

Original Article

The Role of Traditional Institution (Keujreun Blang) in Realizing the Agricultural Industrialization in Nagan Raya, Aceh Province, Indonesia

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Abstract: Keujreun Blang is a traditional institution engaged in agriculture to assist farmers in managing rice areas, community development, and solving problems of agricultural businesses. It also involved a village apparatus as a functional technical implementing element that regulates rice field management at the village level geographically in an agricultural area. Therefore, the role and function of Keujreun Blang in the scope of government is crucial to be optimized to increase community participation in village development of Nagan Raya Regency, precisely in Beutong District, Babah Krueng Village. This area is one of the agricultural villages that must realize industrialization in food independence. Using BPS data, rice production in Nagan Raya Regency declined from 37,457.89 tons to 21,467.69 tons. This study was carried out qualitatively with descriptive analysis. Interview techniques, documentation, and focus group discussion were used as data collection methods. Data analysis was employed for data collection, reduction, presentation, and verification or conclusion. The results of this study indicated that the position of traditional institutions is still fragile, nominally and instrumentally. Also, this study showed that Keujreun Blang could not be implemented comprehensively with the provisions of the applicable law.

Keywords: Traditional Institutions (Keujreun Blang); Agricultural Industrialization; Interactive Approach; Community Participation.



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1. Introduction

Cultural diversity is a significant asset in optimizing development in general in the Indonesian archipelago. Therefore, cultural values must be a priority for the government in planning development from the central government level in a decentralized manner to local governments to create sustainable regional development in achieving national goals (Nasrul, 2013). Therefore, the role of local culture is crucial to the government's attention in all circles of society. Brennan et al. (2009) stated that interaction and local culture are important for community development. Respecting the

uniqueness of the community and local culture helps interpret study data and clarify development trajectories. It is essential to preserve this local culture as a means of development and uniformity of cultural values of rural communities. Its purpose is to improve social and economic welfare, which is specialized in increasing the solidarity of the cultural community of society (Brennan et al., 2009).

Aceh is a part of the Unitary State of the Republic of Indonesia, a special autonomous region for the province of Aceh as the province of Nanggroe Aceh Darussalam, which was mandated in Law Number 18 of 2001. Then, the position of this region was reaffirmed in Law Number 11 of 2016 concerning the Government of Aceh. The value of the challenge of a historical unit of Aceh in dealing with conflict and the tsunami disaster has been considered in various aspects, such as economic, political, social, and cultural for the people of Aceh. The governance of Aceh upholds local culture as regulated in Qanun Number 5 of 2003 about Village Governance. The purpose of this Qanun is to reorganize the tasks and functions in government administration, the implementation of Islamic law, and the development of customs and traditions in the life of the Acehnese people. Duties and functions of the Village government consist of structural and functional tasks, namely, village apparatus, staff elements, and functional technical implementing elements that carry out certain tasks according to the needs, capabilities, and socio-economic and socio-cultural conditions of the community, such as Tuha Adat, Keujruen Blang, Peutuah Seunebok, Pawang Laot, Peukan Daily and others as needed.

Nagan Raya Regency consists of 10 sub-districts, 30 a division of territory in Aceh, and 222 villages. Darul Makmur is the largest sub-district, about 1,027 km², while Suka Makmue is the smallest area, about 51 km². Nagan Raya Regency is astronomically located at coordinates 03040' - 04038' North Latitude and 96011'-96048' East Longitude with an area of 3,544.9 km². Nagan Raya Regency is bordered by Central Aceh Regency and West Aceh Regency in the north, the Indian Ocean in the south, the east by Gayo Lues Regency, the Southwest, and the West Aceh Regency in the west. Beutong is one of the districts that has become the center of attention with abundant natural products, especially the agricultural sector in food independence, precisely in Babah Krueng Village. This village has the potential for food independence to increase crop productivity, which must be managed properly by the village government to improve the welfare of the people.

However, the functional task orientation of Keujruen Blang already exists normatively. Still, it has not been well organized under administrative values in the actualization of government through an interactive approach to sustainable development. Combining these two approaches can give birth to an interactive strategy between the government regarding staff and technical implementation in the community, following local regulations and wisdom in preserving Acehnese culture in upholding Islamic Shari'a. Even so, this village also has a very high industrialization potential, which is a modern rice factory to create high food self-sufficiency. Therefore, the duties and functions of Keujruen Blang must be fundamentally optimized to give birth to an effective and efficient structure with high duties and responsibilities as a social modality in people's lives. Table 1 displays the rice production in Nagan Raya Regency in 2019. It has described rice production (Ton GKG) and rice production equivalent to rice (Tons) from January 2019 to December 2019, which shows a decrease every month and there is no balance of results in rice production (see Table 1).

