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Islam, Social, and Transitional Justice — iii CONTENTS SECTION 1 | Islamic Economics
and Islamic Law 11 Pemanfaatan Dana Ziswaf dalam Peningkatan Pemberdayaan
Pendidikan Anak Dhuafa: Studi kasus di SD Juara Bandung dan SMP Juara Bandung
Priyanka Permata Putri, Neneng Alghina Michal Grandisa, Bagus Aryo & Luthfi Thirafi 22
The Perception of Muslim Religious Leaders on Tax Collection in Indonesia: A study of
Muhammadiyah community organization Neni Susilawati & Abi Hafizh Fadhlani 273 The
Concept of Mashlahah in Consumer Behavior of The Moslem: An analysis of islamic
economic perspective Nilamsari 424 Zakat Produktif dalam Mereduksi Kemiskinan di
Kota Banda Aceh: Kinerja amil zakat sebagai moderating variabel Nurbismi, Muhammad
Ridha Ramli, & Hafizh Maulana 525 Pola Pembiayaan Syariah Untuk Sektor Agricultural
dan Relevansinya dengan Nilai Lokal Masyarakat Aceh: Studi kasus di kabupaten Bener
Meriah Nevi Hasnita 676 Analisis Penerapan Sukuk (Obligasi Syariah) Sebagai Alternatif
Pembiayaan Belanja Modal Pemerintah Aceh Farid Fathony Ashal & Teuku Syifa Fadri
zha

Nanda 80 7 Syariat Islam di Aceh antara Harapan dan Tantangan Global Firdaus M.

Yunus 106 8 ??? ???? ???? ?? ???? ??? ?? ?? ?? ???? ???? Nur Baeti Sofyan 123 iv —
Islam, Social, and Transitional Justice SECTION 2 | Ulama, Politics, Local Wisdom and
Social Transformation 135 9 Peran Sosial Keagamaan Ulama di Aceh: Fungsi Majelis
Permusyawaratan Ulama Sebagai Benteng Aqidah Abidin Nurdin, Al Chaidar, Apridar &
T.

Nazaruddin 136 10 Economic Empowerment of the Ex - Base Drugs Society through
Tiger Shrimp and Soft-Shell Crabs Polyculture in Ujoeng Pacu Village
Lhokseumawe-Aceh Nirzalin, Zulfikar, M. Akmal, & Fakrurrazi 149 11 Peluang Dan
Tantangan Eksistensi Mukim Dalam Penyelesaian Sengketa Masyarakat Aceh Muslim
Zainuddin & Mansari 157 12 Rutinisasi Kharisma dalam Bingkai Etnonasionalisme di
Aceh Siti Ikramatoun & Khairul Amin 167 13 Reposisi Tuha Peut Perempuan: Antara
Budaya dan Identitas Perempuan dalam Kelembagaan Gampong di Aceh Mahmuddin
184 14 Hikayat Prang Sabi and Combating Zeal of The Acehnese Fighters during The
Dutch Occupation Syarwan Ahmad 198 15 Orang Aceh di Gayo: Studi terhadap relasi
sosial keagamaan suku Aceh dan Gayo di Aceh Tengah Marzuki Abubakar 213 16
Studying Abroad Motivation among Indonesian Students: A social and professional
situation Sadrina & Muhammad Ichsan M.Nasir 224 17 Tingkat Pemahaman dan
Kesadaran Masyarakat Kota Sabang Terhadap Produk Makanan Halal Inayatillah Djakfar
& Isnaliana 228 SECTION 3 | Islam, Urban Sufism, Philosophy, and Textual Studies 247 18
Jaringan Intelektual Tarekat Alawiyah di Aceh Sayed Murtadha 248 19 Resakralisasi
Tradisi: Upaya meretas perennialisme agama di Indonesia Husna Amin 271 20 Corak
Implementasi Hermeunetik Yusuf Al - Qaradhawiy dalam Pemahaman Hadist Abd.

