

A Study of Community Empowerment Strategy for Vulnerable Groups in Eradicating Poverty at Aceh Province, Indonesia

Risna Dewi and Teuku Alfiady

Faculty of Social and Political Science

Universitas Malikussaleh

Muara Satu, Aceh Utara, Aceh 24355, Indonesia

risna.dewi@unimal.ac.id, alfiadymsp@gmail.com

Jumadil Saputra and Zikri Muhammad

Faculty of Business, Economics and Social Development

Universiti Malaysia Terengganu

21030 Kuala Nerus, Terengganu, Malaysia

jumadil.saputra@umt.edu.my, zikri@umt.edu.my

Abdul Talib Bon

Department of Production and Operations

Universiti Tun Hussein Onn Malaysia

86400 Parit Raja, Johor Malaysia

talibon@gmail.com

Abstract

Women are one of the vulnerable groups that needed to empower and always discussed in many spaces. This study tried to identify the lack of women backed by structural problems in village policies that do not consider women as a class of vulnerable groups become the most crucial part of development. Qualitative research with natural methods because it is on the basis of natural conditions. This approach is focusing on phenomena or natural settings. The data is collected by interviewing and observing a member of the empowerment and family welfare group (PKK). This study found that mothers of households who serve as household heads trained to take advantage of what they must earn additional income. PKK Group pioneered the village's opposition by involving themselves completely, both from development planning, implementation to the evaluation of performance already underway. The empowerment efforts are not arbitrarily successful as expected; the PKK group is precisely dealing with the problem in the internal body of the organisation. Many planned work programs often fail because they are affected by internal issues.

Keywords

Empowerment Strategy, Vulnerable Groups, Poverty Eradication

1. Introduction

Geographically Pante Gajah Village is one of the villages in the sub-district that is very strategic, seen in terms of the economy, education and agricultural potential. That is because almost the district Peusangan is located on the road axle to facilitate access to the district capital and the trade route between cities in the province. Vulnerable groups are not only due to their inability to physically earn income. Those who are harmed over the implementation of development can also be categorised as vulnerable groups. Generally, they are the women who act as housewives and the head of the family, the elderly, the poor, the people who have physical and psychic disabilities and so on. This study did not examine the entire vulnerable group. This study focuses solely on women as part of a vulnerable group.

The village (Gampong) Gajah Beach is fully aware of women at a certain time often a victim of development. However, women's existence is sometimes not so considered its role and urgency. Practically women are only used as objects of village development. In contrast, development actors are dominated by men in almost every sector—similarly, the fulfilment of economic needs that do not see the needs of women as a whole. For example, the construction of public facilities is not a special space for mothers who do not breastfeed, public spaces that are not friendly to women so that cigarette smoke is scattered everywhere freely that can interfere with children and women as passive smokers.

The increase in the dignity of women in the village plays a role in voicing women's rights in the village. The institute is named Gajah Peusangan, fully managed by the local village women. The institution, founded in 2013, is headed by Ibu Keuchik and consists of 13 people who are still active. The top programs that are still running up to this date are women's empowerment through the training of increasing women's capacity in conducting micro-enterprises. Housewives who act as household heads are trained to take advantage of what they have to earn additional income. They are taught how to sew, weaving, and *home*-based businesses that can be done at home. This study saw poverty as an object of study by understanding the causes and implications of the vulnerable groups in Gampong Pante Gajah. Vulnerable groups are only restricted to women because they often do not get places and positions that are strategies in the development of the village.

1.1 Objectives

Women are one of the vulnerable groups that needed to empower and are always discussed in many spaces. This study aims to identify the lack of women backed by structural problems in village policies that do not consider women as a class of vulnerable groups become the most crucial part of development.

2. Literature Review

2.1 Empowerment

Empowerment is a concept of the natural development of the mind brought from western culture society, mainly European. It's developed around the 70th decade and continues to grow until 1990 (Pranarka & Vidhyandika,1996). The empowerment definition contains two meanings, i.e. to give a power of authority (e.g. giving power, transferring power, or delegating authority) and the second meaning to provide the ability. Mubyarto (1994) defined empowerment conceptualised the efforts to develop potential in society, directed at an independent economy based on economic democracy to increase the prosperity of all members of the community. Kartasasmita (2001:41) empowerment is an effort to improve the dignity and community dignified in an incapacitated condition and unable to escape the poverty trap and its alienation.

