

Nort Aceh Community Social Capital in Poverty Alleviation

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Abstract:- North Aceh Regency, which is one of the regencies of Aceh Province with the largest population of poor people, Based on data published by the Central Statistics Agency (BPS) in 2017 shows that North Aceh is the poorest area in Aceh with a total poor population of 115.06 thousand people, or 19,46% of the total population. This condition is very ironic in the midst of the implementation of Indonesia's special autonomy status in Aceh with more powers as a result of the peace agreement between the Government of Indonesia and the Free Aceh Movement (GAM). Many policies have been taken to overcome them, but the social capital approach is still not massive and intensive. This study uses an exploratory qualitative approach, namely trying to understand the Social Capital of the North Aceh Community in Poverty Reduction. Sources of data obtained from conducting interviews, observations and documentation, then processed with an interactive model, the informants in this study were determined purposively. The results showed that the identified social capital of the people of North Aceh in tackling poverty was sourced from the Social Norms and Social Values prevailing in Acehnese society as part of the teachings of Islam. The recommendation given to this problem is to use a social capital approach through the Social Norms and Social Values of the Acehnese people to tackle poverty locally, including revitalizing the existence of BaitulMal down to the gampong (village) level.

Keywords:- Poverty, Social Capital, North Aceh.

I. INTRODUCTION

The phenomenon of increasing poverty rates in North Aceh Regency has become a serious problem in Aceh Province. This condition should not have occurred considering that Aceh is a province that has special powers to manage the public sector through the regulation of Aceh Government Law no. 11 of 2006. However, this considerable authority is not optimally implemented in tackling poverty in the regions, because the number of poor people continues to increase, even after the birth of the law.

The poverty rate in North Aceh Regency in 2016 was recorded at 16.73 percent of the total population, while the average poverty rate for Aceh Province was only 16.8 percent, while Indonesia's poverty rate in 2016 was only 10.6 percent. In 2017 that number increased to 17.8 percent. Thus, it shows that the poverty rate in North Aceh district is relatively high both in Aceh Province and nationally. The distribution of the largest number of poor people is in North Aceh Regency, as published by the Institute for Development of Acehnese Society (IDeAS) in 2017 as follows:

No	District	The Poor (2016) (thousands of people)	Percentage of poor population (2016)	Comparison with 2015
1.	West Aceh	40.11 thousand	20.38%	-1.06
2.	Aceh Singkil	25.09 thousand	21.60%	-0.12
3.	North Aceh	115.06 thousand	19.46 %	+0.26
4.	Really Merry	29.82 thousand	21.43%	-0.12
5.	Gayo Lues	19.48 thousand	21.86%	-0.09
6.	Nagan Raya	30.31 thousand	19.25%	-0.86
7.	Pidie	90.16 thousand	21, 25%	+0.07
8.	Pidie Jaya	31.94 thousand	21, 18%	-0.22
9.	Simelue	17.93 thousand	19.93%	-0.50
10.	Subulussalam	14.99 thousand	19.57%	-0.82

Table 1:- Distribution of the Poor in Aceh Province

Source: IDeAs from BPS RI Publications, 2017

(+) Poverty increases, (-) Poverty decreases

The North Aceh government has made various efforts to overcome the poverty problem. A popular policy is the existence of a regulation in the form of the North Aceh Regent Regulation Number 38 of 2017. With this regulation, the North Aceh government prioritizes and allocates the housing development budget for the poor with sources of funds originating from the village income budget (APBG). The policy was born against the background of one of the problems faced in North Aceh Regency where there are still many poor people or poor people who do not yet have decent houses to live in in the North Aceh Regency.

Furthermore, it is also found that poverty reduction policies in North Aceh Regency are following and integrated with national programs from the government of the Republic of Indonesia through the Ministry of Social Affairs of the Republic of Indonesia. These national programs include PNPM Mandiri, P2KP, the Prosperous Family Program (PKH) and the Social Welfare Assistance Program (Rastra) for beneficiary families (KPM) and Entrepreneurship Assistance through the Community Empowerment Assistance scheme. The program is implemented jointly by the North Aceh District Social Service, with the central government.

