmony with their fellow human beings (Kerf, 1998: 35). *The principle of utilitarianism is the greatest happiness of the greatest number.* Individuals in achieving benefits need to see and consider the conditions of the wider community (Budiono, 2019: 108).

So, Legal Benefit is one of the objectives of the law. Where with the existence of the law, it is intended to benefit the community so that the community is happy and prosperous (Laskarwati, 2018: 53).

Human personal happiness or general happiness. On this basis, two theories of happiness emerged, namely personal happiness and *Egoistic Hedonism*, which aim for humans should produce the greatest benefit for themselves. The second theory is aimed at achieving general happiness or benefits or *Universalistic Hedonism* or known as *Utilitarianism*, which states that humans should seek the greatest possible pleasure or benefit for humans (Budiono, 2019: 108).

The utilitarianism school of thought introduced a third legal goal, in addition to justice and legal certainty. He continued, that the purpose of law is to benefit all people (Sidharta, 2006: 160).

Utilitarianism has some appeal as an important contribution to the sociology of law. Utilitarianism is one of the ideas that serve as the foundation for individualistic political decisions as well as the foundation for state or social institutions to formulate laws and regulations. The flow of utilitarianism seems very populist because it has the goal of benefiting the wider community (Budiono, 2019: 111).

The benefit is a legal objective that has a legal role during the adjudication process by setting aside justice and legal certainty. It is said that good law is when the application of legal norms provides good benefits for the community and creates prosperity for other communities (Sagama, 2016: 35).

## **Social Empowerment**

According to Article 1 Paragraph 10 of Law Number 11 of 2009 concerning Social Welfare, Social Empowerment is all efforts directed at making citizens who experience social problems have power, so that they can fulfil their basic needs. Every empowerment has the aim of making people aware of the existence of a programme so that later the community can understand about increasing their ability to be independent. The main definition of social empowerment is how to motivate towards a change in daily life and towards a better life in the future (Sidiq, 2020: 121).

Conceptually, empowerment comes from the word *power*. Because the main idea of empowerment is in contact with the ability to make others do what we want, regardless of their desires and interests. Empowerment, according to Suhendra, is a dynamic continuous activity that synergistically encourages the involvement of all existing potential evolutively with the involvement of all potential. Furthermore, empowerment according to Jim Ife is to increase power over those who are disadvantaged (empowerment aims to increase the power of the disadvantaged). Empowerment is essentially an effort to provide power or increase empowerment (Ahmad, 2019: 34).

Another view explains that what is meant by empowerment means giving power to others in mobilizing and asserting power as a manifestation of each individual's behaviour (Fuadi: 2021: 2). According to Mubarak, social empowerment can be interpreted as an effort to restore or improve the ability of a community to be able to act

by their dignity in carrying out their rights and responsibilities as members of their society (Ahmad, 2019: 38). The concept of empowerment is a new paradigm in community development that involves the community in development activities, both in planning, implementation, and evaluation.

The concept of empowerment is defined as the process of releasing situations from a state of inability, helplessness, loss, exclusion, and things related to weakness. Through this meaning, empowerment can be interpreted as changing from being unable to be able or changing from being powerless/weak to being empowered/strong. Empowerment is a way in which people, organizations, and communities are directed to take control of their lives. Empowerment is one of the important efforts in improving the quality of life of people whose social conditions are weakened or socially dysfunctional, by empowering or giving strength to people who experience social dysfunction to improve their lives. Community empowerment can be known to have the main goal of community independence.

While normatively referring to Article 1 of Law Number 11 of 2009 concerning Social Welfare, what is meant by social empowerment is all efforts made to direct citizens experiencing social problems to have power so that they can fulfil their basic needs.

According to Stevens, social empowerment, the improvement of the social life of the community through efforts made by each family and individual who supports the development of tourism. The efforts made to carry out community empowerment require the following components:

*Enabling*, which is creating an atmosphere for local communities to become more empowered;

*Motivating*, which is motivating the community to participate;

*Educating*, which is raising people's awareness to know what is happening and realize the importance of a development programme;

*Encouraging* people to participate in every development process;

*Protecting*, i.e. protecting weak communities with various protection policies and strategies, not allowing them to compete in the free market;

*Empowering*, namely increasing the potential and capability of the community to be able to play a role in development;

*Opportuning*, which is developing opportunities for the community to participate;

*Devolution*, handing over some authority to communities so that they can make decisions.

Social welfare is the responsibility of the state through programmes and policies related to the national economy. This can be seen from the idea of amending the constitution of the Republic of Indonesia which places the national economy and welfare in one discussion as outlined in Article 33 and Article 34 of the 1945 Constitution. Examining Jimly Asshiddiqie's ideas about the national economy and social welfare mandated in the constitution is called the economic constitution. The economic constitution is interpreted as a form of economic concept outlined in the legal framework, it is based on the fact that economic science is different from economic policy (Fuqaha, 2021: 194).