The empowerment process in the context of self-actualisation is an effort to improve the individual's ability by digging up any potential owned by the individual, either by skill or knowledge). Pranaka and Moeljanto (1996) See the concept of empowerment need effort to actualise according to natural mind and culture. The point of empowerment is to help clients to gain the power to take decisions and determine the actions to be made related to themselves, including reducing personal and social barriers. Empowerment is the activities helping clients to gain the power to make decisions and to determine the actions that will be performed—associated with themselves, including reducing personal and social barriers to action through increased ability and confidence to use the power owned by transferring power from its environment (Payne, 1997).

Ife (1995) provides restrictions on empowerment as a provision for people to source opportunity, knowledge, and skills to improve their future and to participate in and influence the lives of their communities. Further, Sutrisno (2000:185) explained, in the perspective of empowerment, the community is authorised to manage the development of the Fund both from the government and from other parties, besides they must actively participate in the process of selection, planning, and implementation of development. The difference with participatory development is that community involvement is limited to the program's selection, planning, and implementation, while the funds remain ruled by the government. Therefore, although the concept of empowerment is different from one member to another, it can be stated that empowerment is a planned effort designed to transform or reform the community or community from the helpless condition to be empowered by emphasising the development of potential and self-reliance. Thus, they are expected to have full awareness and power in determining their future. On the other hand, the provider of governments and non-government organisations/NGO institutions only take participants, stimulants, and motivators. Surely, in this case is the empowerment of women's politics that have become weak, and not many participate in politics in Aceh.

From the goal you want to achieve, empowerment to form individuals and communities becomes independent. This self-reliance includes self-reliance thinking, acting and controlling what they do. Where self-reliance is characterised by the ability to think about, decide and do something that is deemed appropriate to achieve the resolution of problems faced with the use of abilities that consist of cognitive, contemplative, psychomotor, affective, by deploying resources that are owned by the internal environment (Ambar Teguh S, 2004:80-81). In the context of women empowerment, according to Nugroho (2008:164), the goal of the women's Development Program is: first, increasing the ability of women to engage in developmental programs, as active participation (subject) so as not merely to be a development object as it has been happening so far, Secondly, increasing the ability of women in leadership, to improve the bargain position and involvement in each management system as a planner, implementers, or monitoring and evaluation of activities, Third, increasing the ability of women in managing small and large scale management to open productive and independent employment opportunities, Fourth, improving the role and function of women organisations at the local level as a container for women empowerment.

2.2 Poverty

UNDP includes the assessment of the absence of participation in public policy as one indicator of poverty. By type, poverty can be divided into four, i.e. the first, relative poverty, absolute poverty, structural poverty and cultural poverty (Badrudin, 2012:55) relative poverty. Second, the third absolute poverty, the fourth structural poverty, cultural poverty. World Bank (2008) in Hendra mentions that the cause of poverty: 1) low income and assets to meet basic needs; 2) noiseless dissidence in front of state and Community institutions; 3) vulnerable to economic interference (Hendra, 2010). Kartasmita (1996) mentions that poverty is caused by the following factors: 1) Low levels of education lead to limited self-development; 2) Low levels of health, in this case, low health and poor nutrition cause low physical endurance, thought power, and initiatives; 3) Limited employment; 4) Isolation. This research narrowed the range that the cause of poverty will be used to access capital, low human resources, low level of health, and the inability to participate in political matters to convey aspirations to the community and the state.

The question of poverty has long been discussed, discussed also examined by many circles and policymakers. But the fact of poverty is still a major issue unresolved. Poverty is not a simple matter. Poverty talks are also not only limited to the steps that must be taken to overcome them; the debate that also often arises in the practice of poverty testing precisely leads to those who are the poor actually? If searched deeply, there will be different categories of people said to be poor. Poverty can be assessed from the per capita consumption rate of the household. A household is considered poor when household consumption is under a certain threshold. One is said to be poor also cannot be judged on his ability to fulfil his specific needs solely because of the low income gained. Shaffer (2000) The concept of poverty has shifted to a wider form of poverty. Firstly, from the poverty of physiological model of deprivation that focuses on the unfulfilled need of material and biological Das to the social model of deprivation that focuses on the loss of self-reliance, strength and self-esteem. Secondly, there is an update in the use of the concept of inability and its relation to poverty. Fourth, the concept of inequality is the main concern in forming poverty, and the fourth is that poverty can be conceptualised as violence against human Rights (Pujiyanti, 2015).