Wahid 281 2 1 Membaca Ulang Metode Kritik Sastra Taha Husayn: Kritik terhadap buku
Fi Al-Adab Al-Ja Hili Zulhelmi 294 Islam, Social, and Transitional Justice — v SECTION
4 | Education, Islam, and Science Development 317 22 The Tendency between Socratic
and Didactic Instructions in English Language Classroom Nyak Mutia Ismail & Moriyanti
31 8 23 Internalisasi Etika Berbicara Santri kepada Guru: Penelitian pada dayah terpilih di
Bireuen, Aceh Utara Sri Suyanta 324 24 Kemitraan Lembaga Pemerintah dalam
Pengelolaan Program Beut Kota Sabang, Aceh Lailatus Sa'adah 346 25 Efektivitas
Hypnoteaching terhadap Hasil Belajar Istima' Salami Mahmud 358 26 Transformasi
Kepemimpinan Pesantren Tradisional di Aceh Mukhlisuddin, Zainuddin, & Abdul Muin
Sibuea 371 27 Anak dalam Pengasuhan Lintas Budaya: Pendidikan Islam dalam keluarga
Aceh-Gayo di kota Takengon, Aceh Tengah Mumtazul Fikri 387 SECTION 5 | Gender,
Women and Islam, and Community Empowerment 398 28 Islamisasi Ilmu Pengetahuan
dalam Patologi Sosial Sa'i Malih 399 29 Environment - Friendly Shrimp Production
System in East Java, Indonesia Masaya Iga & Agus Nugroho 418 30 Development

Bioplastik of Carrageen (*Eucheuma cottonii*) as Future Trend Khairun Nisah 426 31
Qualitative Analysis of Pork Fatty Content from Sabang Special Mugbean Bakpia
through Pork Detection Kit Rini Septi Mauli & Anjar Purba Asmara 432 32 Pengurangan
Risiko Bencana Berbasis Kelompok Rentan Fatimahsyam 437 SECTION 6 | Islam, Science,
and Environment 446 33 Cultural Road for Lowered Stunting: Local wisdom of Aceh **in
the process of** reproduction Tuti Marjan Fuadi 447 Nirzalin, Zulfikar, M.

Akmal, & Fakrurrazi Islam, Social, and Transitional Justice ——— 149 SECTION 2 | Ulama,
Politics, Local Wisdom, and Social Transformation————— Economic
Empowerment of the Ex -Base Drugs Society through Tiger Shrimp and Soft -Shell Crabs
Polyculture in Ujoeng Pacu Village Lhokseumawe - Aceh Nirzalin, Zulfikar, M. Akmal, &
Fakrurrazi Universitas Malikussaleh, Indonesia Abstract The dynamics of the conflict
between the Indonesian government and **the Free Aceh Movement** in 1976- 2005 has
become a means of economic livelihood for most Ujoeng Pacu communities.

Post Conflict, the war economy that sustains the economic resources of the Ujoeng Pacu
community is lost. loss of livelihood is then the foundation for the spread widely of drug
trafficking in Ujoeng Pacu, then this village between 2007 to 2014 become the center of
drug trafficking in Lhokseumawe.

The success of collective drug eradication movements carried out by the people
through the agency of the charismatic's *teungku dayah* at the end of 2014 is something
susceptible to returning to drug life especially the young ones if their economic
sustainability resources are not available. In this context, the economic empower ment
of Ujoeng Pacu community as the ex -drug base society becomes significant.

Based on a study in Ujoeng Pacu village of Lhokseumawe this article would show that
the economic empowerment of ex drug community is something complex. The
construction of a pragmatic war and drug economics paradigm at the empirical level is
a complex challenge in shifting the mode of economic habitual of Ujoeng Pacu society
to the farming economy of agricultural that demanding patience **in the process of**
achieving results.

Key words Economic Empowerment; Ex - Base Drug Society; Polyculture; Ujoeng Pacu
Lhokseumawe Aceh INTRODUCTION The declaration of anti-drug day on March 21,
2016 by President Joko Widodo became the point of affirmation of how drugs for
Indonesia is not only a threat but also has become a medium of extraordinary social
destruction of the nation's life.

In reality, Indonesia has metamorphosed from the target country between drugs turned

into the main destination countries of drug circulation itself. The spreading point also evolved from the urban areas and nightspots expanded in villages. Thus, it is not wrong when President Joko Widodo stated, "That the Indonesian state is really in a drug emergency situation, it takes the commitment of all stakeholders in the fight against drugs, imagine, every day there are 30-50 people of Indonesia residents died of drugs, (Harian Jurnal Indonesia, 26 -03-2016).

Nirzalin, Zulfikar, M. Akmal, & Fakrurrazi 150 — Islam, Social, and Transitional Justice
The development of the spread of drugs increased sadly again, when the clergy (religious elite) who became the last bastion of the nation's morality was also part of the consuming of this drugs.