Table 1. Paddy Production Equivalent to Rice in Nagan Raya Regency, Aceh, Indonesia in 2019

Month	Paddy Production (Tons GKG)	Rice Production Equivalent (Tons)
January	4.402.57	2.523.18
February	2.363.25	1.354.47
March	1.067.91	612.04
April	-	-
May	4.423.98	2.535.45
June	9.757.12	5.591.95
July	12.068.55	6.916.67
August	2.165.00	1.240.79
September	213.44	122.33
October	353.86	202.80
November	361.79	207.35
December	280.32	160.66
Total	37.457.89	21.467.69

Source: BPS Catalog (2020)

The urgency of this research is to solve government problems in Nagan Raya Regency through an interactive approach with the community regarding functional governance of Keujren Blang cultural values in implementing Islamic law. The results of this study have the potential to be achieved, namely, optimizing public services to the community in

carrying out the duties and functions of Keujreun Blang following the laws and regulations to increase industrialization in food self-sufficiency for the community in Nagan Raya Regency. The illustration of development planning is a future orientation as stated in Law Number 25 of 2004 concerning the National Development Planning System in Article 1, which states that planning is a well-structured process of orienting future action steps through a sequence of choices, considering sources available power. The planning process is a procedure that is carried out. Based on the level of the approach in the development planning procedure through Top-Down Planning and Bottom-Up Planning. The Bottom-Up Planning process is carried out by the highest leader of an organization based on the decision planned at a lower level (Mubyarto & Bromley, 2002). The development planning approach developed in the interactive, participatory planning aspect can give birth to various approaches in developing agricultural areas in diverse community socio-cultural and economic aspects.

1.1. Objectives

The specific objectives of this research are to increase the role of the village government interactively regarding the cultural value of Keujren Blang as a custom in improving Islamic law in Babah Krueng Village, Nagan Raya Regency; to direct village apparatus resources in implementing laws and regulations transparently and consistently following the functional duties of Keujren Blang in Babah Krueng Village, Nagan Raya Regency; to increase the representation so that the community can actively participate in the management of agricultural businesses for the sake of increasing food self-sufficiency; to transform improvement with the government and the community through deliberation and consensus in accordance with the functional tasks of Keujren Blang to create sustainable development and food self-sufficiency in Nagan Raya Regency; and to develop the role of the government to improve justice and community welfare in food self-sufficiency through an interactive participatory approach in Nagan Raya Regency.

2. Literature Review

The development of socio-economic aspects, one of which is agricultural development (Iqbal, 2007). Agricultural development is the backbone of national development that must synergize with various other aspects of development. Agricultural development actors include the Department of Agriculture, local governments, farmers, the private sector, the community, and other stakeholders who interact to carry out sustainable development and improve the welfare of people (Munshi & Rosenzweig, 2006). Customary local wisdom and culture, such as customary institutions, have the potential and strength to interact in the era of globalization by establishing economic mobility for the welfare of groups, individually or collectively, to develop new economic enterprises in the community. Agricultural development objectives are: (i) increase human resources for professional apparatus, independent farmers, and strong agricultural organizations and institutions, (ii) sustainable use of agricultural products, (iii) increase food security, (iv) increase product competitiveness, (v) rural community economic growth and (vi) develop agricultural development governance that is beneficial to farmers (Mutia & Sikalieh, 2014). Interactive participation is a type of stakeholder participation suitable for implementing agricultural development programs in the community (Gonsalves, 2005; Pretty, 1995). It suggests some interactive approach to participation for stakeholders, especially implementing institutions and beneficiaries of development programs.