Why is society becoming poor? The source of poverty is not singular. Many factors are background and interrelated. Suppose the limitation of natural resources as a single factor of the cause of poverty is not completely true. In that case, the fact that the country has only a small territory and relies solely on economic sources such as tourism is not poor people, but the country rich in natural resources is precisely the community that lives in the line of poverty. Otherwise, the limitation of natural resources precisely spurs countries or regions to grow. For example, in North Aceh as one of the areas in Aceh Province, once the east coast of Aceh has ever been a potential of natural resources that are quite abundant through the oil and gas sector. Many large companies growing up in this area from the 70-00s to early 2000 cannot contribute to improvements in the economic and social aspects of their society evenly.

The use of technology by the millennial generation should be hedonistic. They can use this technology to be more creative in using it more optimally to impact on financial freedom. This will be realised if the millennial generation has an entrepreneurial spirit that can see the future—going forward, namely calculative thinking that is trusting (determination), optimistic, hard work, motivation, energetic, full of initiative. The high utilisation of the internet by the millennial generation can be a solution for them in doing business that is balanced with social media management capabilities, such as Friendster, Facebook, MySpace, and Twitter. The use of social media needs to be encouraged by the millennial generation in doing business or doing business by opening online businesses, their participation in cyberspace as digital natives, Helsper & Enyon (2009). Based on data from the millennial generation who became entrepreneurs, it increased from 21.57 percent in 2015 to 24.33 percent in 2017. A relatively small percentage of the working millennial generation chose to become entrepreneurs compared to the previous generation; this shows that there is interest in entrepreneurship for the millennial generation. It is most likely because the millennial

generation is still inexperienced. In addition, the factor of fear of failure because of having to take risks could be another factor in the low interest of the millennial generation in entrepreneurship.

3. Methods

This study is designed using qualitative approach which is often referred to as naturalistic method because this research is based on a natural setting. This approach is also an approach that is oriented to phenomena or natural symptoms. Given its orientation, it is fundamental to naturalisation and cannot be done in laboratories but the field.

4. Results and Discussion

The community of Pante Gajah village has so far relied on rice field agriculture to fulfil household needs with the area about 42 hectares from a total of 312 hectares of the village with the power of workforce as many as 91 head of the family (See Table 1). This paddy field area is a productive rice field where well-preserved irrigation channels line the entire area to ensure that rice gets enough water. Adequate water availability allows residents in this village to work in the rice fields 2 to 3 times a year. The duration of work in the maximum paddy field indirectly has an impact on household head income.

Table 1: Distribution of land in Pante Gajah village

Village area In the hectare	Rice fields In the hectare	Non-paddy Fields In the hectare
312	42	270

People working in the rice field farming sector are working in a community that works as a merchant and as a civil servant and a trader. The village does not have a plantation because it is located adjacent to the main road of Banda ACEH – Medan and is only 1.0 KM from the central administrative district of Peusangan and 11, 00 KM from the central administration of Bireun regency. The majority of Pante elephant villagers work as workers. Building workers and farm workers, building labourers will usually work as farm workers during the harvest season and the planting season. While the season is not usually, workers will find other jobs such as driver, building labour, selling, and wandering to other regions. The distribution based on the work can be seen in Table 2 below:

Table 2: Spread of population based on the type of work

Types of work	Paddy	Fishing	Traders	Industry RT	P NS	Labour/Peg. Private	Other
Amount	91	0	36	15	24	316	131

The number of inhabitants can be seen in Table 3:

Table 3: Number of inhabitants by year

Year 2016	Year 2017	Number of Household Leaders
2.659	2.717	613

4.1 PKK Gajah Peusangan Program

PKK Gajah Peusangan Group was established in 2015 to initiate female citizens to voice the interests and needs of the group and the interests of the general public. So far, PKK Gajah Peusangan Group has several excellent programs that are already running and are in the process of formulating the program. The program is structured for the short, medium and long term. The program that is running routine is the study program of mothers once a week. This activity was conducted at Meunasah every Wednesday afternoon. This activity is limited to the study of religious sciences; this activity becomes a container of residents, various stories and as a place of management PKK to accommodate the aspirations of the female citizen. As Evi expressed in the following interview: "The study did look simple because it is only seen as a place to find religious sciences. But not only that, in our study (mothers) tell each other, socialise. Even at the campaign time, many female Caleg also want to use citizen studies for the campaign. But we refuse if you want to attend please as a study listener. But it is not justified for the campaign. But the most important of these studies we (mothers) gave input to the PKK group about what the group should do. Like the suggestion box so".

