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Book of Abstracts

The 1st International Conference on Social Sciences, Humanities, Economics and Law (ICONSHEL)

September 5-6, 2018
Grand Inna Muara
Padang, Indonesia



Social and Cultural Issues



Economic and Business



Law and Related Studies



Humanities and Related Issues

Current Issues on Social Humanities, Economic Development and Law



ICONSHEL International Conference on Socials, Humanities, Economics, and Law

RUNDOWN PROGRAM
INTERNATIONAL CONFERENCE ON SOCIAL SCIENCES, HUMANITIES, ECONOMICS AND LAW
(ICONSHEL)
PPC BALLROOM GRAND INNA PADANG, 5 – 6 SEPTEMBER 2018

Time	Event
Wednesday, 5 September 2018	
09.00 – 10.00	Registration
10.00 – 10.30	Opening Ceremony <ul style="list-style-type: none"> • National Anthem "Indonesia Raya" • Greeting from the Organizing Committee • Welcome Speech from and opening by Rector Universitas Andalas • Pray
10.30 – 10.45	Coffee break
10.45 – 12.00	Plenary Session I <ol style="list-style-type: none"> 1. Prof. Dr. Robert Faff (University of Queensland), <i>"Islamic Finance and Pitching Research"</i> 2. Prof. Dr. Afrizal, MA (Universitas Andalas) <i>"Development, Conflict and Human Rights"</i>
	Moderator: Hafiz Rahman, S.E, MSBS, Ph.D
12.00 – 13.30	Lunch Break
Parallel Session	
13.30 – 15.30	Session I
15.30 – 16.00	Coffee Break
16.00 – 18.00	Session II
Thursday, 6 September 2018	
09.00 – 10.00	Plenary Session II <ol style="list-style-type: none"> 1. Prof. Dr. Lyn Parker (University of Western Australia) <i>"Indonesian Families: At Risk and Vulnerable?"</i>
	Moderator: Dra. Diah Tyahaya Iman, M.A, Ph.D
10.00 – 10.15	Coffee Break
10.15 – 12.00	Plenary Session III <ol style="list-style-type: none"> 1. Prof. Dr. Mikihiro Moriyama (Nanzan University) <i>"Multilingual Society and Language Policy in Indonesia"</i> 2. Prof. Dr. Song-Seung Won (Hankuk University of Foreign Studies) <i>"Being Korean in Buton? The Cia-Cid's Adoption of the Korean Alphabet and Identity Politics in Decentralized Indonesia"</i>
	Moderator: Dr. Ike Revita, S.S, M.Hum
12.00 – 13.30	Lunch Break
Parallel Session	
13.30 – 15.30	Session III
15.30 – 16.00	Coffee break
16.00 – 18.00	Session IV
18.00	Closing Ceremony

PRESENTATION SCHEDULE PARALLEL SESSION
INTERNATIONAL CONFERENCE ON SOCIAL, HUMANITIES, ECONOMICS AND LAW (ICoNSHEL)
Grand Inna Padang, 5 – 6 September 2018

Day/Date/ : Wednesday, 5 September 2018
 Session : II (16.00 s/d 18.00)