These policies are more targeted at the economic aspect, and are carried out partially, because they have not touched the root of the problem of poverty, in medical philosophy it is likened to only cover wounds, not treat wounds. The North Aceh government should focus on or base each policy by taking into account the characteristics or circumstances of its people. In each community, cultural entities and local characteristics are usually born that can be adopted in dealing with various local problems as well.

Aceh province, including North Aceh, currently has a specialty in accordance with Law no. 11 of 2016 concerning the Government of Aceh. The authority in the fields of culture, customs and the freedom to develop their own culture which belongs to Aceh must be used to produce policies that can overcome the problem of poverty, as well as cultural values that are guaranteed freedom by the central government to be developed to overcome the problem of poverty. Political and cultural entities as recognized by Law no. 11 of 2006 should be used as a preference in producing various solutions and various problems at the local level.

This research is an attempt to find out how the community's social capital is used in tackling poverty in North Aceh District. Citing the view which states that the reality that is happening now is that state policies will result in community groups being trapped in poverty (poverty trap), deprivation (social deprivation), isolation, powerlessness and lack of access to natural resources, socio-economic facilities and infrastructure and inequality, Chambers in Sosilo, E at al [1]. This poor group cannot be reached through a quantitative approach alone, as is often done by the Government. Therefore, a localistic model approach is needed that is in accordance with the local characteristics of the community.

II. LITERATURE REVIEW

A. Poverty Concept

Understanding poverty has many concepts that explain it so that it gets a variety of views, including the view that states "poverty is a condition as a lack of income to meet the most basic needs of life, such as food, clothing, shelter (houses) and others" Prayitno, H., & Arsyad, L1987:329 [2].

In line with this understanding, Lavitan in Ninik Sudarwati, 2009:23 [3] "also defines poverty as a lack of goods and services needed to achieve a decent standard of living". With regard to a decent standard of living then conceptually formulated by the Central Statistics Agency (BPS)

Standard of living as an indicator of poverty as a condition of a low standard of living, namely the existence of a level of material deficiency in a number or group of people compared to the standard of living generally applicable in the society concerned. This low standard of living can be seen from several aspects, including the state of health, moral life, and a sense of self-worth of those who are classified as poor. Supardi Suparlan, 1984:12 [4]

In connection with these standards, further explained by Mardimin, 1996:20 [5] that poverty as a condition is always inherent and so popular in developing societies. The term is very easy to pronounce but so easy to determine about the poor who are classified as poor people. So with this understanding of poverty, it can be translated what poverty really is, so that poverty can be described according to the following dimensions:

1. Qualitatively, the definition of poverty is a condition in which human life is not worthy as a human being, and
2. Quantitatively, poverty is a condition where human life is deprived, or in an unusual language "no possessions"

Furthermore, Types of Poverty, can be identified as:

1. Absolute poverty. A person can be said to be poor if he is not able to meet the minimum needs of his life to maintain his body so that he can work fully and efficiently.
2. Relative poverty. Relative poverty arises if the condition of a person or group of people is compared with the conditions of other people in an area,
3. Structural Poverty. Structural poverty is more towards people or groups of people who remain poor or become poor because of the unequal structure of society, which is not profitable for the weak,
4. Situational poverty or natural poverty. Situational poverty occurs in less profitable areas and therefore becomes poor.
5. Cultural poverty. Population poverty occurs because of the culture or culture of the people that have been passed down from generation to generation which makes them poor

Meanwhile, according to the World Bank (2006), there are three prominent characteristics of poverty in Indonesia, namely:

1. Many households are located around the national poverty line, which is equivalent to US\$1.55 per day, so that many people who are classified as non-poor are vulnerable to poverty.
2. The measure of poverty is based on income, so it does not describe the actual poverty limit. Many people who may not be classified as poor in terms of income can be categorized as poor on the basis of lack of access to basic services and low indicators of human development.
3. Given the vastness and diversity of Indonesia's territory, regional differences are a fundamental feature of poverty in Indonesia.