The program, which is the fundamental goal of the group, is empowering women's economy, especially for women who act as heads of households who are solely responsible for their children and women with poor economic backgrounds. The PKK program has not been acquired in the form of ongoing empowerment. The PKK group program is Religion: Conduct regular studies once a week by presenting religious teachers; Mutual Cooperation: This is the attitude of mutual, help each other. The attitude of mutual assistance has existed in the tradition, the culture of living; Food: PKK promote counselling for the use of the yard, among others, planting beneficial crops, such as vegetables, sweet potatoes, fruits and spices. It is also advisable to nourish the poultry and fish and their preservation in their own yard. The results are utilised for family interests, and the rest can be sold to increase family income and increase local food security. Technical coaching is held in cooperation with the local agricultural service. Sandang is one of the necessities; clothing is very influential in forming personality, attitude, behaviour and health. In various regions, PKK encourages efforts to take advantage of local materials and clothing products by loving domestic production. Housing and household planning are not just a place to shelter. A home is a place where families can live together and improve their quality of life in a comfortable, peaceful, clean and beautiful environment.

People need to know how to set up a home healthy, attractive and comfortable. In addition, it is also necessary to understand how to maintain home hygiene and use the yard. Education and Skills, in this case, make use of non-formal educational pathways. With the Program "compulsory learning", the PKK encourages the family to provide a good education for their children need to have the same learning opportunity. As a government partner, the PKK today also plays a role in implementing early childhood education (PAUD) and Family Development (BKB) programs. Health is a basic human need. People must learn how to maintain, maintain health, family and environment. Maintaining the health of self, family, and environment is very closely related to poverty and ignorance, as well as low education. Everyone has a duty of obligation and is responsible for maintaining the health of oneself, family and environment. People should know and make it happen daily to live a clean and healthy life and maintain a healthy environment, both inside and outside the home. Special attention is aimed at maternal and child health, childbearing age, expectant mothers and nursing mothers. To bring the health care system closer to this group, established an integrated Service post (POSYANDU) with trained Posyandu cadres.

There are five basic services in Posyandu: immunisation, nutrition, family planning, maternal and child Health (KIA), and diarrhea prevention. Pregnant women regularly check-in Posyandu and bring their children for health screening (children's weighing and immunisations). Counselling on health, nutrition and family planning is held in Posyandu, and there is also an additional provision and demonstration of nutritious food. Posyandu Kader received knowledge and skills training in the health field, which became Posyandu program. To keep the spirit of the work of Posyandu Kader, PKK organises the National jamboree of Kader Posyandu held once in five years. Experience stated that this is very helpful in trying to motivate the spirit of cadre work, even the local PKK drive team. To raise awareness to the elderly, also held Posyandu elderly. The development of PKK cooperative Life advocated cooperatives as a family empowerment effort by increasing revenue. Cooperatives are also a good track in the realisation of the principles of democratic life and inter-human cooperation. Family income enhancement efforts (UP2K) in some areas have upgraded to cooperatives. In addition to the benefits for improving the family economy, cooperatives can also become the path of creating local jobs. Environmental sustainability; This Program is very helpful in maintaining ecological, environmental balance. Maintaining environmental sustainability is a very important factor today. Many natural disasters are caused due to the damaged environment. PKK provides simple counselling so that the environment is not damaged and prevents pollution of water sources, such as not throwing waste in rivers or sewers, and eradicating mosquito nests and counselling – environmental health counselling.

4.2 Vulnerable group Situations

The understanding of vulnerable groups is not explicitly formulated in the rules of abuse, as stated in article 5 paragraph (3) of law No. 39, 1999 of human rights stating that individuals belong to vulnerable communities. It entitled to more treatment and protection about their specialities. The article's explanation is meant by the vulnerable community, among others, the elderly, children, poor people, pregnant women, and the disabled. According to Human Rights Reference 3, classified into vulnerable groups are Refugees; Internally Displaced Persons (IDPs); National Minorities; Migrant Workers; Indigenous Peoples; Children; and Women. In addition, vulnerable groups can be categorised through the disaster Relief law in article 55 only includes vulnerable groups: infants, toddlers, and children; mothers who are pregnant or breastfeeding; and the elderly. The existence of vulnerable groups is wider than that, including women, poor groups, and other poorer people. LAW No. 23 of 1999 is part of the protection against this vulnerable group. There is a child protection ACT, the ACT on the ratification of CEDAW, the ratification of ECOSOB rights, the 45 Constitution relating to the poor, and many more, providing assurance of protection to them, even here and there is a drawback.

