Cultural Setting of Poverty Alleviation Program Model Development in North Aceh

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ABSTRACT

The objectives of this study are first, to identify poverty from a cultural perspective, particularly Acehnese culture; second, to identify the socio-cultural potentials of the Acehnese people related to poverty alleviation; and third, analyze the program that is carried out so that poor families can be families from poverty. The research method used is the descriptive qualitative research method. The results of the study indicate that community poverty from a cultural perspective, especially Acehnese culture, can be interpreted as a way of life or culture and the smallest unit, namely the family because the family is seen as the smallest social unit and as a social institution that supports the culture of poverty. The culture of poverty is a way used by poor people to adapt and react to their marginal position in a society that has classes and is individualistic and capitalistic. The socio-cultural potentials of the Acehnese people related to poverty alleviation are that in the context of Aceh, several cultural potentials can be seen which if properly regulated and cared for will become milestones in alleviating poverty, namely: The habit of drinking coffee in coffee shops or coffee shops; Duk Pakat (Joint Deliberation); The Culture of Shame at the Event of not doing Mawlid; Peutron Aneuk; Samadiyah and the existence of traditional institutions in the gampong. Programs that can be carried out so that poor families can get out of the crush of poverty are empowering human resources, increasing assistance at the village, district, and provincial levels that are right on target; and community economic empowerment with sustainable programs.

Keywords: Cultural Setting; Model Development; Poverty Programs; North Aceh

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INTRODUCTION

Currently, according to the results of the 2021 BPS report, the percentage of the poor population in Aceh in September 2020 was 15.43 percent, or an increase of 0.44 points compared to March 2020 which was still 14.99 percent (B. Beribe, 2023). In terms of the number of poor people in Aceh in September 2020, there were 833.91 thousand people, an increase of 19 thousand people when compared to March 2020 which amounted to 814.91 thousand people (Asman dkk., 2023). The birth of this figure can actually be predicted by the Aceh Government, and it cannot be separated from the influence of national conditions and the impact of the Covid 19 pandemic.

Meanwhile, the data for the district with the most poor people in Aceh is North Aceh district (Makniyah & Khotimah, 2023). This district has the most poor people, compared to 22 other municipalities. This data was presented by BPS Aceh in the release of the poverty profile and inequality of Aceh's population expenditure in the September 2019 period (Yeltriana dkk., 2023). When viewed from the total population, it is appropriate that North Aceh Regency is called the most poor, this is because this area has the largest population of 557,721 people compared to other regions in Aceh Province.

Poverty is a major problem in the development of Aceh and Indonesia in general. The Aceh government itself has initiated and carried out many stages of development in order to reduce poverty (Lumban Gaol, Hansrainer, dkk., 2023). Many programs to empower the poor have been carried out and many programs have also been implemented in rural areas, including the development of socio-economic infrastructure and infrastructure in rural areas, this is done as a form of Aceh Government's commitment to the development of Aceh (Minarti dkk., 2023). This commitment was born as a form of concern to make efforts to deal with the poor must be done seriously, integrated, and requires special steps.

Poverty is also often interpreted from culture. Through the context of Acehnese ethnic culture, it can be seen that those who are trapped in a "situation" of poverty appear to be socially aware of how to identify themselves as poor people (Aceh; gasien, papa) (Mustajab dkk., 2023). In other Acehnese speech varieties, the poor in the social structure are in a certain class position, so they need a variety of attention from certain parties (Roshayanti dkk., 2023). Poverty in Aceh and North Aceh is often present when there is a strengthening of social class, and ownership dominated by certain individuals or parties, to position the poor at a low level (below) (Nurzen dkk., 2022). Likewise, it will also be found in certain areas, such as the coast, poverty is often presented with a picture of inadequate housing, low education, employment relationships to ownership of production tools (Pamungkas & Halimah, 2023). Meanwhile, in mountainous areas, poverty is manifested in conditions of disconnected access to markets, and ownership or rights to means of production.

Socially and politically, poverty is assumed to be one of the main indicators in measuring the rate of development, welfare and progress for the country. Although, poverty itself is something that will be present in the midst of development (Fuadi & Mirsal, 2023). The attributes and measures of poverty will always be different in every
condition, both in the topographical variety of regions, communities between countries, and between one province and another (Genova dkk., 2020). The condition of poverty will be exacerbated through the democratic system that is commonly used, especially for Indonesia. The democratic system implemented is considered not to be a system capable of eradicating poverty. So, efforts to alleviate the problem of poverty are thought to be increasingly complicated, with the rate of population increase.

Various programs to reduce poverty in the community that have been carried out by the Government of Aceh so far, are considered to be more focused on economic empowerment. The economic approach implemented is aimed at creating an increase in income, with the hope that the poor can fulfill their daily food needs (Mutalib & Dylan, 2021). In fact, the characteristics of the poor are multidimensional, not to mention that the problems faced are very complex in nature (Mudinillah & Rizaldi, 2021). Therefore, it is imperative that poverty cannot only be viewed from an economic perspective, but also from other perspectives, including culture.