These criteria or indicators are closely related to the causes of poverty itself, so that poverty will not be born by itself but is caused by triggering factors, both externally and internally. So in this case, Edi Suharto 2009:17[6] explained that the causes of poverty are four factors, namely:

1. Individual factors, related to a person's physical and psychological condition. People become poor because it is caused by the behavior, choices, or abilities of the poor themselves in dealing with their lives.
2. Social factors, related to the conditions of the social environment that cause a person to be poor. For example, discrimination based on age, gender, and ethnicity.
3. Cultural factors, related to cultural conditions that cause poverty, namely living habits.
4. Structural factors, related to structures or systems that are unfair, insensitive, and inaccessible, causing a person or group of people to become poor.

Further Hardiman and Midgley, in Kuncoro, 1997:131 [7]. Mention the many causes of poverty. The mass poverty that occurred in many newly independent countries after World War II as the root of the problem is suspected to be due to the backwardness of the country's economy. Underdevelopment of various things, both technology and mastery of science and technology.

The population or people of the country are poor because they depend on the subsystem agriculture sector, traditional production methods, which are often accompanied by apathy towards the environment. Likewise, the opinion of Sharp, et.al (in Kuncoro, 1997:131) tries to identify the causes of poverty from an economic perspective, namely with the following characteristics:

First a micro level, poverty arises because of the unequal pattern of resource ownership that results in an unequal distribution of income. The poor have only limited and low-quality resources.

Second, poverty arises due to differences in the quality of human resources. Low quality of human resources means low productivity, which in turn lower wages. The low quality of human resources is due to low education, disadvantaged fate, discrimination, or because of heredity.

Three, poverty arises due to differences in access to capital, or access to capital in doing business economically.

These three causes of poverty lead to the vicious circle of poverty theory, according to Nurkse (in Kuncoro, 1997:132): poverty is caused by underdevelopment, market imperfections, and lack of capital causing low productivity. Their low productivity results in the low income they receive. Low income will have implications for low savings and investment. Low investment results in underdevelopment, and so on., like a cycle that will not stop, the relationship can be explained in the following figure:

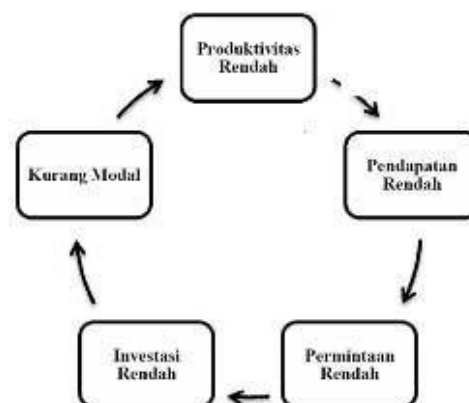


Fig 1:- Vicious Circle Of Poverty According to Nurkse Quoted in Kuncoro, (1997:132)

B. Social Capital in Poverty Reduction

The concept of social capital arises from the understanding or the fact that members of society may not be able to individually cope with the various problems they face. There is a need for togetherness and good cooperation from all interested community members to overcome these problems. This kind of thinking at the beginning of the 20th century underlies a teacher in the United States, namely Lyda Judson Hanifan to introduce the concept of social capital for the first time. In his article entitled 'The Rural School Community Center', Hanifan, 1916:130 [8]

Furthermore, Hanifan said that social capital is not capital in the usual sense, such as wealth or money for factors of production, but rather has a figurative meaning, but is a real asset or capital that is important in social life. According to Hanifan, social capital includes good will, a sense of friendship, mutual sympathy, as well as social relations and close cooperation between individuals and families that form a social group.

Furthermore, Robert Putnam was the most successful in popularizing the concept of social capital to various readers, both in academia, social practitioners, mass media, and readers in general. This concept can be seen in his book entitled "Making Democracy Work: Civic Traditions in Modern Italy", 1993: 36 [9] Putnam defines social capital as 'features of social organisation, such as networks, norms, and trust, that facilitate coordination and co-operation for mutual benefit,' characteristics of social organization, such as networks, norms, and trust that facilitate coordination and cooperation for mutual benefit.

Putnam considers social capital as a set of horizontal relationships between people.