Table 4. Description Vulnerable groups

Vulnerable group Categories	Explanation
Accessible	They have different abilities because of the physical limitations, such as the limitation of the eyes cannot see, the feet cannot walk, the ears cannot hear, and others. In addition, physical limitations will prevent them from doing activities and competing, requiring special treatment, such as roads and stairs necessary specific in public buildings.
Women	These have long lived in the situation and the social system of patriarchy, where those with the male sex are considered super and have special treatment by the women's suburbs. In the long run, women have been marginalised by certain traditions in every society and by political policies—pregnant and nursing mothers. More specifically, pregnant mothers and nursing mothers have a greater risk because she is living alone and bringing the child conceived and fed. A balanced increase in nutritional intake is necessary to ensure the feasibility of both the mother and child
Children	Children need joy, compassion, polite treatment, and a balanced nutritional intake to ensure their potential can grow well. Disasters or catastrophic threats will seize this all so that policies relating to disaster should ensure they can guarantee and protect them.
Poor	The poor are the next vulnerable group, seen from the economic corner and social welfare. In everyday life alone, they always live in poverty. Moreover, when a disaster or disaster threat affects the searching eye, the ability to support the family, and the continuity of the whole low-income family
Nursing Home	People of age who are no longer productive and are no longer able to seek income sources independently

Through interviews with one of the members and founder of PKK Gajah Peusangan Evi (31) Researchers get information that the program to address the problems faced by vulnerable groups has not been conducted systematically and is measurable. PKK program is still focused on organisational improvement since its inception. On another occasion, he also told me that the fundamental issue faced by women as one of the vulnerable groups was the access of capital in opening and continuing their business.

"In this Organization (PKK Gajah Peusangan) is still very new. We have not formulated systematically how to handle these groups (vulnerable). Hopefully, we can do a lot of them. Give them the opportunity to undergo routines and live like any other community."

Furthermore, he said the importance of the role of PKK institution as a container for children and mothers to solve their problems, especially related to empowerment

"Indeed, the main spirit of this organisation leads to empowerment. And we (members) do not offend any vulnerable group because it does not know (Evi laughs). After this research, I have begun to think about if the program ahead is oriented to the cultivation of this vulnerable society. But, of course, please pray too."

Although PKK Gajah Peusangan has not identified and mapped out the vulnerable groups and composed them on the basis of certain categories. Researchers get some programs that have led to the empowerment of vulnerable groups in accordance with the above categories in the following Table 5 below;

Table 5. PKK program for vulnerable groups

Vulnerable group Categories	Planned programs	Amount
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Accessible	<ol style="list-style-type: none"> 1. Development of public means according to the needs of disabled groups. 2. Educate other children to not to help people with disabilities 	Still in the stage of solicitation by TEAM PKK
Women	<ol style="list-style-type: none"> 1. The study Program for mothers once a week to improve the understanding of women's religion. This program is not limited to women of a certain age but prioritised for married women 2. Cooperatives keep borrowing for women who have or plan to open a home industry. The program is prioritisation for women who have single parental status or poor backgrounds. However, it is also possible for women to thoroughly 	1447
Children	<ol style="list-style-type: none"> 1. Provide more and more beautiful children's playroom 2. Improving the quality of early childhood education 3. Improving the role of Posyandu 	In the reacting phase
Poor	So far, PKK does not have a program for the poor thoroughly. So far, they only focus on the empowerment of women with poor background	In the reacting phase
Nursing Home	Don't have a program	In the reacting phase

The village of Pante Gajah can protect vulnerable group communities through empowerment programs based on the home industry. Based on the data found, there are 16 home crafts performed by mothers in a wide range of business activities, and there are 5 food industries that women also do. This amount may be increased if the PKK has a concentration in the development of women through the revitalisation of the House as the place of the Industry. As Evi stated

"It's basically to take mothers participating in village development is not complicated. They all want to; even some urgently urged to be involved. Why? They mostly already have a home industry. Some are made of cakes, embroidery, sewing, aisle, and other businesses. Including Handicraft ventures "

So far, the village of Pante Gajah has a household effort done by mothers consisting of a variety of businesses, as many as 16 household Enterprises, 2 embroidery enterprises and 5 food industry efforts. Meanwhile, a wood crabs' business. As shown in Table 6:

Table 6. Community Business data of Pante Gajah village

Industrial units	Frame Wood	IRT Craft	Kasab & Embroidery	Food industry
Amount	1	16	2	5

Source: Village Monograph, 2018

Based on the above data, the opportunities to protect vulnerable groups with small and medium economic empowerment approaches are wide. Small and medium enterprises are simpler, easier, and less disruptive to women's activities as wives of her husband and mother to her children who often have multiple roles in households.