Unfortunately, there are not many studies that discuss cultural barriers in poverty reduction. In fact, it is realized that cultural factors have a relatively equal share with structural factors as the cause of poverty (Arsul dkk., 2021). The study of the culture of poverty is important because anti-poverty programs will be more effectively launched if they are in line with the local culture, so poverty alleviation programs should be carried out through the utilization of local potential, resources and culture.

Culture can broadly be interpreted as the creation and creation of humans that develop and are owned by a community group, then become a habit of hereditary activities (Rahmah & Martin, 2022). Culture is interpreted as a symbolic system or symbolic system. Furthermore, culture can be described in various angles, namely: (1) descriptively, namely the totality that composes the whole of human life; (2) historically, namely heritage that has been passed down from generation to generation; (3) normatively, it is a rule of life and a cluster of values; (4) psychologically, namely problem-solving tools that allow people to live and interact; (5) structurally, which is an abstraction that is different from concrete behavior; and (6) culture is born from interactions between people and is passed on to the next generation.

Efforts and efforts in creating poverty alleviation programs through culture are the key to solving the root causes of poverty (Afifah dkk., 2023). Even if it is observed at this time there are still people crushed by poverty, not free from the consequences of their actions which stem from the mindset that develops in the life of the community itself.

Specifically, this research was conducted with the following objectives: Identifying poverty from a cultural perspective, especially Acehnese culture; Identifying the socio-cultural potentials of the Acehnese community related to poverty alleviation; and Analyzing the programs carried out so that poor families can get out of poverty.
LITERATURE REVIEW

Poverty and Its Scope

Poverty can be defined as a lack of access to the elements of social power, which include (Yennizar dkk., 2022): (1) the absence of shelter, or space to live, including the physical environment where families cook, eat, sleep and store personal objects, (2) the absence of time, the amount of time available to be able to obtain their subsistence needs, (3) knowledge and skills, including the level of education and skills training in work, (4) targeted information, including information on all aspects including economic opportunities, such as methods of production, methods of good sanitation, methods of caring for toddlers, availability of access to public services, and so on, (5) social organizations, both formal and informal organizations.

Furthermore, the sixth (6) social networks include access to cooperative activities, so as to create families that have access to other families or other institutions, and they have room for activity when compared to those who do not have it, (7) means of work and life, including means of production for families, (8) financial resources, which can be interpreted as access to formal and informal sources of credit. These eight elements constitute a whole to be able to increase the social strength of poor families or communities.

Meanwhile, according to Mudrajat Kuncoro, poverty is defined as the inability to meet minimum living standards, where poverty measurement is based on consumption. Based on this consumption, the poverty line consists of two elements including (1) the expenditure required to buy minimum nutritional standards and other basic needs, and (2) the amount of other needs that vary widely, reflecting the cost of participation in daily community life.

The term poverty arises when a person or group of people is unable to meet the level of economic prosperity that is considered the minimum needs of a certain standard of living (Amirudin dkk., 2022). In a narrow sense, poverty (poorer) is understood as a state of lack of money and goods to ensure survival. For academics, statisticians at BPS, and the government, poverty is defined and analyzed as people who are below the poverty line, and the definition varies.

Concept of Poverty Reduction

In order to realize changes in the structural allocation of resources, institutional strengthening, and empowerment of human resources, it is necessary to overcome poverty problems (poverty alleviation programs) based on appropriate strategies. The chosen program must favor and empower the community through economic development and improvement of the people’s economy (Lumban Gaol, Morales, dkk., 2023). This program must be realized in a strategic manner that is directed at expanding the access of the poor to development resources and is ultimately expected to be an opportunity for the poor to participate in the development process, so that they are able to overcome their underdevelopment conditions.
Based on some existing literature, empowerment of the poor can be done with three approaches, namely (Muhammadong dkk., 2023): First, a focused approach, which means that community empowerment should favor the poor. Second, the group and group approach, meaning that collectively move to facilitate the solution of the problems faced. Third, the mentoring approach, which is an effort to assist poor community groups by professional assistants as communicators, facilitators, and dynamizers for groups to accelerate the achievement of independence.

Culture

Culture stems from the ability of the human mind and intellect to reach, respond to, and overcome the challenges of nature and the environment in an effort to achieve their needs. With this mind, humans form a culture. Culture etymologically can be in the form of jama’, namely becoming culture (Pathurohman dkk., 2023). This word comes from the Sanskrit budhayah, the jamaic form of budi which means reason, or everything related to the human mind. Culture is all the results of human creation, taste and karsa in social life (Jacob dkk., 2023). In a broad sense, culture is everything on this earth whose existence was created by humans. Likewise, another term that has the same meaning is culture which comes from the Latin "colore" which means to do or process, so that culture or culture here can be interpreted as all human actions to process or do something.

Andreas Eppink, states that culture contains all notions, values, norms, knowledge, as well as all social, religious, and other structures. In addition, all intellectual and artistic statements that are characteristic of a society (Yusup dkk., 2022). Meanwhile, according to Selo Sumarjan and Soelaiman Soemardi, culture is a means of work, taste and creation of society. Koentjaraningrat also revealed that culture is the whole idea and work of humans who must be familiarized with learning along with the results of character.