NO	Time	Room Ombilin Social Moderator: Dr. Tengku Rika Valentina	Room Anai Social Moderator: Dr. Asrinaldi, M.Si	Room Sumpur Humanities Moderator: Dr. Rina Marnita, MA	Room Sinamar Law Moderator: Dr. Sri Oktavia, SH
1.	16.00 – 16.15	1. Mahayati, Amrizal J. Prang, Lala M. Rasyid, Eldar Sarf, Hadli Iskandar (Faculty of Law, Universitas Malikussaleh) Implementation of Vocational Village Program based on Local Wisdom in North Aceh District	1. Sofia Triani, Rika Isnarti, Ferdian (Dept. of International Relation, Universitas Andalas) Korean Wave and the Achievement of Korean Government's Program in Padang 2017	1. Rahitun Nila Sepni, Irda Rozalina (Japanese Literature, Universitas Andalas) The Meaning of Utterance as an Oral Tradition in Padang Pariaman Regency	1. Zulheri (Department of International Law, Faculty of Law, Universitas Andalas) Legal Construction of a Global Competition Authority
2.	16.15 – 16.30	2. Syamurizaldi, Annisa Aulia Putri, Fauzi Al Azhar (Department of Public Administration, Universitas Andalas) Interaction among Actors in Formulating and Policies on the Establishment of Nagari Based on Regional Regulation	2. Fajar Han Dolly, H.M. Cholih, Joko Susanto (STIA Seth Seto, Muaro Bungo, Jambi) The Role of Stakeholders Analysis in Sport Development in Bungo Regency, Jambi Province	2. Eva Najma, Riyani Vadiia (Faculty of Humanities, Universitas Andalas) Environmental Ethics in Literature: A Comparative American and Indonesian Novels	2. Eren Nova, Jon Lizar (Criminal Law Department, Faculty of Law, Universitas Andalas) The Implementation of Restorative in Resolving Violence on Women and Children as a Form of Right of Origin in West Sumatra
3.	16.30 – 16.45	3. Pahrudin, Ratna Dewi (Faculty of Social & Political Science, Universitas Jambi) The Political of local Government of Muaro Jambi and its Impact on Welfare of Society	3. Fitri Elyanti, Isnarmi (Civic Education Dept., Universitas Negeri Padang) Effectiveness of the Implementation of BLM-PUMP Program through the Group of Business.	3. Handoko, Dwi Anggreini Waskito Putri (English Department, Universitas Andalas) Threat Language: Cognitive Exploration in Social Engineering	3. Laurensius Arlman, Danel Aditya Situngkir, Hariyadi, Rianda Rindra Putri, Rahmat Fauzle (Doctoral Candidate, Faculty of Law, Universitas Andalas) Cyber Bullying against Children in Indonesia
4.	16.45 – 17.00	4. Ibnu Budiman, Raushanfik Muthahhari, Ceylan Kaynak, Fabian Reikhwelin, Wendi Zhang (Wageningen University, Netherland) Socio-Political Challenges and Opportunities for Biogas Dissemination in Indonesia	4. Effera, Afrizal, Zuldesri (Department of Sociology, Universitas Andalas) Free, Prior and Informed Consent (FPIC) as Conflict Mitigation Instrument	4. Gusli Sastra, Handoko, Ike Revita, Handra Permama (Faculty of Humanities, Universitas Andalas) Language Therapy Model for Treating Adult Aphasic Patients	4. Sri Aash Roza Nova (Doctoral Candidate, Faculty of Law, Universitas Andalas) The Adoption of 1995 United Nation Fish Stocks Agreement (UNFSA) to Indonesian Law

5.	17.00 – 17.15	5. Ria Ariany, Novalfinda (Department of Public Administration, Universitas Andalas) Leadership in Coordination of Regional Devices Organization in Managing Disaster Management in Pariaman	5. Dammar, Indrayani (Department of Sociology, Universitas Andalas) Social Construction on Use of Supplements in Indonesian Communities	5. Intan Pertiwi, Diah Tyahaya Iman (English Department, Faculty of Humanities, Universitas Andalas) Cinematic Adaptation of Markus Zusak's "The Book Thief": Nazi and Anti-Semitism	5. Wetrta Fauzi (Faculty of Law, Universitas Andalas) Insurance Dispute Settlement by Alternative Dispute Resolution Institution after Implementation on The Law No. 40/2014 about Insurance
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Implementation of Vocational Village Program Based on Local Wisdom in North Aceh District

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Abstract—Vocational village is a rural area program that develops certain skills (vocational) through business groups to empower human resources and economic capacity by creating high value handcraft, based on local wisdom. In North Aceh district, there are four villages which have their own distinctive products. The aims of this research is to examine the implementation of vocational village that has been running in the district of North Aceh, based on the value of local wisdom; the obstacles in implementing the program and the efforts to overcome these obstacles. This is a qualitative research. The primary data for this research was conducted in four vocational villages in North Aceh district, by structured interview and observation. From the research, it is known that skill training conducted by local government is not based on potential of handicraft in the village and local wisdom value, so that the concept of vocational village has not been maximally implemented to achieve the economic value. The barriers in implementing the program, among others, are half-done planning, sustainability, political influence and community culture, which affect the process of product marketing, empowerment of economic and human resource capacity.