What is meant by social capital consists of "networks of civic engagements" a network of social attachments regulated by norms that determine the productivity of a community group or community. So, according to Putnam, there are two things that are the basic assumptions of the concept of the social model, namely the existence of a network of relationships with related norms, and both of them support each other in order to achieve economic success for the people who are included in the network. Presumably to overcome poverty the concept of social capital is the most suitable as a reference.

In this regard, Paull Saffer explained about the expansion of the concept of poverty from the physiological concept to the Basic Human Needs approach, so that poverty reduction based on the basic human needs approach can be pursued through 7 (seven) capitals. (capital), namely:

1. Human Capital Approach: Increasing education up to high school graduation, Health, and food nutrition.
2. Approach to Social Capital (Social Capital): social organization, friendship, network, trust, and reciprocity.
3. Approach to Economic Capital (Economic Capital): land, labor, and capital.
4. Political Capital Approach: networking with formal and informal political organizations, and membership in formal and informal political organizations.
5. Cultural Capital Approach: social norms, beliefs and values held by the community.
6. Coercive Capital Approach: sources of violence, intimidation, and force that can be used to strengthen social norms and maintain social relationships.
7. Natural Capital Approach: the amount and quality of natural resource availability, and the knowledge or expertise required for natural resource management, Paul Shaffer 2008 [10]

Paul Shaffer's approach model is used to describe and analyze the extent to which the social capital of the people of North Aceh, Aceh Province, Indonesia in overcoming poverty.

III. METHODOLOGY

The selection of research methods was carried out by looking at the characteristics of the research, to conduct research on poverty alleviation in the district of North Aceh, it was deemed appropriate to use an exploratory descriptive qualitative approach. Exploratory descriptive research method aims to describe the state of a particular phenomenon. In this study, it is not intended not to test certain hypotheses, only to describe the existence of a symptom variable or certain condition. Arikunto, 2002: 243[11]. So that the researcher does not establish a hypothesis, but only establishes a symptom or phenomenon.

IV. RESULTS AND DISCUSSION

The phenomenon of poverty cannot be seen only from statistical reports, but is caused as a result of various reasons, either from the people themselves or from the residue of government programs. Furthermore, Benjamin White (Dillon at al, 1993:10) [12] suggests that what is meant by poverty is the difference in criteria for the level of community welfare from one region to another.

Poverty, which until now has been seen as only a social problem, even includes political and justice issues or the distribution of natural resources, whose answers have not been formulated in a concrete way. The portraits of poverty that we can easily find in various regions in North Aceh and poverty reduction programs have been carried out, but have not been comprehensively resolved, even with the more authority that is obtained through special autonomy, which seems meaningless in this issue. So that in this study several concepts were found that explain the state of social capital of the people of North Aceh in tackling poverty.

The cultural aspect of poverty alleviation in North Aceh is related to the culture and beliefs of the local community, this includes being categorized as social capital by Stephen Baron at al (2004:5) [13] further, Baron states that the dynamics of individual and social life are mediated through trust. , the main factor in building a cohesive and integrated community, and also as the 'glue' of togetherness owned by the community, in this case the culture of the community becomes the main core in solving problems. Cultural Capital can be reflected in Social Norms and Social Values in society.

A. Social Norms

According to Hadihmadja or the philosophy of the Acehese people, it is said " *adat bak poe teumeureuhom hukom bak syiah kuala qanun bak putroe phang reusam bak laksamana* ". In essence, that is what is reflected in the social norms in Aceh, including North Aceh. Shia Kuala was a cleric (mufti) at the time of the Iskandar Muda kingdom, so the meaning of hukom like the Shia of Kuala can be interpreted more or less to restore the provisions of social norms of society to be in accordance with Islamic law taught by the mufti of the kingdom of Aceh Darussalam, which is reflected in the customs of society and applicable law. on their community.

In this study it was found that the principle of life in the people of North Aceh is collectivity which creates social cohesiveness which will be realized if in carrying out daily activities the community always adheres to the customs of Aceh. Because in Hadihmadja aceh it is stated that the image is " *adat dengen hukom lagee zat dengen sifeut* " (between custom and law such as substance and its nature). So there is a mutual attachment between adat and Shari'a, so when talking about adat means talking about Shari'a, and Shari'a is meant by Islamic law as the official religion of the Aceh Darussalam kingdom.