According to Nawari Ismail, culture is all ideas, activities and results of human activities in a community group in a certain location. The culture actually continues to grow and develop in the community and is agreed upon and used as a common guideline (Hossain dkk., 2020). Thus, the source of culture is not only the values, activities and results of traditional activities or the heritage of the ancestors of the local community, but also all components or elements of culture that apply in society and characterize and or only develop in certain communities.

Culture universally consists of 7 main elements, namely communication (language), belief (religion), art (art), social organization (society), livelihood (economy), science, and technology (Arumi Sunarta dkk., 2023). The above explanation shows that, both the form and content of the culture, in it already contains the entire life of the community both abstract in nature (consisting of ideas, thoughts, concepts, cultural values, and norms, as well as views), as well as rather concrete in the form of activities, patterned behavior, behavior, ceremonies and rites. Furthermore, culture in a physical sense is the work of cultivation itself.

Culture with its various varieties will shape, strengthen and change attitudes and behavior both individually and socially within the culture concerned. For example,
through education, teachers as implementers of formal education function as intermediaries in a cultural inheritance process. Through teachers, aspects of culture are passed on from one generation to another in a society. Some skills and abilities that are aspects of culture, such as; language, science, social skills, and so on, are received by children through the teaching and learning process at school.

**RESEARCH METHODOLOGY**

The approach used in this research is a qualitative approach which is used to find out or describe the reality of the events under study so that it is easier to get objective data. In this study using a qualitative approach with a type of case study research. This research focuses intensively on one particular object that studies it as a case. Case study data can be obtained from all parties concerned. The research subject is a data source that can provide information related to the research problem under study. The technique of taking research subjects using purposive sampling technique is selected with certain considerations and objectives.

This research uses the data triangulation method as a data validity measurement technique. By collecting and comparing multiple data sets with each other, triangulation helps eliminate threats to any data validity and reliability. Method triangulation is done by comparing information or data in different ways. Researchers use different techniques to get data from the same source. Researchers can use observation, in-depth interviews, and documentation. Through various perspectives, it is hoped that results will be obtained that are close to the truth. Therefore, this stage of triangulation is carried out if the data or information obtained from the research subject or informant is doubtful.

This research was conducted by comparing data on Cultural Setting of Poverty Alleviation Program Model Development in North Aceh obtained through interviews, documentation and observation techniques. Researchers conducted interviews with parents about the role of each component. Then to check the truth of the interview results, researchers used observation or observation by looking directly at the condition of the research subject.

**RESULT AND DISCUSSION**

**Community Poverty from a Cultural Perspective, Especially Acehnese Culture**

Poverty is a central issue in Aceh Province. Aceh itself, which consists of 33 districts and cities, has different levels of poverty. According to BPS data, North Aceh is one of the poorest districts in Aceh Province. Even though North Aceh has the potential to overcome poverty, starting from having vital national companies and private companies such as PT Arus NGL which began operating around 1974. However, all the potential that exists has not been able to bring the people of North Aceh out of the poverty zone.

In general, the poverty rate in Aceh and North Aceh has increased. According to the head of Bappeda Aceh, the percentage of Aceh's poor population in September 2020 was 15.43 percent, an increase of 0.44 points compared to March 2020 which amounted
to 14.99 percent. Meanwhile, the number of poor people in Aceh in September 2020 was 833.91 thousand people, an increase of 19 thousand people compared to March 2020 which amounted to 814.91 thousand people.

Source: Data processed, 2021

On the other hand, there are various poverty indicators that can be used to measure poverty. Indonesia uses a poverty indicator that consists of the ability of a person's income to fulfill basic needs. The basic needs include clothing, food, housing, education, and health.

In Aceh, when a person's income is unable to fulfill these needs, that person is said to be poor. In relation to this, before formulating a poverty reduction strategy, it is necessary to identify the causes of poverty. The causes of poverty can be categorized into two main groups. The first is the cultural causes of poverty. The cultural causes of poverty can be identified from the nature of the individual, the family, and the environment. Individual weaknesses and cultural systems that support a sub-culture of poverty are some of the causes of poverty.

Individual weakness is translated as the weakness of individuals in taking responsibility for themselves, such as lack of savings, lack of effort, immorality, and laziness and the second cause is caused by structural factors. The causes of poverty can be caused by social, economic, and political discrimination, as well as geographical disparities. Forms of discrimination can include income inequality, gender inequality, and race. Discrimination like this can lead to a culture of poverty. In the context of poverty in Indonesia and Aceh, the causes of poverty do not only consist of one cause, but both causes, as mentioned earlier.

Poverty in Aceh occurs due to a culture of poverty that seems to be nurtured by the community, such as a lack of effort to earn additional income. On the other hand, Indonesia's economic policies have not been able to make all levels of society. This has resulted in the poor being unable to access start-up capital to undertake side businesses in order to generate additional income. In addition, poverty in Indonesia consists of two types. The first is poverty in urban areas. The second is poverty in rural areas. These two types of poverty have different characteristics and require different poverty alleviation strategies.
Rural poverty is poverty that occurs in regions in Indonesia. The poor in rural areas are generally trapped in a poor condition due to the difficulty of competing with other residents in the city. For example, community group A has an average education level of junior high school and senior high school while community group B has an average education level of senior high school and bachelor's degree. As a result, in the labor market, community group B will have more selling points and be better able to compete than community group A so that community group A is unable to work and does not have a better income than community group B and will tend to be trapped in poverty.