Indeed, in line with social empowerment, it is equally important to have community participation. Community participation is the involvement of the community in decision-making. The community is included in the framework of decision-making to obtain wider information and input, suggestions or rebuttals so that the decisions to be determined are of higher quality (Poernomo, 2017: 302). The direction of government policies related to social empowerment will be greatly influenced by public participation so it is hoped that in this context, decisions taken by the government can be right on target with an interest-based social empowerment programme. Therefore, community participation in a broader framework is interpreted as the attachment of people who are actively involved in making public policies and other strategic policies (Razak, 2013: 124).

## **The Barrier Factors of Social Empowerment as a challenge in realizing the concept of Utilitarianism**

Laws are created to give trust to society (Hadiyono, 2020: 23). Social empowerment is one of the important aspects in realizing the concept of a welfare state. Social empowerment is a process that aims to provide opportunities, knowledge, and skills to individuals or community groups so that they can take an active role in development and improve their quality of life. Social empowerment aims to reduce inequality, overcome poverty, and strengthen community participation in decision-making.

Referring to Soerjono Soekanto's opinion, he explained that whether a law is effective or not is determined by 5 factors (Soekanto, 2008: 8):

The legal factor itself (the law);

Law enforcement factors;

Facility factors or facilities that support the implementation of law enforcement;

Community factors, namely the environment where the law applies;

Cultural factors, namely the culture of society in the association of life.

Departing from the theory of legal effectiveness by Soerjono Soekanto above with the data obtained in the field, the author concludes the factors that hinder social empowerment as follows:

### **Legal Factors**

In line with Jeremy Bentham's theory that the purpose of law should be to provide the greatest possible benefit and happiness to as many citizens as possible (Ridwansyah, 2023: 2). Meanwhile, in Bontonompo District, the happiness and benefits have not fully touched all levels of society in terms of social empowerment, including through the provision of business assistance.

### **Law Enforcement Officer Factor**

Violations are not uncommon due to law enforcers who are weak in carrying out their duties (Utama, A.S, 2019: 312). One of the highlights is the allegations of unscrupulous people who often when the community gets assistance there is a percentage cut from the channelling party because it will be given to people who deserve but do not get assistance. It's just that in the distribution sometimes there is no transparency so there is an opportunity for embezzlement of the aid funds.

### **Facilities and Infrastructure Factors**

Limited facilities and infrastructure that do not meet standards and expectations implement social empowerment through the provision of business assistance less than optimal (Anggrain, 2022: 37). One example is the ease of access or openness of information related to business assistance in Bontonompo District needs to be further improved by socialisation so that the people of Bontonompo who have limited access are not a barrier to obtaining information related to business assistance in Bontonompo District.

### **Community Factors**

The quality and ability to innovate by human resources is the main factor so human resources are now the main competitive aspect (Santoso, 2020: 277). The willingness to innovate by the people of Bontonompo in improving the quality of human resources by utilising the business assistance provided, then the opportunity to get a better life is achieved, and vice versa, even though the government has carried out social empowerment through providing business assistance but it is the community itself who feels indifferent and does not care about themselves, then social welfare in Bontonompo District becomes difficult to achieve.

### **Cultural Factors**

The better the culture of a society, the better the application of the law that will be implemented amid society (Yusuf DM, 2023: 1936). For example, if the values of mutual cooperation, togetherness and a sense of helping each other are strengthened, then of course the social empowerment in Bontonompo District can be more optimal. Conversely, if conflicting values or norms conflict with each other, the implementation of social empowerment through the provision of business assistance in Bontonompo District can also be hampered.

About the five factors above, of course, this is in line when referring to the opinion of Romli Atmasasmita, he explained that the factors that hinder the effectiveness of law enforcement are not only about the mental attitude of law enforcement officials but also lie in the socialisation of laws that are often ignored (Atmasasmita, 2001: 55).

The essence and meaning of law enforcement, conceptually, lies in the activity of harmonising the relationship of values outlined in the rules that exist in society to maintain and maintain order (Sudrajat, 2010: 286). Principles of Social Empowerment related to values include: (1). Active Participation, where values such as participation, cooperation, and responsibility influence the extent to which the community is involved in the empowerment programme; (2). Self-reliance, i.e. values such as independence and courage help people face challenges and take initiatives to improve their living conditions; and (3). Beneficence, where values of beneficence ensure that empowerment does not only benefit a few but also benefits as many people as possible.

According to Montesquieu, legislators in forming laws should be like physicians who diagnose their patients' illnesses and then give prescriptions (Montesquieu, 2013). A comprehensive law includes regulations that take into account social, economic, and cultural aspects. This ensures that empowerment does not only focus on one aspect but covers the entire spectrum of people's lives. Laws that strengthen social empowerment will create an inclusive environment, where every individual has an equal opportunity to thrive and contribute.

Law enforcement can be started, among others, by paying attention to the role of law enforcement. The main key to understanding good law enforcement is understanding the principles in it (Goesniadhie S, 2010: 205). Good law enforcement can maintain social stability. When the law is consistently enforced, people feel safer and more comfortable. Social stability creates a favourable environment for social empowerment, as instability can hinder active participation and community development.