The typology of interactive participation is divided into four aspects: nominal, instrumental, representative, and transformative. This village development plan is intended to increase people's income through agricultural productivity. According to Akipin & Sulaiman (2019), preserving local customs and culture is very important for improvement in development. Therefore, local wisdom, customs, traditions, and culture in the village are potential steps for the community. The preservation of traditional culture in serving industrialization and development must be improved. Keujruen Blang, in the cultural aspect of Aceh's local wisdom, is very interesting to discuss in depth. Functionally, it is very important for the people of Aceh because of his task in regulating the agricultural sector in rice field management. The governance of the agricultural sector is a very important priority for community groups, as stated in the statement (Ilham & Soenarjo, 2005). According to Hasinu et al. (2021), the participation of farming community groups in rural areas is very strong and relatively high in interaction, which is the main social capital for farming communities' cooperation. Cooperation is so valuable in farming communities to overcome various threats and disturbances to the agricultural sector, both natural and climatological disasters, namely pests and droughts (Baehaki, 2011). Anggraini et al. (2014) stated that agricultural sector governance must be seriously addressed. So, the farming communities can be well organized, starting from seasonal adjustments, planting planning, choosing the superior that dealing with pests, harvesting together, and controlling crop products well. Sacco et al. (2014) explained the development of local culture identified in various types that characterize the form of development schemes, namely instrumentalism, social engineering, and parochialism. It must be made into schema analysis as the only possible framework for the design of a credible, socially accountable, and culturally based development strategy policy. As soon as the same thing was stated by Utami et al. (2020), local wisdom in the agricultural business in Nagan Raya is unique in managing agricultural culture, namely community activities, and spend a lot of time in the fields rather than at home. Agricultural innovation in

the Nagan Raya village area is innovative and sustainable in the governance of agricultural products. Therefore, there is little difference from the traditional culture of Aceh in the governance of agricultural businesses. Acehnese culture focuses more on traditional leaders in carrying out their roles and functions following the provisions and local wisdom in Aceh.

3. Materials and Methods

This study uses a qualitative approach. [Creswell & Poth \(2016\)](#) mentioned several characteristics of good qualitative research using appropriate data procedures, having clear characteristics in the research focus, and methods that can be implemented in detail in data collection, data analysis, and report writing as well as using a detailed analysis with the suitability of research indicators that readers can persuasively understand. The idea expressed by the research question will determine the data collection method and how to analyze it. Qualitative methods are dynamic, meaning they are always open to changes, additions, and replacements during analysis ([Srivastava & Thomson, 2009](#)). Along with the times, especially in accounting and management, many researchers have started to use qualitative methods, and their research results have been published in reputable accounting and management journals ([Basri, 2014](#)). It shows that qualitative methods are starting to get the attention of researchers. [Kasinath \(2016\)](#) suggests that there are three reasons for using qualitative methods, namely (a) the researcher's view of phenomena in the world (a researcher's view of the world), (b) the type of research question (nature of the research question), and (c) practical reasons associated with the nature of qualitative methods.

The research was conducted in the Beutong sub-district, Krueng village, considering that the sub-district is one of the agricultural areas in the Nagan Raya Regency. The sources for this research are the Head of the Community Empowerment Service, the Village Head, Tuha Peut, Tuha Peut Members, Keujren Blang, and representatives of farming groups in Babah Krueng Village Beutong District, Nagan Raya Regency. The data analysis process is carried out by reviewing all available data from various sources, namely interviews, observations, and FGDs written down in field notes, personal documents, official documents, pictures, photos, etc. The data analysis takes place interactively, namely, data collection, data reduction, data presentation, and data verification or conclusion ([Sugiyono, 2010](#)). Testing the credibility of the data in this study was carried out through extended observations, increased persistence in research, triangulation, discussions with colleagues, and member checks.

4. Results and Discussion

The result of this study indicated that the interactive approach is classified as bottom-up and top-down. [Panda \(2007\)](#) stated that the interactive approach to implementing community development can be broadly classified as bottom-up and top-down. At the same time, the top-down approach focuses on bargaining with decision-making authorities, government agencies, and the public in reaching decisions. The bottom-up approach emphasizes local decision-making, community participation, and mobilization in participatory development as basic in development. Similarly, [Fraser et al. \(2006\)](#) stated that integrating top-down and bottom-up adaptation planning can build community capacity through structured learning methods. The evaluation showed that the perceptions of different stakeholder groups about the adaptation needs of communities varied significantly, justifying the approach. Regarding adaptive capacity, the main outcome for all stakeholder groups was innovative ideas, indicating social learning and knowledge exchange. Empowerment is a secondary outcome that has discussed how the approach could be further refined.