In addition, the poor in the villages are generally trapped in poverty due to the lack of capital, both physical and non-physical, or in other words, the lack of production factors. For example, most farmers in villages are sharecroppers, especially those on the north coast of Java. Because they are only sharecroppers, these farmers have a profit-sharing income system with the landowner and in general the income earned is not able to meet their daily needs. Tenant farmers also generally do not own land and therefore have no collateral when borrowing capital from banks. In other words, SME credit policies are still not accessible to all levels of society.

In addition, in general, villagers lack specialized skills other than farming. This makes it difficult for villagers to have other skills as capital for business. Another fact about poverty in rural Aceh is that many young people migrate, so that in terms of population composition, the poor in the villages are generally older and less productive. This condition is reinforced by the fact that poverty that occurs in Indonesia can be categorized into two main types of poverty and has different characteristics and different causes.

Poverty in urban areas has characteristics where the poor cannot compete and this condition is supported by the surrounding environmental conditions. As a result, poverty becomes a culture that is maintained by the community. To overcome poverty like this would require a long process to change the culture. Meanwhile, poverty in rural areas has characteristics where the poor do not have capital and this condition is not supported by the current economic-social policies. For poverty like this, it certainly requires more effort to make a policy that is more pro-poor.

Based on these explanations, poverty in Indonesia and Aceh still requires a poverty alleviation program that focuses more on the process and tries to make the outcome of poverty alleviation the focus of the poverty alleviation program so that it does not only look at the reduced poverty rate but also looks at how the poor do not return to poverty. Aceh itself is synonymous with the strong influence and teachings of Islam, until now the people of Aceh are considered devout adherents of Islam because of the sharp syariat that applies. For the Acehnese, religion is a benchmark and barometer for all their behavior, attitudes, actions, deeds and appearances in their interactions with others.

Their attitudes and views and all forms of right and wrong, good and bad, and all forms of judgment are always associated with the teachings of Islam. Acehnese people truly live the teachings of Islam in their lives. Such a great and deep appreciation of the teachings of Islam is realized in the form of acculturation between
customs and religious teachings. Nyak Pha in Yusri said that someone who has behaved and behaved in accordance with what is demanded or outlined by adat, then it means that he has behaved and behaved in accordance with the teachings of his religion as well, or at least not out of the frame of the religion they profess. Because of this, the whole order of community life is always closely related to Islam.

Likewise, the Gampong government system is governed by sharia guidelines such as the Qanun Asyi (adat meukuta alam), a law made during the time of Sultan Iskandar Muda (1607-1675 AD). Along with the spirit of reform, expressions of change and democratization continue to grow in Indonesia. The people of Aceh encourage the government to revitalize local cultural wisdom through legislation which is then accommodated in Law No. 44 of 1999 article 3 paragraph 2 as stated that Aceh has the authority to regulate; 1) the implementation of religious life; 2) the implementation of life in adat; 3) the implementation of education and the role of ulama in determining regional policies.

The local wisdom of this culture continues to be carried out, as evidenced by the enactment of Qanun No. 5/2003 on Gampong Government, which strengthens and refines the previous qanun. The Qanun states that the Gampong is the lowest government organization under the kemukiman in the organizational structure of the Aceh Province government.

In line with the above, after the signing of the Helsinki MoU on August 15, 2005, which finalized the Law on the Governing of Aceh (UUPA). Subsequently, Law No. 11/2006 was enacted. The law regulates customary institutions in Chapter XIII, Article 98. In paragraph (3), the customary institutions as referred to in paragraph (1) and paragraph (2) include: a) Aceh Customary Council; b) Imeum Mukim or other names; c) Imuem Chik or other names; d) Keuchik or other names; e) Tuha Peut or other names; f) Tuha Lapan or other names; g) Imuem Meunasah or other names; h) Keujreun Blang or other names; i) Panglima Laot or other names; j) Pawang Glee or other names; k) Peutua Seuneubok or other names; l) Haria Peukan or other names; n) Syahbandar or other names.

It should be noted that gampong justice can be carried out by these customary institutions. Judicial proceedings are carried out by way of deliberation and consensus without going through the judicial process by involving judicial institutions as usual. The resolution of disputes, conflicts and various kinds of cases in the gampong can be resolved by peaceful means, which is commonly called out-of-court dispute resolution or ADR (alternative dispute resolution). ADR is one of the steps to increase access to the enforcement and realization of justice or access to justice. Because it can be used to resolve a problem outside the general court to a forum that is cheaper, faster, closer and not intimidating. Customary institutions in Aceh perform their duties and functions as out-of-court dispute resolution institutions. The function of customary institutions and the application of ADR seem to be compatible because Aceh's social system, customs and culture are based on deliberation and consensus.
One of the research informants Mr. Muhammad Yusuf (39 years old) said that, "Poverty is increasingly rampant and must be overcome as soon as possible or else poverty will push people into despair until they are finally able to commit crimes to meet their needs".

The above statement was also reinforced by a research informant named Mr. Ismail (41 years old) who stated that, "Poverty is an economic problem that has long been inherent in life, where poverty is a condition that makes it difficult for people to meet their needs, especially primary needs".