The fact was confirmed by the Commissioner General Budi Waseso, National Narcotics Board of Indonesia "That the drug has entered into among students at the islamic boarding school in East Java. The santri (student) doing dhikr (remembrance) from morning to morning use ecstasy. Not only his students but kyai (teacher) also made" (Harian Jateng Time 5/3/2016).

This reality generates tremendous concerns about the future of the Indonesian nation. Of course, many questions arise, if the religion has been infected with drugs illnesses then what other parties can be expected as a crutch of morality of this nation. However, the fragment of social "deviations" in East Java as mentioned by Commissioner General Budi Waseso is not correlated with Aceh.

In the Aceh community, the local religious elite, whom the community referred to as teungku dayah, has a central position in aggregating the social movements and moral defenses of the Acehnese people. Based on the findings of a study conducted by Nirzalin in 2016, the realities were among others imprinted in the case of a collective movement against drug mafia perpetrated by the Ujoeng Pacu society of Lhokseumawe.

Collective resistance of society Ujoeng Pacu against drug mafia driven by the transformation of religious spirit conducted by the charismatic teungku dayah (clerics) in this region. It is the teeth of teungku dayah who form the moral movement of the mere social movement into a movement of jihad fisabilillah (holy war) against social moral destruction (kebathilan).

This not only succeeds in shaping the solidity of the movement but also strengthens the defense of the morality of Ujoeng Pacu society in the face of counterattack of drug mafia both in the form of terror and various acts of violence (Nirzalin, 2016: 1737). In reality, the social agency of teungku dayah succeeded in arousing the public's courage

to fight the drug mafia in Ujoeng Pacu.

Though the mafia is organized and has a wide network so strong and able to threaten and terrorize the community. The success of the social agency by these teungku dayah (clerics) is something that has never happened before. Several times the resistance movement that is categorized by the gampong (village) apparatus both in 2013 and 2014 failed to consolidate the courage (to encourage) the mass and morality of the movement so that the resistance movement fails.

Only in 2015, when the teungku -teungku dayah charismatic pioneered (agency) resistance movement, this movement succeeded¹. The fertile growth of drug mafia and its circulation in Ujoeng Pacu can not be separated from the reality of high unemployment youth in this village after the conflict. In the conflict era many of the youth who worked in war activities such as intelligence, weapons couriers, logistics suppliers and nangroe (state) tax collectors **lost their jobs in** peace.

Normatively, the Indonesian government should be able to encourage the growth of employment in various sectors so that it can become a safety valve for the non -growth of 1 Interview with Abu Bakar Thaib, Geuchiek (Village Chief) Ujoeng Pacu, on 20 April 2016 Nirzalin, Zulfikar, M. Akmal, & Fakrurrazi Islam, Social, and Transitional Justice — 151 various criminal activities.

However, it does not happen so criminal acts like drug business thrives in the community. Reflecting on this reality, then the economic empowerment of the community, especially the ex -basis of drug circulation such as Ujoeng Pacu Lhokseumawe become important. POST CONFLICT AND DRUGS TRAFFICKING IN UJOENG PACU Ujoeng Pacu is a gampong (village) located in Muara Satu subdistrict Lhokseumawe town, Aceh-Indonesia.

The population of this gampong numbered 1293 people with 312 families. Almost 96% of the population is ethnic Acehnese, while the other 4% are Java and Minang (Demographic of Gampong Ujoeng Pacu 2015). As is generally the agricultural area, geography Ujoeng Pacu village is the geography of agriculture.

Thus **the main source of economic** income of the community is based on the agricultural sector. There are 230 hectares of plantations, 73 hectares of ponds and 35 hectares of paddy fields (Source: Monographic Data Gampong Ujoeng Pacu, 2009). The geographical reality of agriculture places the society of Ujoeng Pacu as a peasant society. It is from this farm that they start life, live and depend on life.

The historical fragment of the agricultural economy, though not entirely, was cut off during the period of intense conflict between the Indonesian government and the Free Aceh Movement in 1976-2005. Penetration of Indonesian government soldiers implicated in civilian casualties gave rise to the anger of Ujoeng Pacu's community against the military.

Meanwhile, the dispatch of Indonesian soldiers from outside Aceh opened space as well as the indisciplinary actions of military officers who straddled the social and cultural system of the local people as in the pattern of interrelationship of different types and the respect for religious manners. This gave birth to the collective feelings of Ujoeng Pacu society against the Indonesian military (Fachry Aly, 2008: 73).