Keywords— Vocational Village, Local Wisdom, North Aceh

I. INTRODUCTION

Local wisdom can be interpreted as all life views or teachings, adverbs, proverbs, and values of living and respected traditions, practiced by people who have both custom (*adat*) and non-sanctioned punishment. Local wisdom is the view of life and science and various life strategies that manifest the activities undertaken by the local community in answering various problems in the fulfillment of their needs. Local wisdom can also mean certain principles and ways adopted, understood and applied by local communities in interacting with their environment and transformed in the form of customary value systems and norms. Others argue that local wisdom refers to knowledge that comes from the experience of a community and also an accumulation of local knowledge. Local wisdom according to Law No. 32 of 2009 on environmental protection and management Chapter 1 Article 1 point 30 are the noble values prevailing in the way of life of the

community, among others, protect and manage the environment in a sustainable way. Local wisdom can be understood as a human effort by using the mind to act and behave towards an object of events, which occurs in a particular room. Where wisdom is understood as the ability of attack in using his mind in acting or acting as a result of the assessment of an object or event that occurred. This local wisdom also cannot be separated from the culture of society that support it. Local wisdom, usually includes all elements of human culture, including: religious systems, language, economics, technology, education, social organization, and art. Local wisdom begins with ideas which are applied in the stages of practice, and the creation of cultural material. And local wisdom is understood as a wise idea, full of wisdom, good value and virtuous, owned, guided and implemented by all members of society.

The problems faced by this nation are the low quality of human resources and poverty which is caused by the low level of education and health degree. Poverty is the inability to attain a minimum standard of living, according to a new perspective of poverty is no longer just a matter of income gap but more complex in terms of powerlessness, lack of knowledge and skills and access to capital and resources.

A number of studies show that the number of poor and the poorest in rural areas is still quite a lot. They become part of a community with rural structures and culture. Approximately half of that amount is really in the very poor category (the absolute poor). Therefore, development activities need to be directed to change their lives for the better. Development planning and implementation should contain efforts to empower them so that they have access to economic resources.

In an effort to overcome this problem, the government has made efforts to empower communities to overcome poverty through programs that meet the needs of the community, for example, urban poverty reduction programs, non-governmental learning groups, lag behind village (IDT), and vocational village programs which is one of the government programs in alleviating poverty.

Vocational Village is a vocational skills education area intended to develop human resources to be able to produce products / services or works of high economic value, are unique and have a comparative advantage by utilizing local potential. The purpose of the implementation of vocational villages is to help citizens to have the provision of knowledge and productive skills that can be utilized to manage local resources so as to have benefits for themselves and the community, have the attitude and entrepreneurial behavior in harmony with the values or rules applicable in the region, and produce or market products / services or other works that have high economic value, are unique and have an active and positive comparative advantage on the development of community, village and area.

Vocational is the mastery of certain applied skills so that a person has ready-made skills or can be self-sufficient in work. Vocational villages are rural areas that develop skills education services that have comparative advantages and competitive advantages based on local wisdom.

The purpose of the vocational village is:

1. *Realizing the harmony of rural life between education, economic, social, cultural and environmental sectors.*
2. *Provide education and skills training and entrepreneurship*
3. *Establish small business groups*
4. *Empowering the potential of the environment for productive enterprises*
5. *Strengthen existing socio-cultural values.*
6. *Awaken and able to preserve the potential of nature*
7. *Create a skillful environment, creative, and innovative, but still wise.*

The potential in the implementation of vocational villages include:

1. *People who participate in the vocational village program can play an active role during program implementation,*
2. *Improving the ability of people who follow the program in innovating, such as processing soy bean tofu or tempe or craft bag processing.*
3. *Learning in the form of theory and practice given in vocational village program is easy to understand society,*
4. *Vocational villages have adequate facilities or places for the implementation of the vocational village program that is in the village hall for learning in the form of theory.*

The model of vocational village development through the empowerment of vocation centers based on local excellent potential is inspired by one of empowerment theories: David C Korten and Sjahrir, the development of populist deviations, the theory states; all accumulated resource assets are used to achieve increased production as much as possible. There for, Korten gave the attribute of a growth-centered development approach. This development model focuses on: first, industry and not agriculture, both urban and non-rural areas, whereas the majority of the population lives in rural areas, the second is the ownership of a centralized productive asset, and not a large productive asset. With the consequences of development investments favoring fewer and fewer groups; third use of optimal capital and not the optimal use of capital resources, with the result of capital resources utilized while the human resources are not utilized optimally. fourth; utilization of

natural resources and environment to achieve short-term, non-management physical wealth enhancements to sustain and enlarge these resource yields, by causing environmental destruction and depletion of natural resource base appropriately; sixth, the efficiency of large-scale, interdependent production units based on differences in international benefits, leaving behind the diversity and adaptability of small-scale units organized to achieve local self-help.