Similarly, [Butler et al. \(2015\)](#) stated the pattern of community development is the pattern of an interactive approach applied in the UK. The top-down approach to sustainable modern environmental community development emphasizes the need for community involvement in making data-based management decisions. The approach must also be harmonized with the community and formal involvement of stakeholders in development planning to facilitate program monitoring in the community ([Popple & Quinney, 2002](#))—alignment of top-down and bottom-up approaches in development planning. [Wangchuk & Turner \(2019\)](#) explains that planning is centralized (top-down) or decentralized (bottom-up). A centralized approach predominates in the initial development of directions and goals, paving the way for decentralized participatory planning. Both types of planning are proven top-down and bottom-up approaches can be successfully combined into one effective, efficient, and popular system. However, central planning has been complemented by decentralized participatory planning at the subnational level.

The success in aligning the two modes of planning has been achieved by the gradual development of the planning system, oriented towards the national vision of the government as the organizer in the organization. The role of local governments in realizing their duties and functions properly is carried out through an interactive approach between the government and the community. The process of this approach must be carried out in an integrated manner to realize the area of agricultural industrialization for the community's welfare. So, the control of the duties and functions of the Keujren Blang traditional institution is reviewed in top-down versus bottom-up planning. The roles and functions in optimal tasks and functions in agricultural governance as a sustainable traditional institution are very important. The implementation objective is to optimize the provisions of the ([Iskandar, 2019](#)) about Customary Institutions. The

mechanism of the approach is carried out in Figure 1. Regarding the optimization of the Keujreun Blang customary institution based on an interactive approach as follows:

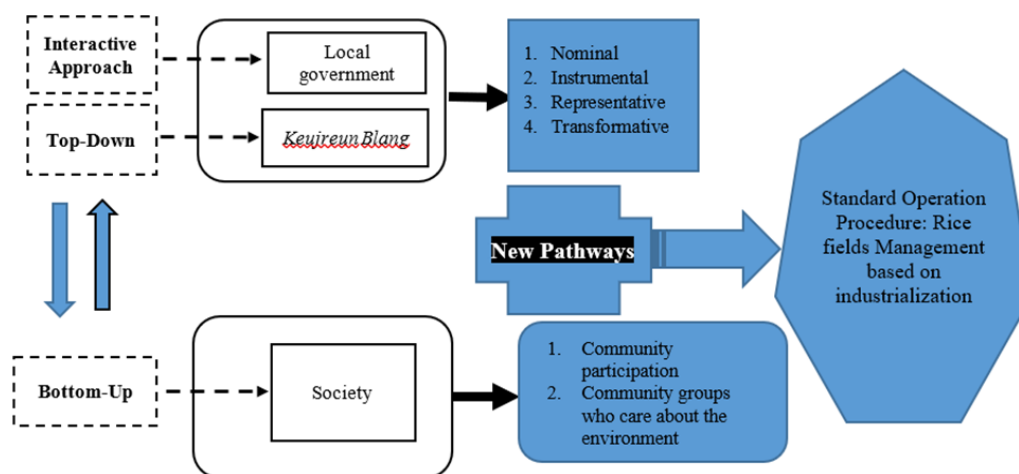


Figure 1. Optimization of the Keujreun Blang Customary Institution on the basis of an Interactive Approach

4.1. Top-Down Approach to Optimizing the Duties and Functions of The Keujreun Blang Customary Institution

The strategy of optimizing the roles and functions of local governments in the industrialization-based rice field is using an interactive approach. The implementation of this approach will produce regional development goals and targets following the customary institutional law. According to Vijayakumar et al. (2016), community participation through a top-down approach states that local government actions in identifying programs are integrated through government and community cooperation programs to establish policies in comprehensively achieving community development goals. Interactive approach analysis can describe the intricacies of good participation in the community in conflict control. As well as top-down planning in the southwest United States, people experiencing poverty are developed by building agricultural facilities and infrastructure such as dams to operate good rice field management for people with low incomes in America (Ellen Harris, 1978). One of the obligations of the local government in optimizing the role is the harmonization of regional government organizations in the district and city areas, namely DPMG, in realizing the duties and functions of Keujreung Blang following the applicable law. Therefore, the realization strategies must be carefully understood through an interactive approach with a top-down approach to the community in the local area.