The Preamble of the 1945 Constitution of the Republic of Indonesia assumes that Indonesia is a *welfare state* where the government protects the entire nation and the entire homeland, promotes public welfare and educates the nation's life. The Preamble of the 1945 Constitution states that Indonesia participates in the implementation of world order based on independence, lasting peace and social justice. This signifies a commitment to creating a just and equitable society. The connection between the preamble of the 1945 Constitution and social empowerment lies in the state's commitment to create an environment that enables every citizen to contribute and achieve prosperity.

Article 27 Paragraph (2) Every citizen has the right to work and a livelihood that is worthy of humanity; Article 28A Every person has the right to live and the right to defend his life and life; as well as Articles 28B, 28C, 28H, 31, 33, and 34 also reflect the *welfare state* (Arifin, 2020: 275).

Jimly Asshiddiqie explained that Indonesia is a *welfare state*, Indonesia idealises the nature of state interventionism in the economic dynamics of the community itself, this is done solely for the benefit of the community. Therefore, law is not only about justice but also about expediency, so that it remains useful (*doelmatig*) for everyone without discrimination.

The main function of law universally is a means of controlling *social* life, namely by balancing the interests that exist in it, or other words *social control*. In the context of *governance*. So those involved are not only the government and the state, but there are other actors, so the parties involved are very broad in meaning.

The Indonesian state is an adherent of the European continental legal system derived from the colonial state during the colonial era. Written law is typical of continental Europe with a *grundnorm* (Sagama, 2016: 28).

Of course, this will have an impact on the reluctance of the community to entrust problems and protection of their interests to legal processes and institutions (courts). Therefore, to maintain its existence as a law, Fuller explains that the law must not show the following failures (Rahardjo, 1982, 60):

- Failure to *achieve* rules;
- Failure to *publicise* the rules;
- Failure is only due to the misuse of *retroactive legislation*;
- Failure to make the rules *understandable*;
- Failure because it demands behaviour *beyond the powers of the affected*;
- Failure to make frequent changes that will cause people to lose orientation;
- Failure to harmonise rules and practices.

Referring to the opinion of Achmad Ali, he explained that in general the effectiveness of a law is influenced by professional factors and the optimal implementation of the roles, functions and authorities of law enforcement officials, both in carrying out their duties and in the context of enforcing laws and regulations (Ali, 2010: 375).

To realise the concept of utilitarianism, the challenge here is that it requires a comprehensive and fundamental role for the community to actively participate in making policies. In the context of social empowerment, the role of the community is very important. Some reasons why active community participation is fundamental to realizing the concept of utilitarianism are as follows:

#### Effectiveness of Social Programmes

Active community participation plays an important role in realizing a welfare state. When the community is actively involved, social programmes launched by the government can run more effectively and efficiently.

Participating communities help identify real needs and provide valuable input for the improvement of social programmes.

#### Strengthening Social Solidarity

Community participation strengthens social solidarity among citizens. When people feel they have a role to play in advancing the common good, they are more likely to help and support each other.

Social solidarity is the foundation for a welfare state that is inclusive and promotes community benefit.

#### Understanding Roles and Responsibilities

Through active participation, communities understand their roles and responsibilities in realizing welfare. They are not only beneficiaries but also actors who contribute to the development process.

This awareness helps create broader and more sustainable engagement.

#### Challenges and Obstacles

There are several barriers to the implementation of community participation, such as a lack of understanding of the importance of participation, different views, and limited resources.

The government needs to strengthen coordination and collaboration with communities and ensure transparency and accountability in managing public resources.

## CONCLUSIONS

Based on the description above, the author concludes the factors that hinder social empowerment through the provision of business assistance as a challenge in realizing the concept of utilitarianism, including: (1) **Legal Factors**, in essence, the purpose of law should be to provide the greatest possible benefit and happiness to as



many citizens as possible. Meanwhile, in Bontonompo District, the happiness and benefits have not fully touched all levels of society in terms of social empowerment, including through the provision of business assistance. (2) **Law Enforcement Officer Factors**, violations are not uncommon due to weak law enforcement in carrying out their duties. (3) **Facilities and Infrastructure Factors** The limited facilities and infrastructure that do not meet the standards and expectations implement social empowerment through the provision of business assistance less than optimal. (4) **Community Factors**, The willingness to innovate by the Bontonompo community in improving the quality of human resources by utilising the business assistance provided, then the opportunity to get a better life is achieved, and vice versa, even though the government has carried out social empowerment through the provision of business assistance but it is the community itself who feels indifferent and does not care about itself, then social welfare in Bontonompo District becomes difficult to achieve. (5) **Cultural Factors**, The better the culture of a society, the better the application of law that will be implemented amid society. If there are conflicting values or norms, the implementation of social empowerment through the provision of business assistance in Bontonompo District can also be hampered. The factors above are challenges in realizing the concept of utilitarianism. If the government and the community collaborate in the implementation of social empowerment, especially the provision of business assistance, it will certainly be effective and provide maximum benefits for as many people as possible.

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*The Barrier Factors of Social Empowerment Through Business Assistance as A Challenge in Realizing the Concept of Utilitarianism*

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