On the other hand, security disturbances triggered by guerilla GAM combat activities have obviously encouraged the Indonesian military to narrow GAM's separatist space through regional sterilization and construction of security posts in areas considered as strategic hubs for combatants. Among the strategic areas are areas of swamps, ponds and plantations (Neta S. Pane, 2001: 67).

Then, the village of Ujoeng Pacu whose geography consists of swamps, ponds and plantations into one of the villages on the east coast of Aceh are heavily guarded and mushrooming with the military posts. This reality has a direct consequence on the deteriorating economic condition of Ujoeng Pacu society which is based on agriculture sector.

If the previous view of the green plantation with a variety of fruits and ponds full of fish and shrimp, now changed with the shirt and rifle. Thus the penetration of soldiers making civilian casualties, defiance of local social and cultural values and the economic difficulties of Ujoeng Pacu society stimulated the emergence of hatred against the Indonesian military apparatus and in certain contexts identified as common enemies.

On the contrary, the existence of GAM guerrillas (Free Aceh Movement) as Acehnese, their mastery in mingling with the community and GAM propaganda intelligence through the labeling of Islamic movement and for the self-esteem of the Acehnese people has clearly generated the sympathy of Ujoeng Pacu society against Nirzalin, Zulfikar, M. Akmal, & Fakrurrazi 152 — Islam, Social, and Transitional Justice GAM.

So if the army and the government of Indonesia are considered enemies, on the contrary GAM is crowned as a brother of fate and then in arms, (Nirzalin, 2012: 273). Along with the economic difficulties encountered by quietly cultivating rice fields, gardens and ponds, to meet the economic needs of the family, Ujong Pacu people

shifted to GAM's military apparatus even some teenagers and young men into real GAM soldiers.

This intimate emotional connection between the people and GAM is one of the reasons GAM has used Ujoeng Pacu village as one of the base villages of their movement in Lhokseumawe. In accordance with the needs of guerrilla warfare, not all warfare devices are assigned to the army. GAM divides its apparatus into intelligence, logistics suppliers, medical teams, weapons hiding and nangroe (state) tax collectors 2 .

Based on technical considerations, Ujoeng Pacu community occupies more non -army positions. The high intensity of the war, high levels of activity required to support the guerrillas. Through intelligence activities, logistics supplies, medicines and weapons and bullet hides some Ujoeng Pacu people earn their economic income.

Each performs a task according to its role, GAM rewards them³. Although far from the prosperous, but the wages earned from GAM enough to make families in Ujoeng Pacu can maintain their life. So during the period of armed conflict between 1976 and 2005 the economy of Ujoeng Pacu society shifted from the agricultural economy to the economy of war.

Almost 30 years in this conflict vortex society Ujoeng Pacu lives through war economy. The end of the conflict between **GAM and the Indonesian government** marked by the conclusion of the Helsinki peace agreement, Finland in 2005 not only ended the war in Aceh but also ended the economy of war.

Post conflict, it is not easy for Ujoeng Pacu people to re- transfer their economic resources from economy of war to agricultural economy. The **problem lies in the** much differentiated habitus and economic mentality between the economy of war and the agricultural economy. The economy of war is a pragmatic economy while the agricultural economy is an economy that requires the perpetrator to have a mentality ready to proceed in anticipation of results.

In a war economy what is done today directly get the result (wages), on the contrary to obtain results in farming takes time, so it requires patience and perseverance. It is not always what the good invested is being tackled and the plantations gets the expected result. Not infrequently, due to low technical knowledge, extreme weather and low capital owned, farmers fail to harvest.

The economic difficulties of the post-peace family become a door opener for the entry of the drug economy. The return of some fugitives from Malaysia in 2007 did not only

mean the return of longing to relapse with the family and start a new life, but the return of some of the conflict leaders took part in bringing their economic acquisition behavior in rantau (migration), Malaysia.

Practice to be a drug dealer in Malaysia brought home also to the village, Ujoeng Pacu 4 . 2 Interview with ZR, 35 Years old, Former Logistics Staff of GAM, resident of Ujoeng Pacu 25 April 2018 4 Interview with Nuriman Daud, 53, Chairman of the Anti -Narcotics Movement, a resident of Ujoeng Pacu 21 May 2018 Nirzalin, Zulfikar, M.