Furthermore, Adat also regulates how to escape from poverty, also teaches how leaders behave to create prosperity for their people. So with regard to poverty alleviation programs or policies in North Aceh Regency, the Acehese people have not paid attention to aspects of customary norms that were previously upheld by the people of Aceh. So far, the poverty alleviation program that has been run by the government is still dealing with disease with an economic approach, not preventing it. The provision of housing assistance, the provision of non-cash food assistance, family hope programs and community economic empowerment, still touches the downstream aspect of poverty alleviation without paying attention to the customs of the people of North Aceh, so that the poverty reduction programs that are run are only partial.

In this regard, Duhri, S. (2016:6)[14]. said that the North Aceh community is currently in a very sad condition with no cultural awareness and obedience to Indatu because they are influenced pragmatically by adopting foreign symbols and identities, so that ancestral customs are only practiced for wedding ceremonies and certain purposes, not used legally. in all aspects of people's lives, including in terms of poverty alleviation.

According to Acehese customs, poverty alleviation can be carried out by returning to the collectivity principle as taught by Islam through various instruments and the creation of a healthy stimulus for the economy without any deviant practices in Islam such as usury, speculation and rent seeking. These instruments are zakat, infaq and alms which are managed by the government up to the village level, which until now have not been effective.

Besides that, one of the characteristics of the Acehese is a communal lifestyle that upholds collective values, then has a common space for various activities, namely meunasah, the function of meunasah as a local cultural entity that is used in addition to worship as well as to deliberation in solving common problems, when This function of the meunasah has been degraded, it is only used for places of worship, so that decision making or poverty reduction policies are carried out in the realm of the government bureaucracy, regardless of local community entities.

Then customs, as well as customs, the law that applies in North Aceh society is also based on Islamic teachings in accordance with Hadihmadja's description "adat with hukum lagee zat dengan sifeut" (between custom and law like substance and its nature). So there is a mutual attachment between adat and Shari'a. The actualization of the hadihmadja necessitated the birth of a public law at the lowest level of government, namely reusam, which regulates various matters in society.

The gampong reusam that is issued now only regulates the gampong government bureaucracy, especially with regard to the budget and income from gampong expenditures, which are adjusted to circulars from the regent and related agencies, gampong reusam should also regulate the behavior of people's lives so they are not trapped in usury, be fair and return to life according to Islamic teachings and so on.

B. Social Value

As the concept of Paul Saffer that the social value of society is called Cultural Capital, which concerns social norms, beliefs and values held by the community. The social value of the people of North Aceh in this study can be seen from the spiritual values of the community and the value of the nature of people's lives.

The spiritual values of the people of North Aceh are in accordance with the Hadih of Madja Aceh "adat bak poe teumeureuhom hukom bak syiah kuala qanun bak putroe phang reusam bak laksamana" which makes Islamic teachings the only order in the social values of Acehese society. So to determine whether a problem or behavior is good or bad, it can be seen from how the guidance in Islamic teachings is. So that religion and culture which become social values are inseparable, in accordance with the motto "adat ngon hukom lagee zat ngon sifeuet" which with this motto will form a collectivity based on Islamic law.

In the teachings of Islam which are used as spiritual values for the people of North Aceh, it is not justified to ask unless it is caused by an urgent matter. In Islamic teachings it is obligatory for humans to work and the law is obligatory and has the value of worship as evidence of devotion and gratitude in fulfilling the divine call so that they can be the best because the earth itself was created as a test for those who have the best ethos. This is in accordance with the Word of Allah in Surah Al-Kahf-7 "Indeed We have created whatever is on earth as an adornment for it, so that We may test them as to who is the best in deed". Then it is also explained in a hadith of the prophet that "Working for what is lawful is an obligation after the obligation to worship". (HR. Tabrani and Baihaqi). On this basis, Hadihmadja aceh emerged "*Meunyoe han tatem mita, pane atraa rhot di manyang, Meunyoe tatem mita adak han kaya udep ka seunang*" (if not through effort, it is impossible for wealth to fall from the sky. As long as you want to try, even if you are not rich, you can eat). The narid requires the Acehese to work according to their abilities to meet the necessities of life in order to escape poverty, that is a good value for the Acehese people, so it is not recommended to get used to aids or poverty reduction programs, because that is of very low value for the people of Aceh.