4.1.1. Nominal

The nominal statement in the perspective of task and function in organizational governance is the step and strategy taken in optimizing the duties and functions of Keujreun Blang. According to Fahmi (2012), Keujreun Blang is a traditional institution that legitimizes the Aceh Government. This customary institution has several levels in the village government, such as the Mukim level. According to the laws and regulations, as they should be in the community, the natural resources in each village area can be controlled, sustainable, well-maintained, and orderly to improve the community's economy. However, the approach is generally implemented by the local government using the top-down approach. The approach reviewed in-depth, namely the local government in a single unit in the service organization, has not been sustainable in carrying out its duties and functions.

Then, in Aceh Province, Qanun Number 5 of 2003 about Village Administration in Aceh Province, Article 28(b) mentions one of the implementing elements, namely functional technical implementers who carry out tasks. Following the needs, capabilities, and socio-economic and socio-cultural conditions of the community, such as Keujreun Blang or other names who have duties and carry out functions related to rice field activities. Furthermore, in Aceh Qanun Number 10 of 2008 about Customary Institutions, the existence of Keujreun Blang and its functions and authorities in Article 24, Article 25, and Article 26 is reaffirmed. Keujreun Blang is a customary institution in governance that specifically regulates the harvest season for farmers in each region. Agricultural management in each village, from the description in the agricultural location, is experiencing challenges and obstacles for the government in realizing it according to the duties and functions of traditional institutions.

The Village Community Empowerment Service in Nagan Raya Regency in the position of duties and functions of traditional institutions, especially Keujreun Blang, is still not optimal and unclear. This village's agricultural governance

has not been well controlled in every achievement of agricultural yields and targets in the year. Another obstacle in the management of rice fields in Nagan Raya Regency is that no operational standards are right on target for farmers and traditional institutions as managers, so they do not know their duties and functions well. Therefore, even Keujreun Blang, a traditional institution that is also very influenced by the educational background, is still very minimal, so there is no awareness of social and cultural value according to the provisions of the Act. In general, they cannot write and read, and there is a lack of relationship and empowerment carried out by the irrigation service. Keujreun Blang does not get wages and attention from the government for what it has done.

The efforts made by Keujreun Blang in Beutong District, generally and particularly in the Nagan Raya area in the future will be implemented well, namely: (i) structuring the duties and functions of Keujreun Blang through deliberation and consensus, socialization, and empowerment of Keujreun Blang by the irrigation service, so that the implementation of functions and tasks get better results. (ii) it is suggested that Keujreun Blang propose funding to the regent so that Keujreun Blang can work intensively to realize its function. (iii) it is suggested to the farming community in Nagan Raya Regency, especially Babah Krueng village, to choose capable Keujreun Blang through a good selection process.

Keujreun Blang is the person who leads and regulates activities in the field of rice field business, meaning that in carrying out his duties, It assists Keuchik in the field of regulation and use of irrigation for rice fields. The position of Keujreun Blang and other traditional institutions is also strengthened by Law no. 11 of 2006 about the Government of Aceh, in Article 98, paragraphs: (1). Customary Institutions function and play a role as a vehicle for community participation in the administration of the Aceh government and regency/city governments in the fields of security, peace, harmony, and public order; (2) Settlement of social problems in a traditional manner is pursued through customary institutions; (3) The customary institutions as referred to in paragraphs (1) and (2) include Aceh Customary Council; b. Imeum Mukim or other names; c. Imeum Chik or another name; d. Keuchik or other names, e. Tuha Peut or other names; f. Tuha Lapan or other names; g. Imeum Meunasah or other names; h. Keujreun Blang or another name.

Aceh Province Qanun Number 5 of 2003 about village administration in Aceh Province, Article 28 (b) states that one of the implementing elements is functional technical implementers who carry out certain tasks according to the needs, capabilities, and socio-economic and socio-cultural conditions of the community such as Keujreun Blang or others who have duties and carry out functions related to rice field activities. The arrangement for the duties, functions, authorities, and requirements of Keujreun Blang are determined in the Keujreun Blang deliberation. Likewise, in carrying out their duties in coordination with other related parties. According to the mandate of Aceh Qanun Number 10 of 2008 about Customary Institutions, the duties and authorities of Keujreun Blang are as follows:

1. Determining and coordinating the procedure for going down to the fields.
2. Regulating the distribution of water to farmers' fields.
3. Assisting the government in agriculture.
4. Coordinating feasts or other ceremonies related to customs in paddy farming.
5. Giving warnings and sanctions to farmers who violate the customary rules of meugoe (activity related to rice field) or do not carry out other obligations in the system of implementing traditional rice farming.
6. Resolving disputes between farmers related to the implementation of the rice farming business.