There are some oriented assessments in order to determine a vocational village: (a) *high number of poor families*, (b) *high survival (PKH) goals*, (c) *existing embryos of business units with much potential to be developed*, (d) *possessing potentially mobilizable resources to support the village vocations*, (e) *adequate access (information, markets, capital, raw materials)*; (f) *preferably having an embryo PNF program*.

Indonesia as a developing country has many development problems. Some of them are poverty and unemployment include in Aceh Utara District. In reducing the level of poverty, it is necessary to provide the necessary skills in managing the abundant natural resources in rural areas that have not yet been managed. Various approaches are undertaken by the government in order to address the problem of unemployment and poverty.

The model of vocational village development through the empowerment of vocation centers based on the local superior potential is one of the alternatives to provide a reference / example to establish a vocational village based on the village's excellent potential. The advantages include:

1. *Can improve the living standard of rural people*
2. *The type of vocation does not have to be the same as other villages; (most importantly based on the excellent potential of developed villages)*
3. *Involving existing village resources*
4. *Can develop in accordance with developed village resources.*
5. *Build new village entrepreneurship and reduce unemployment*

Women have the potential for various productive activities that generate and help the family economy. Today the participation of women in helping the family economy is desirable. The difficult economic conditions, limited employment, and lack of access to capital make many Indonesian women forced to become TKW. This situation is not supported by the provision of adequate education and skills so that there is no other choice but to work to meet the growing basic needs. Women can work to help the family economy that certainly does not have to leave the house enough to utilize the resources and local wisdom of women can thrive, have additional economic income and not go far from the family

In real life, women are often less able to play an active role in the family economy, so women only work as housewives and depend on the income of their husbands. Women's work within the household causes women to be considered as passive recipients of development.

The low level of participation is due to the limitations faced by women such as the opportunities and opportunities that are

limited in accessing and controlling the resources, skills and education are low, the ideological barriers of women related to households and certain obstacles known as "*triple burden of women*" which is women who have to perform reproductive functions, production and social functions simultaneously in the community. These constraints cause women to become active male partners in dealing with socio-economic issues.

Therefore, it still needs a deeper assessment on women empowering in vocational village program, especially on the role of local wisdoms in empowering women in the local community. This study is expected to be able to test the concept of vocational village program in North Aceh District, which is in line with national law and keeps and integrates the values of local wisdom in society through the program. The study is trying to identify and analyze the questions about the implementation of vocational village in North Aceh, the obstacles in the execution, and also the efforts to overcome the obstacles that have been done recently.

II. METHOD AND MATERIALS

This is a socio-legal research. Structured interviews and observations were conducted in four sub-district in North Aceh. The population in this study are all stakeholders involved in the implementation of vocational program in North Aceh District.

III. THE IMPLEMENTATION OF VOCATIONAL VILLAGE IN NORTH ACEH DISTRICT

In the implementation of vocational village program, there are 4 villages (*gampong*) that have vocational village program coordinated by the Office of Education, Youth and Sports, District of North Aceh, namely *Gampong Ulee Leuhob*, *Ulee Madon*, *Gampong Alu Capli* and *Gampong Pande*, *Ulee Leuhob* is a special village that got funding support from the Central Government. The existing of vocational programs include sewing training, welding training for men, sewing embroidery, tissue boxing skills, which aim to empower the economic community in the village, especially women.

North Aceh District Government has been running a vocational village program that aims to develop human and environmental resources based on cultural values by utilizing local potential. The vocational village program is expected to form a village area that is the center of various vocations, utilizing the potential of natural resources and local wisdom. North Aceh district already has 382 vocational institutions that are expected to become government partners in increasing the capacity of the workforce in the vocational village.

In the implementation of the vocational village program in North Aceh district was made in the form of an institution and was given a decree by the Education, Youth and Sports Department and was granted an operational permit for 2 years, the support provided by the government of North Aceh in this case only in the form of counseling on the effort or the steps taken so that the business can continue to move forward and develop.