Poverty alleviation is carried out by the North Aceh government with various programs, both national and regional, without paying attention to the spiritual values of the community. The poverty alleviation program should be adjusted to the local values of the community so as not to degrade these values, even though local values such as zakat can make a positive contribution in overcoming poverty, as the results compiled in this study are as follows:

No.	Mustahik (Recipient)	Allocation (Rp)	Number of Recipients
1.	Poor Society (Faqir)	1,418,200,000	3,463
2.	Poor society	2,836,400,000	6.926
3.	Amil	600,000,000	1 year
4.	Ibn Sabil	170.000.000	56
5.	Fisabilillah	695,000,000	1.050
6.	Gharim	300,000,000	35
7.	Muallaf	30,000,000	4
8.	Riqab	0	-
	Total number	6,049,600,000	

Table :-Distribution of Consumptive Zakat, 2019
Source : Baitul Mal, North Aceh, January 2020

So from this data, it is illustrated that there are many positive contributions from the existence of the North Aceh baitulmal in overcoming poverty locally based on Islamic teachings. The problem that occurs is that the existence of this baitulmal has not been used massively by all Acehnese people so that it becomes a record in further poverty reduction efforts.

Next is the nature of life. The people of Aceh, including the people of North Aceh, basically have a very simple nature of life, namely living in a balance between the world and the hereafter, as stated in Hadihmdja “ *tameungui ban laku tuboh, tapajaoh ban laku atra* ” but so that the people of Aceh do not feel poor even though the indicators of poverty are inherent to them.

However, the current condition is inversely proportional to the value of the simple nature of life that has begun to fade, at least it can be seen after the conflict and Mou Helsinki in 2006, people prefer worldly life, so the race for mastery of material becomes a competition and competition, as a result many are competing. the race to meet the needs that are more than sufficient, so that it will change the pattern of life towards consumptive which with consumptive nature will be trapped in the abyss of poverty. Even though the term poor is not familiar with the nature of people's lives, because by returning to the essence of life, that life is for the purpose of the hereafter, it is unthinkable how to reach the world too much.

Such conditions cause poverty to increase in North Aceh, this is as stated by Suharto, Edi (2009:17) [6] that one of the 4 causes of poverty is cultural factors, namely, related to cultural conditions that cause poverty, namely living habits. Life habits that are changing now in North Aceh are from the simple nature of life to being consumptive.

V. CONCLUSION

Thus, based on the results of the research above, it can be concluded that poverty alleviation in North Aceh Regency The poverty reduction program that has been carried out by the North Aceh government is still carried out with an economic approach, meaning that it is still dealing with downstream problems, not preventing them. The provision of housing assistance, the provision of non-cash food assistance, the family program of hope and community economic empowerment,

still touches the downstream aspect of poverty alleviation without paying attention to the customs of the people of North Aceh, so that the poverty reduction programs that are carried out are only treating disease, not eradicating it with a diagnosis based on regional conditions cultural aspects .

Poverty reduction is not carried out according to Acehnese customs with the principle of collectivity as taught by Islam through various instruments and the creation of healthy stimuli in the economy without any deviant practices in Islam such as usury, speculation and rent seeking, namely through zakat, infaq and alms which managed by the government down to the gampong level, which so far has not been effective.

Furthermore, poverty reduction was also identified as not using local characteristics as the basis for making policies. In fact, the characteristics of the Acehnese with a communal lifestyle so that they uphold these collective values, then have a *meunasah* as a common space for various activities, as a local cultural entity that is used in addition to worship as well as to deliberation in solving common problems, by only making the *meunasah* for places of worship alone will not find what social values can be adopted from society. Whereas in the past the **Meunasah** was also used as a means of educating the people, fostering people, information centers and various village activities such as deliberation, counseling and government activities at the village level.

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