Akmal, & Fakrurrazi Islam, Social, and Transitional Justice — 153 The international network drug mafia frontman began in 2007 to make the village of Ujoeng Pacu as their drug distribution base, especially for Lhokseumawe, North Aceh and Bireuen. The mafia who had just returned to the village of Ujoeng Pacu attracted the attention of the citizens, especially teenagers and young children because of their friendly and generous attitude.

Teenagers and young people who have economic difficulties due to unavailability of employment, they approach by giving souvenirs of new clothes brought back from Malaysia and money 5 . This generosity attracts the hearts of teenagers and the youth of Ujoeng Pacu to always be close to them. As for drug mafia, the act of generosity is a hook-feeding strategy to make teenagers and youths of Ujoeng Pacu village as victims as well as their accomplices in getting double the profit from their drug business.

Mafia's close relationship with teenagers and youth gampoeng Ujoeng Pacu immediately gave an opportunity for the mafia to use them as agents of drug distributors. The existence of young people Ujoeng Pacu as accomplice of this drug mafia by society Ujoeng Pacu referred as den dayang 6 . In addition to consume their own Den Dayang are also in charge of selling and distributing drugs from the mafia to its customers.

The high number of drug transactions and crowded drug consumers in 2007 to 2014, managed to make the village of Ujoeng Pacu as a drug village in the city of Lhokseumawe. Teenagers and the youth Ujoeng Pacu earn adequate income from this drug business. The average of selling drugs of teenagers and youth Ujoeng Pacu get wages Rp. 5.000.000 (Five Million Rupiah) per month. The velocity of drug money in Ujoeng Pacu makes the drug economy a new economic source to replace the war economy.

The stability of drug trafficking occurs not only supported by unscrupulous ex-combatants but also an unofficial source of income for local police and military

personnel who act outside the command line. However, the rampant circulation of these drugs is slowly causing inconvenience among the majority of Ujoeng Pacu people, especially the elderly and strong parties to uphold the values of Islamic and local cultural traditions.

TIGER SHRIMP AND SOFT -SHELL CRABS POLYCULTURE AS ECONOMIC EMPOWERMENT Community empowerment is a transformative process to make them free from intellectual, social and economic weaknesses. Community target empowerment is the subject of the focus of transfer of strength, competence and creativity in order to produce prosperity independently.

Independence is a prerequisite for the growth of personal independence, so that creatively can fill the life in accordance with its aspirations. Thus, according to Freire empowerment should be understood as a social process rather than something that can be done instantly and pragmatically. Further, Freire (1993) says: "Empowerment is a personal and social process, a liberating sense of one's own strengths, competence, creativity and freedom of action; to be empowered is to feel power surging into one from other people and from 5 Interview with Nuriman Daud, 53, Chairman of the Drug Ujoeng Pacu Campaign, May 23, 2018 6 Interview with RZ, activist of Ujoeng Pacu Drug Er adication Movement, July 23, 2017 Nirzalin, Zulfikar, M.

Akmal, & Fakrurrazi 154 — Islam, Social, and Transitional Justice inside, specifically the power to act and grow, to become "More Fully Human". In line with the mentioned Freire above, through the empowerment of a person or society will become fully human. Humans fully mean they have an autonomous ability to act creatively according to the competence they have.

Consequently, empowerment must be understood as a process of developing, maintaining, managing, strengthening the bargaining position of lower -level society toward the suppressive forces in all areas and sectors of life (Sutoro Eko, 2002). The concept of empowerment (village community) can be understood also with two ways of view.

First, empowerment is interpreted in the context of placing the standing position of the community. The position of society is not the object of beneficiaries which depends on the giving of outsiders such as the government, but in positions as subjects (agents or participants acting) who act independently. Doing it independently does not mean free from the responsibility of the state.

Second, the provision of public services (health, education, housing, transportation and

so on) to the community is certainly a given duty (obligation) of the state. An independent society as a participant means the opening of space and capacity to develop potential- creations, controlling the environment and its own resources, solving problems independently, and contributing **to the political process** in the country's realm.

The **community participates in the process of development and governance (Sutoro Eko, 2002). The goal of community empowerment is to enable and empower the community especially from poverty and backwardness / gap / powerlessness. Poverty can be seen from the** indicators of fulfillment of basic needs that are not sufficient / decent.

These basic needs, including food, clothing, shelter, health, education, and transportation. While underdevelopment, such as low productivity, weak human resources, limited access to land whereas dependence on agriculture is still very strong, weakening local markets / traditional because it is used to supply the needs of international trade.