Discussion

Participatory development became the basic principle of PKK Gajah Peusangan institution. This institution is aware without the participation of all circles, both public and apparatus. Hence, empowerment will be meaningless. Passive society and governance structures that are incapable of working together have a wide impact on achieving the desired development. The main approach to the concept of empowerment is that society is not an object of various development projects but is the subject of its construction efforts. Based on this concept, Community empowerment must follow the following approaches (Sumodiningrat, Gunawan, 2002); First, the effort must be directed. It is popularly called a Scavin. This effort is aimed directly at the need, with programs designed to address the problem and suit its needs. Secondly, the program must be directly involved or even implemented by the community that is targeted.

Involve the community that will be assisted by several objectives, namely for the help is effective because it follows the requirements and recognises their ability and needs. In addition, it also enhances the community's capabilities with experience in designing, implementing, managing, and being responsible for its self-improvement and economic efforts. Thirdly, using a group approach, because individually poor people can hardly solve the problems

that they face. Also, the scope of help becomes too broad if the handle is done separately. This group's most effective and perceived approach to resource utilisation is also more efficient. As such, Abe (2005) assumes that it causes the community to be well trained. Without pre-condition, community involvement directly will not give much meaning in the sense of developing political education. Further, Abe (2005) suggests that involving the community directly will significantly impact, namely: (1) Avoid the opportunity of manipulation. Community involvement will clarify what the community wanted; (2) Provide added value to the legitimacy of planning formulation as the greater number of them involved will be better; and (3) raise public awareness and political skills. Participation form, participation type and local people's role there are six forms of local community participation, which are sequentially better, namely:

Table 7: Participatory development efforts

Forms of participation	Participation Type	Community role
Cooperation	There is no input of any local community used as material	Subject
Cooperation	There are incentives, but the project has been designed by outside parties that determine the entire agenda and process directly	Employees or Subordinates
Consultation	Public opinion is asked, but the outside parties analyse the information as well as decide the form itself	Clients
Collaboration	Local communities cooperate with outside parties to determine priorities, and external parties are directly responsible for the	Collaborators
Co-learning	Local and outer communities divide each other's knowledge to gain understanding and cooperate in planning actions, while outside parties only facilitate	Partners
Collective action	Local communities compose and implement their agenda, outside parties at all	Directors

The participatory approach to completing a group of vulnerable groups for children, for example, is the community collectively bringing the main educational functions to the core family. Revitalising the role of a family as an educational institution is an investor. So that, the distorted behaviour of children is not regarded as a fault of certain parties. Next up is a healthy environment for children. Children spend a lot of time interacting with the environment. The environment is where they play, finds friends, stories and develops themselves. Furthermore, it is an educational institution that serves to meet cognition, affection and psychomotor children. This description can be seen in Figure 1 below:

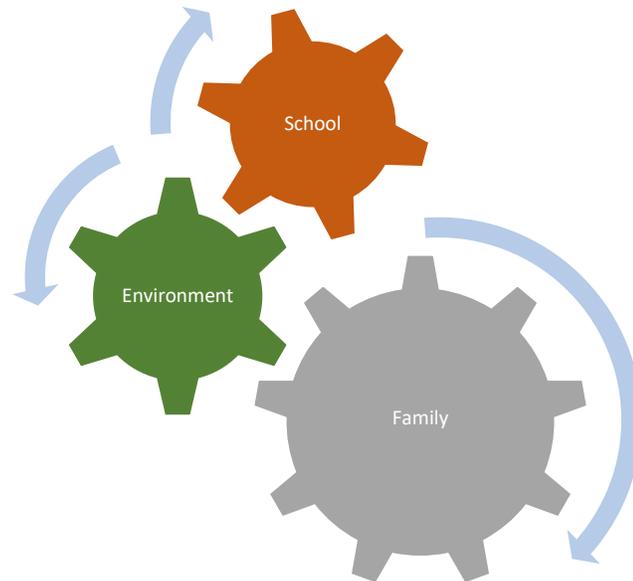


Figure 1. Resolution of vulnerable group problems among children

The principles of mutual assistance need to return to be encouraged to resolve the problems of vulnerable groups. The team is another form of local wisdom that can be used to face post-disaster conditions. In local terms, and team or work together resolves a physical problem. All activities are and team done from, by, and for the community or community itself. Mutual cooperation is positive energy among disaster victims, including vulnerable groups. The power to help each other in a less profitable state is transmitted through the team to rise from the fragmental, and retardation struck jointly. Children must get attention in sustainable development discourse; they are the next generation to find their future well. Empowering children with particularly fulfilling their needs, including the means of playing

5. Conclusion

In conclusion, vulnerability is the most crucial part to be noticed in development which needs the role of others as a party to remove them from the primary problem that is being hit. Without immediate policy intervention leads to the empowerment of vulnerable groups, the development will be seen as a discriminatory effort. Vulnerable groups are those with disabilities because they are disabled, nursing, children, women, and poor people. The closest neighbourhood that makes it possible to help them is the PKK group located in the village. The PKK group plays an important role as the party, which is possible to do so, as did the PKK elephant group of elephants Peusangan village Pante Gajah. This group of PKK has had several programs that lead to the empowerment of vulnerable group communities based on participatory principles. That is to make the group vulnerable as a subject of the development that will be held, instead of placing them as development objects.

The participatory approach to completing a group of vulnerable groups for children, for example, is the community collectively bringing the main educational functions to the core family. Revitalising the role of a family as an educational institution is an investor. So that, the distorted behaviour of children is not regarded as a fault of certain parties. Next up is a healthy environment for children. Children spend a lot of time interacting with the environment. The environment is where he plays, finds friends, stories and develops himself.

Furthermore, it is an educational institution that serves to meet cognition, affection and psychomotor children. There needs to be a directed and measurable work program for resolving problems in a participatory group of vulnerable principles. By involving them as part of a development perpetrator, it does not make them an object. This study is still minimal and found some very fundamental flaws, which are not yet able to find the concept of development for the overall character of vulnerable society. This study saw more children as an object of study.

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Biographies

Risna Dewi is a lecturer at Faculty of Social and Political Science, Universitas Malikussaleh, Muara Satu, Aceh Utara, Aceh 24355, Indonesia.

Teuku Alfiady is a lecturer at Faculty of Social and Political Science, Universitas Malikussaleh, Muara Satu, Aceh Utara, Aceh 24355, Indonesia.

Jumadil Saputra is a PhD holder and works as a senior lecturer in the Department of Economics, Faculty of Business, Economics and Social Development, Universiti Malaysia Terengganu, Malaysia. He has published 125 articles Scopus/ WoS indexed. As a lecturer, he has invited as a speaker in numerous universities, the examiner (internal and external), the reviewer for article journal and proceeding, the conference committee, journal editorial board, and others. He is a professional member of the International Business Information Management Association (IBIMA), Ocean Expert: A Directory of Marine and Freshwater Professional, and Academy for Global Business Advancement (AGBA). His research areas are Quantitative Economics (Microeconomics, Macroeconomics, and Economic Development), Econometrics (Theory, Analysis, and Applied), Islamic Banking and Finance, Risk and Insurance, Takaful, i.e., financial economics (Islamic), mathematics and modelling of finance (Actuarial). His full profile can be accessed from <https://jumadilsaputra.wordpress.com/home-2/>.

Abdul Talib Bon is a professor of Production and Operations Management in the Faculty of Technology Management and Business at the Universiti Tun Hussein Onn Malaysia since 1999. He has a PhD in Computer Science, which he obtained from the Universite de La Rochelle, France in the year 2008. His doctoral thesis was on topic Process Quality Improvement on Beltline Moulding Manufacturing. He studied Business Administration in the Universiti Kebangsaan Malaysia for which he was awarded the MBA in the year 1998. He's Bachelor degree and diploma in Mechanical Engineering which he obtained from the Universiti Teknologi Malaysia. He received his postgraduate certificate in Mechatronics and Robotics from Carlisle, United Kingdom in 1997. He had published more 150 International Proceedings and International Journals and 8 books. He is a member of MSORSM, IIF, IEOM, IIE, INFORMS, TAM and MIM.