However, in reality, the existing institutions are still oriented to the needs of the market in general, because the training provided by the local government has not been

oriented to the values of local wisdom or based on the superior potential of each *gampong*. The training provided equally for each *gampong* is sewing training, welding training for men, embroidery sewing training and tissue making skills.

The primary potential in *gampong* is different, for example *gampong Alue Leuhob* has excellent potential of *tempe* and tofu industry which is also based on local wisdom, where all raw materials and production resources are taken from the surrounding environment. *Gampong Ule Madon* has the excellent potential of typical bag crafts and the working women have school-aged children and work to help improve family living by helping husbands increase income. *Gampong Pande* has the excellent potential of Parang handicraft, and *Gampong Alu Capli* based local potency which is handicraft mat which previously existed but now no longer exists. Most of the workers in the business are housewives who have a primary role to take care of the family well, so their working time is more adjusting to the activities and responsibilities to care for and pay attention to the household. So that the production methods and business activities in the four *gampong* have "*family-friendly*" working hours and are supported by the community as they are in harmony with the customs and culture of the community.

The character of Acehnese women, who cannot be separated from the patriarchy system, embodies the concept of "*peurumoh*" (caring for a house, which has a house) in Acehnese women, as a form of their devotion to the family. Likewise, women in Aceh make it happen in the form of activities of responsibility and devotion to the family. The potential of family economic empowerment implemented in vocational village is based on local wisdom with family-friendly hours.

IV. THE OBSTACLES IN IMPLEMENTING VOCATIONAL VILLAGE IN NORTH ACEH DISTRICT

The obstacles that exist in the implementation of vocational villages in *gampong* in North Aceh District are among others the first, the vocational village program implemented by the government is not yet based on the excellent potential and local wisdom in the *gampong* respectively because the existing vocational program in each *gampong*, the two villages that actually have the potential of creative economy are not the villages that apply vocational programs such as *gampong Cot Petisah* who have handicraft mats, thirdly, there is no intensity and sustainability of this vocational village program due to budget constraints. is in the area. The existing vocational programs have not been able to develop skills education services that have comparative advantages and competitive advantages based on local wisdom.

When viewed from the entire village that became the village of vocation, it can be seen some things that become problems, among others;

1. *Some people prefer to focus on the main job rather than have side jobs out of the vocational village program results,*
2. *The training or practice provided does not reach the entire community in the vocational village*
3. *The masses do not apply the skills that have been given in their efforts,*

4. *Difficult access of the community to do the marketing of products after the implementation of the village vocational*
5. *There is no capital assistance after the implementation of the vocational village program so that the public difficulties in conducting business activities due to the lack of capital they have,*
6. *There is no re-assistance from the government causes the community tend to be lazy to try again after the implementation of the program,*
7. *Lack of encouragement or support from the village government to the community to innovate so that people feel lazy to open a business.*

V. THE EFFORT TO OVERCOME THE OBSTACLES

The results show that the implementation of vocational village has been done but not yet spread and significant. The influence of the vocational village program has not been fully obtained to improve the human resources and economic resources, the training provided does not reach the whole community and not based on local wisdom and community needs.

Efforts that have been made by the government of North Aceh District to encourage the development of the creative economy of the community, among others; 1) promoting via the Web, through online media, all villages starting next year will be installed servers containing village data, so as to promote the benefits of each village. 2) exhibition of handicraft products in Aceh Utara Expo activities every year, 3) Marketing at Malikussaleh Airport through Dekranasda. It can be said that these efforts are not maximized enough to achieve a vocational village that is competitive. The intensity and sustainability of the vocational village program should be done with the support of both program and budget planning.

Vocational village is a form of empowerment villages include community empowerment and economic empowerment. This program aims to explore and develop the potential of the village to contribute to the alleviation of poverty and unemployment through non formal education. The improvement of people's skills is adjusted to their main livelihood. In various locations vocational empowerment actually has seen the local potential that can be developed from the local handicrafts sector.

Empowering women, should be integrated with the responsibilities of being a housewife and able to participate with religious values. Not the other way around, empowerment is forced to eliminate the role of women at home, or to be antipasti on religious activities run in the community. The idea of vocational village was actually inspired by the thai government policy through the program '*one village, one product*', which is the village is required to have superior product. The establishment of vocational village is fairly appropriate to address unemployment in Indonesia is increasingly bloated especially in Aceh Utara District.

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CERTIFICATE OF PARTICIPATION

This certificate is presented to

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