In other words, the problem of backwardness concerns the structural (policy) and cultural (Sunyoto Usman, 2004). To improve the economics of people living **in coastal areas, especially in** areas that have large shrimp farms is to optimize the utilization of these ponds to improve their standard of living.

Increased production of a fishery business can be increased again to the maximum by way of cultivating shrimp with other biota simultaneously or known by the term "Polyculture". Polyculture, the art and science **of growing two or more compatible aquatic species** together in the single pond, has the objective of maximizing production using organism with different feeding habits or spatial distribution. Crab culture aimed to produce crab consumption.

Cultivation activities are known as enlargement and fattening activities. In addition to the enlargement and fattening is also known the production **of soft shell crabs** or soka crab and egg crab (Kordi, 2011). Soka crabs are mangrove crabs that are undergoing a skin phase (molting).

The superiority of crab in this phase is to have soft shell mud crab so it can be consumed intact. In addition to not bother eating it because the skin does not need to be set aside, the nutritional value **is also higher, especially the content of chitosan and carotenoids** are usually found on the skin can be eaten (Rusmiyati, 2011). Nirzalin, Zulfikar, M.

tiger shrimp and Soft shell crab will certainly increase people's income maximally. In addition to the price of very high shrimp can reach Rp100.000, soka crab prices are also very high usually reached Rp 85.000 / Kg. Another advantage to **the polyculture of shrimp and** soft shell crab polyculture is that if shrimp is harvested every 4 months, farmers will get additional income through polyculture activity that can harvest soft shell crab every 25 days, so that people have income every month, without waiting for harvest shrimp every 4 months, or only harvest 2 times a year. In the maintenance of soft shell crabs, replacement of water is necessary. The **important role in the** success of crab and shrimp culture.

Good water replacement is done as much as 50-70%. It aims to maintain water quality during maintenance. Conditions of water that are not feasible to use are characterized by cloudy water so many crabs will die. Through the training of polyculture between tiger shrimp and soft shell crabs, Ujoeng Pacu community has been able to do budidaya well.

Although **at the beginning of** cultivation has not shown optimal yield. However, through hard work and unyielding spirit, the next harvest has yielded encouraging results. on average once every two weeks Ujoeng Pacu community has been able to harvest the sokanya crabs and once a month can harvest the tiger shrimp.

Each time the harvest of soka crab with a weight of 50 kg on average the community can get the results of Rp. 4.250.000 (Four Million Two Hundred Fifty Thousand Rupiah) and every time the average tiger shrimp harvest can be 100 kg worth Rp. 10,000,000 (Ten Million Rupiah). This fixed income has encouraged the economic prosperity of Ujoeng Pacu community.

Thus, the drug business that had previously become a job has now been completely abandoned and the community has been able to live a normal life. Social integration strengthened, religious life lively and hospitality has now grown and become one of the social identity of society Ujoeng Pacu. CONCLUSION Peace Aceh 2005, did not fully bring happiness **and happiness to the** people of Aceh.

For some Acehese people, especially those who live decades of war economy like the Ujoeng Pacu community, the real peace makes them lose their jobs. The low level of expertise and the lack of network positioning some members of the living community from the war economy in Ujoeng Pacu can not obtain the minimal available **jobs in the formal** economy work sector.

Thus, unemployment and poverty has become the main reason for the growing

motivation of drug business among Ujoeng Pacu community. Effective economic empowerment is an empowerment that is consistent with local wisdom and geographic conditions in which the target community is domiciled. Thus, the economic empowerment of the Ujoeng Pacu community through shrimp farming and soft shell crabs (polyculture) is right in improving their welfare.

In accordance with the geography of Ujoeng Pacu village which is flooded with brackish water, Ujoeng Pacu community is basically a fish farming community. When conflict broke out between GAM and the Government of Indonesia they switched professions to be part of GAM's military activities. Through this cultivation optimum pond utilization because the commodities are Nirzalin, Zulfikar, M.

Akmal, & Fakrurrazi 156 — Islam, Social, and Transitional Justice fully filled both below and above the pond surface. Below the surface of the tiger shrimp pond while on top of the soka crab. The availability of jobs and fixed economic income and sufficient family needs is the main reason for Ujoeng Pacu community not to go back to shabu-shabu business.

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INFORMANT Abu Bakar Thaib, Geuchiek (Village Head) Ujoeng Pacu ZR, 35 Years old,
Former Logistic Staff of GAM (Free Aceh Movement) Nuriman Daud, 53, Chairman of the
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