The values in Islam and the Qanun that apply to poverty have influenced Acehnese culture. Culture is a certain way and attitude that a person learns from his environment for generations. In the process of the birth of a culture, it shows that there is an interaction between humans and the environment. The environment includes humans and material resources in nature that can be utilized by humans. Culture is then born and appears on the surface of the earth by offering an order, color shape or style of its own.

There are two benefits that can be taken with the existence of culture, namely: First, the establishment of a communication; Second, the relative uniformity of attitudes with the surrounding community. Thus there will be a harmonious relationship between the two. Culture can be dynamic and static. A dynamic culture is highly dependent on creativity and the ability to see better possibilities than those that already exist.

Generally, the creation of Acehnese culture is logically very shy or synonymous with "hands above are better than hands below", fostering community welfare and cultivating people to work, and avoiding poverty. The whole community should be full of various activities according to their physical abilities. The potential of Aceh's human resources and natural resources allows for the realization of such a program, especially since the main principle of Acehnese society is that working for sustenance is the obligation of every individual who is physically and mentally healthy. Living in poverty is synonymous with hardship, pain, and so on.

It is not surprising that many consider poverty to be a condition in which a person does not have the things needed to live. Even if there is, it cannot meet the needs needed in order to support his life. As stated by one of the community leaders as an informant in this study, Mr. Rahman (35 years old) who argued that, "Poverty is a condition of difficulty for a person, especially the head of the family, in meeting household needs. Let alone to buy luxury goods, their needs are just mediocre from day to day".

Similarly, a research informant named Mr. Ali (37 years old) stated that, "The poor are those who live in a state of deprivation, lack of needs, lack of education, and lack of comfort because they are always anxious about jobs with greater income".

As mentioned above, poverty implies a condition or situation that is completely lacking, both income, needs, and education and others, as revealed by one informant named Muhammad Rusli (42 years) as follows, "Talking about the poor, as you can see at this time in my place, irregular work, minimal education, income is only enough for one day and sometimes there is no income, so life is difficult and mediocre".
The above statement was also reinforced by one of the informants named Mr. Sulaiman (49 years old) who argued that, "In short, being poor is a condition of life that is difficult, troublesome, and deprived and encourages the poor to do unexpected things including criminality and suicide".

The various conditions as stated by research informants are part of what the poor feel and experience. This is also the background that causes a person to live in poverty. For example, a low level of education makes a person unable to get a more decent job so that the income earned is also small.

One community leader, Mr. Ismail (43 years old), stated that, "If asked, why can someone become poor? The answer is, there are many backgrounds or factors that make someone poor. Where these factors are interconnected with one another, such as someone who only earns a small income is certainly caused by a bad job, low education, no work experience, poor health, and so on".

In order to see the conditions of poverty experienced by informants, one of them can be seen from the following conditions, when researchers visited a house owned by someone and could be said to be included in the poor category in North Aceh District. Researchers saw that the condition of the house was alarming or in other words less livable, with old board walls, a partially leaking roof, a dirt floor, and the owner of the house also did not have a good educational background, irregular work and uncertain income.

The results of this study show that poverty is not only seen as an economic problem, covering the sources of production and distribution of economic objects and services by the poor, nor does it see it macro, namely within the framework of the theory of dependence between countries and does not see it as a class conflict. Rather, community poverty seen from a cultural perspective, especially Acehnese culture, can be interpreted as a way of life or culture and the smallest unit, namely the family, because the family is seen as the smallest social unit and as a social institution supporting the culture of poverty. The culture of poverty is a way used by the poor to adapt and react to their marginalized position in a society that has classes and is individualistic and capitalistic.

**Socio-cultural Potentials of the Acehnese Community in Relation to Poverty Alleviation**

The various socio-cultural potentials inherent in the people of Aceh can be a contribution that has great potential for the sustainability of the life of the people of Aceh, in this case specifically North Aceh. Formally, the existence of socio-cultural potential is covered by Law No. 44/1999 on the Privileges of the Special Province of Aceh and Regional Regulation No. 7/2000 on the Organization of Customary Life for the People of the Special Province of Aceh (now Nanggroe Aceh Darussalam Province).

Efforts to preserve the socio-cultural heritage of the people of Aceh have been made in recent decades. With this in mind, the Regional Government of the Special Region of Aceh issued Regional Regulation No.2 of 1990, which regulates the development of customs, customs, and customary institutions in the Special Region of Aceh.
Subsequently, Aceh Provincial Regulation No. 7 of 2000 on the Organization of Customary Life.

Culture is not something taboo in society because culture has been influential for a long time as long as a person is settled or from birth, a person has been presented with various socio-cultures. The application of a good culture will have a good impact or potential for a person, and vice versa. In the context of Acehnese, it can be seen that some cultural potentials, if properly organized and maintained, will become a milestone in alleviating poverty, such as:

**The habit of drinking coffee in a coffee shop or warung**

The term for coffee in Aceh is often referred to as Kupi. In fact, Aceh has been known to be a coffee production area and is one of the largest coffee importing provinces in Indonesia. In 2021, Aceh produced 73,674 tons of coffee from smallholder plantations. On the variant side, Aceh produces Robusta and Arabica coffee types. Robusta producing areas are spread throughout Aceh. While the Arabica type is often found in the Gayo highlands (Central Aceh Regency, Gayo Lues Regency and Bener Meriah Regency). Arabica coffee from the Gayo highlands is so famous, it is even available in various coffee shops around the world such as Starbucks, Coffee Bean, and so on (although it is often also known as Sumatran Coffee).

A coffee shop can be interpreted as a service place that sells and provides both food and drinks, and is open until late at night or even from morning until the next morning or 24 hours. Generally, coffee shops function as centers for social interaction by providing food and drinks. Sitting in a coffee shop has been a long-standing habit of the Acehnese people with the aim of enjoying coffee while chatting and spending time with friends, as well as being able to use the facilities provided by the customer or the coffee shop.

Coffee shop is a place that does not have to be large but offers many things that provide coffee and various other types of drinks such as tea, chocolate accompanied by snacks offered as a companion to enjoy coffee generally coffee shops also provide Wi-Fi (Wireless Fidelity) services. Coffee is a place that does not have to be large but offers many things that provide coffee and various other types of drinks such as tea, chocolate accompanied by snacks offered as a companion to enjoy coffee generally coffee shops also provide Wi-Fi (Wireless Fidelity) services.

In Aceh, robusta coffee can be found in many coffee shops with prices ranging from Rp 2,000-Rp 10,000. Arabica, on the other hand, is less common due to its relatively high price (although its availability has been increasing in coffee shops in recent years). Although expensive, when compared to coffee served at Starbucks for example, a cup of arabica coffee can cost between Rp 25,000-Rp 45,000, while in Aceh it only costs between Rp 10,000-Rp 15,000. So naturally, with a much lower price and good quality, the standard of coffee taste in Aceh is quite high and a source of pride. In this context, coffee as an instrument covers from the production of the coffee itself to the final dish offered to visitors.

The high interest of Acehnese people in consuming coffee has led to the flooding of coffee shops throughout Aceh. Now coffee shops are packed with modern and unique
preparations, both in terms of buildings and the provision of facilities that are starting to be in demand by people ranging from young people, adults, to parents, both men and women. Especially now that women are no longer looked down upon or considered equal to men in obtaining knowledge and work, except in household matters.

In recent years, coffee shops are packed with attractive designs and architecture depending on the concept offered to customers. Some are equipped with wi-fi, big-screen televisions, availability of arabica and robusta coffee menus. Some still maintain the traditional concept, some serve various other interesting food menus, and some are even built in the middle of a coffee plantation. These coffee shops usually serve black (authentic) coffee, milk coffee and sanger, both hot and cold.

This development is certainly a potential that exists in coffee shops in Aceh. Coffee shops are part of life and loyal friends for people who love coffee regardless of age, from young people, adults to the elderly and flowing into all circles, both lower and upper middle class, ranging from ordinary people to the elite or the rich, whether civil servants or ordinary laborers still drink and sit in coffee shops. So it's no wonder that coffee shops are always filled with people from all walks of life and all ages. As illustrated in the picture below:

![Figure 2. Acehnese Coffee Culture](source: Aceh Coffee Culture Documentation, 2020)

Every day the number of coffee shops in the Aceh area is increasing, starting from the number of coffee shops that continue to appear in each region and in terms of visitors who are never empty. This illustrates that coffee shops are in great demand by all levels of society in Aceh. If coffee shops are not only used as a place that serves coffee but as a place or space for discussion, recreation, to express themselves, to create a comfortable and simple atmosphere that is in great demand by various groups of people, both young people, adults, including parents in spending time in coffee shops, then this will be able to meet the needs in terms of information, insight and knowledge.

If in the context of drinking coffee for the people of Aceh it is not only considered as drinking or enjoying coffee, but also intends to gather, discuss, or stay in touch, the discourse discussed is never limited. Then there will be a close relationship between the culture of drinking coffee and coffee shops as a platform. In addition, the feeling when
drinking coffee at home or in the office will cause a different feeling when compared to in a coffee shop directly. Although subjective, this feeling seems to resonate with Acehnese society in general. Hundreds of coffee shops exist throughout Aceh. Apart from being a demand for psychological needs for public space, it is also considered a trend. In short, coffee shops are not only a business institution that offers coffee as the main menu, but also a public space for the community.

The description of these elements of coffee culture is actually quite interesting, because the three elements are present simultaneously. That is, the habit of drinking coffee and the massive presence of coffee shops in Aceh are also supported by local coffee production. Outside of Indonesia, this complete coffee culture can be found in Sao Paulo (Brazil), Da Lat (Vietnam), and Medellin (Colombia). Or as in some other regions in Indonesia such as North Sumatra, South Sumatra, Bengkulu and Lampung which only have coffee elements, but not to the extent of producing a strong coffee drinking and coffee shop culture in their communities. The assumption is that the formation of a complete coffee culture depends on the production and varieties of coffee present, the variety of dishes, the concepts offered, to social, customary, economic and local political factors in the region.

Specifically in Aceh, apart from the varied contexts of the instruments, the new social, economic and political aspects after the conflict have been very influential factors in the increasing popularity of coffee culture in Aceh in the last decade. The political life that has given wider access for people to be involved in it has positively influenced the development of better social communication in the community. This is especially true due to the proliferation of coffee shops as public space platforms that provide access to social communication. This access to communication brings back the habit of gathering and interacting, even more freely and critically. This means that in the methodological framework described above, coffee shops are efficient enough to accommodate coffee instruments and the process of drinking coffee without barriers and have the potential to be a space for criticism in alleviating poverty.

The above is in line with what was stated by Danil et al, that coffee shops in Aceh have transformed into public spaces and relationships, free from exclusive cultural interventions. This is also supported by the presence of various higher education institutions scattered in the Aceh region. Often coffee shops are also used as places of learning, discussion, creative art performances, so that coffee shops also function as intellectual development platforms outside of existing educational institutions. One of them can be seen in the diversity of coffee shops around the Kopelma Darussalam area, Banda Aceh.

Various forms of coffee shops can be found in Aceh, ranging from those with simple patterns to those with modern aesthetics. The existence of coffee shop visitors in Aceh has accurate reasons in addition to free Wi-Fi, they also watch football matches with live screen facilities. Visiting coffee shops has become a tradition for Acehnese people as a center for obtaining various information, creating discussion forums, lecture venues and also meeting places (Meeting), as well as a place to vent among friends. In
addition, the habit of hanging out in coffee shops is not only dominated by one group, but freely belongs to all groups of Acehnese society.

The above is inversely proportional to observations made by Danil, et al related to coffee shops as public spaces and their relationship with the process of social cohesion, it was found that coffee shops that did not offer wi-fi were quite potential in supporting the process of social cohesion. This is evident in the less intensive frequency of direct interaction between visitors sitting at the same table. In contrast to coffee shops that do not offer wi-fi, it appears that interactions between visitors sitting at the same table are stronger. So that the potential for coexistence tends to be more pronounced, compared to coffee shops that do not offer wi-fi. While the concept of coffee shops offered, the occupation of coffee shop visitors, coffee offerings and service aspects are not really a factor that determines the intensity of communication between visitors sitting at the same table.

The coffee culture as described above is a development and great potential for the people of Aceh, where the culture of hanging out in coffee shops not only functions as a place to drink coffee but can be an arena for discussion, networking, and finding solutions to every problem, including discussing poverty alleviation, plus if mentors are present who can provide information and solutions.

Duk pakat (joint deliberation), Acehnese people as social beings in living the order of social life cannot be separated from a variety of activities or joint events, not only gotong royong but also other events known as duk pakat. Duk pakat (joint deliberation) is a routine activity or agenda of the Acehnese community when they want to carry out activities or events such as marriage duk pakat (wedding reception), circumcision duk pakat (circumcision sunnah kenduri), duk pakat tulak bala (deliberation to reject bala) and duk pakat kenduri blang or troen u blang (down the rice fields). Duk pakat is always routinely carried out by the people of Aceh in an effort to agree and deliberate together when going to do some of the above events so that everything that has been planned can run well. As illustrated in the picture below:

Figure 3. Kenduri Blang Event
Various Acehnese cultures such as the variety of duk pakat discussed above, where the people of Aceh are so serious in dealing with these conditions, so that they can be implemented in accordance with what is desired together. The people of Aceh should also position and apply the same principles and enthusiasm related to poverty alleviation by routinely holding joint deliberations, discussing all kinds of problems faced and finding solutions together so that problems related to poverty can be resolved. Moreover, poverty is a central issue in the middle of people's lives, so there needs to be special attention from the people of Aceh as they also prioritize the cultures that have been inherent in them.

**Culture of Shame on the Occasion of Not Performing Maulid,** One of the terms or sayings that is familiar to the people of Aceh is "a hand up is better than a hand down". The term means that the Acehnese people strongly avoid begging, a lifestyle that is not careless. For example, the Maulid kenduri culture is one of the traditions that cannot be abandoned and seems to be carried out by the people of Aceh when the Maulid month arrives. Maulid kenduri is usually carried out by the people of Aceh by making public maulid kenduri events in meunasah or mosques, and there are also maulid events held at home.

The maulid event held at the meunasah, the gampong community brings various kinds of food arranged in dalong (a place to arrange food in large quantities), and some are arranged in rantang for those who are small kenduri. The maulid jamburi held at home is for those with high income or rich people, so they hold 2 maulid events at once, namely in general in the meunasah or mosque and at home. The form of the maulid event can be seen in the following picture:

![Figure 4. Prophet's birthday event in Aceh](Source: Aceh Culture Documentation, 2020.)

A high culture of shame when not making a maulid kenduri, the community should also do the same when looking at poverty. The culture of shame is not only applied during the maulid kenduri but also at the poverty level, the community should be able to deliberate on innovations by presenting mentors or inviting people who can facilitate, create new ideas, solutions, and design all kinds of programs that can reduce poverty.
Programs that can be Implemented to Get Out of Poverty

The right steps to overcome poverty must begin by realizing that there is a structural problem in the economy and also in the social order, which separates the layers of society that are advanced and in the modern sector, and those that are left behind and in the traditional sector. Development measures for both sectors cannot be suggested at face value. Therefore, smart steps to empower the poor so that they can live a decent life can be done through empowering human resources (HR), so that those who experience life in the poverty line are more empowered so that they can not only increase their capacity and ability by utilizing their potential, but at the same time increase the economic and social capabilities of the poor and empower the institutions that surround the poor by strengthening their institutions.

In order to empower people who are at the poverty line, the following strategic steps need to be taken in various directions:

a. Creating an atmosphere or climate that allows the potential of the poor to develop (enabling). Here, the starting point is the recognition that every member of the poor community has potential that can be developed. This means that none of them are completely powerless. Empowerment is an effort to build that power by encouraging, motivating, raising awareness of their potential and working to develop it.

b. Strengthening the potential or resources owned by the community (empowering). In this framework, more positive steps are needed than just creating a conducive climate and atmosphere. This strengthening includes concrete steps and involves the provision of various inputs and the opening of access to opportunities that will make the community more empowered.

c. Empowering also means protecting. In the process of community empowerment, it is prevented that the weak become weaker because they are less empowered in the face of strong things. Therefore, in the concept of empowering the poor and their institutions, the protection and favoring of the weak is very basic. In this context, the existence of laws and regulations that clearly and firmly protect the weak is very necessary. Thus, the empowerment of the poor and their institutions will not make the community more dependent on various charity programs because basically everything that is enjoyed must be produced by their own efforts, and the results can be exchanged with other parties.

Following several strategies to encourage the achievement of empowerment of the poor above, the following enabling programs are needed:

Human Resource Empowerment

a. Human resources are one of the determining factors in achieving a development goal. Human resources greatly affect the level of achievement in development. Large capital and adequate tools will not be carried out perfectly without adequate human resources as well. The knowledge and skills of qualified human resources will be able to produce quality output, and vice versa. Thus, it is necessary to empower human resources so that the development results obtained are in
accordance with what was planned. Empowerment of human resources can be done through providing knowledge education, providing education through scholarships and providing training through cultural approaches in Aceh such as coffee drinking culture, maulid culture and so on, because it is proven that the persecution and culture carried out in Aceh have proven to be an attraction for people to gather.

b. Gampong, Provincial and Local Government Assistance

For people who are classified as poor, money is one of the highest priorities that they really need because considering their irregular jobs so that the income earned is fairly small or even almost nonexistent. Thus, monetary assistance from the gampong, provincial and local governments is very helpful in supporting the costs of their lives. Monetary assistance can be given to the poor in the age range of 60 years and over or elderly, physically disabled, and not working. Then other supporting assistance is also needed such as business capital assistance, basic necessities, or all equipment that can support their work. Such as assistance with agricultural tools and materials, this assistance can be channeled by Social Service agencies or community empowerment organizations.

c. Community Economic Empowerment with Sustainable Programs

Economic empowerment of the poor is carried out through the following strategies:

1) Opening employment opportunities

Adequate human resources alone will not be enough to develop the community's economy, there needs to be employment opportunities that can be accessed by all levels of society. The provision of employment is one form of solution to reduce unemployment, crime, and social inequality. Relevant stakeholders need to prepare infrastructure and facilities so that people can work and earn income.

2) Providing business capital assistance

As we all know, skills without capital are useless. Capital is one of the important elements in supporting the economy. Qualified human resources will not run well without capital, and vice versa, large capital will not produce large output if it is not supported by qualified human resources. Thus, capital and human resources have a close relationship, both will run optimally if capital and human resources run as needed. Capital can be in the form of giving money, providing facilities and infrastructure, or supporting tools for economic activities.

In order to overcome all the weaknesses that exist within the structure of the village government institutions, the following supporting programs can be implemented:

a. Strengthening the function of the gampong government, by reinforcing the relationship between the gampong community and the gampong government through guidance and responsibility to the community in the gampong and
strengthening silaturrahmi, this activity can be carried out through the culture or customs of the gampong adat assembly.

b. Preserving the positive values of culture in alleviating poverty (musyawarh untuk mufakat), such as gotong royong. Activities like this can be carried out by integrating Aceh's traditional assemblies, the Office of Culture and Tourism and other stakeholders, who can take part in community empowerment.

c. Empowerment of zakat and sekedah funds, especially for village officials who have enough wealth to share and earn a good income. This activity can be pursued through the Amil Zakat Agency or the local religious office which is easily accessible to the community.

CONCLUSION

Based on the results of data analysis and discussion, the author obtained conclusions that can be drawn from this research, namely: Community poverty seen from a cultural perspective, especially Acehnese culture, can be interpreted as a way of life or culture and the smallest unit, namely the family, because the family is seen as the smallest social unit and as a social institution supporting the culture of poverty. The culture of poverty is a way used by the poor to adapt and react to their marginalized position in a society that has classes and is individualistic and capitalistic. The socio-cultural potentials of the Acehnese community related to poverty alleviation are in the context of Acehnese culture, which if properly organized and maintained will become a milestone in alleviating poverty, namely: The habit of drinking coffee in coffee shops or stalls; Duk pakat (joint deliberation); Culture of Shame on the Event of not doing Maulid; Peutron Aneuk; Samadiyah and the existence of customary institutions in the village. Programs can be carried out so that poor families can get out of the crush of poverty are Human resource empowerment, increasing assistance at the village, district and provincial levels that are right on target; and community economic empowerment with sustainable programs.

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