The figure of Keujreun Blang comes from a diligent and disciplined farmer, experienced in social activities, mastering customary law of agriculture, and understanding the conditions that are influenced by the region's hydrology. In addition, Keujreun Blang, together with traditional leaders, has the authority to prosecute and sanction violators of customary law in agriculture, including those in the implementation procession as well as those directly related to the implementation of agricultural customs. For example, those who go down first to the fields are well-off people in terms of knowledge and wealth.

4.1.2. Instrumental

Likewise, this instrumental is one of the strategies of the regional government in harmonization with the village government in good organizational governance on an ongoing basis, namely by adjusting tasks and functions that can be clearly understood by the resources within the organization. Therefore, this governance needs clear guidelines and procedures so that government organizations are more effective and efficient in maintaining their tasks and functions. Based on the Qanun's customary institutions, several traditional institutions in the village are very professional. This traditional institution is also part of the institution that has a role in government administration, development, community development, especially rice farmers, and resolving social problems. In carrying out its duties, Keujreun Blang is also one of the implementing elements in the village apparatus, which is directly under and responsible to the Keuchik. Keujreun Blang is elected by the village head in the form of deliberation following the provisions of the applicable law and can also be dismissed with the following considerations:

1. Died
2. Applying to quit of their own volition
3. Neglecting his duties as Keujreun Blang

4. Doing disgraceful acts that are contrary to the Shari'a and customs

Instrumentally, the main task and function of Keujreun Blang as a traditional institution is to enhance community contributions in the realization of village governance. The embodiment is intended to direct village apparatus resources in implementing laws and regulations transparently and consistently according to the functional duties of Keujreun Blang. The results of interviews with DPMG in Nagan Raya Regency consist of 3 things that are the center of attention so that the function and position of this traditional institution can be realized properly, namely: (i) Participation of the community and government as a unit to understand the function of government in making customary institutions effective; (ii) Cost and time allocation must be well integrated by village apparatus resources to achieve better agricultural productivity; and (iii) Achievement of efficiency in the use of local resources more selectively to realize sustainable village development. The functions of Keujreun Blang as a traditional institution in the community are instrumentally following the provisions of the law, namely as follows:

Carry out functions related to rice fields; One of the tasks of Keujreun Blang is to ensure a conducive flow of rice fields, such as irrigation. This irrigation is the main means for smoothness in the farmers' productivity. In Nagan Raya village, in general, operationally, the points of agricultural areas already have irrigation. However, this condition is very apprehensive and has not been coordinated properly due to a lack of clear understanding of the position of the Act.

Providing direction when the growing season begins; Instrumentally, the task of this provision is still very weak in its position as a customary institution because the costs and benefits are not well allocated in the position of village government resources. Therefore, the results of the research team's interviews with related parties in the Nagan Raya Regency area were due to mediators taking the principles and benefits without compensating for the time allocation when the season arrived. On the other hand, the interactive approach of the local government is very weak in implementing the position of customary institutions according to the function of the provisions in the Law in Aceh as an autonomous region with a distinctive culture that has been implied in the existing provisions.

Regulating and distributing irrigation water for equal distribution for farmers; Instrumentally, the function of Keujreun Blang's position as a village resource does not yet have a clear pattern in distributing irrigation water to farmers. The results of the research team's interview with the DPMG of Nagan Raya Regency showed that this pattern did not yet exist, so the position of customary functions caused it to become weak. Thus, in the governance of the distribution of irrigation water to farmers, conflicts often occur between farmer groups. However, this becomes a problem for the government and the community which cannot build interactive communication to increase agricultural product productivity. Therefore, related parties are expected to be able to clearly describe operational standards and procedures in the implementation of this position of duty and function.

4.1.3. Representative

The next strategy is an effort to integrate the government into the community so that they can participate in village development to improve the community's welfare. This strategy is to optimize the culture of the community as a traditional institution that has developed in the lives of the Acehnese people from the past until now. It has an important role in fostering cultural values, customary norms, and rules to create security, order, peace, harmony, and prosperity for the people of Aceh according to Islamic values. The existence of traditional institutions needs to be increased in their role to preserve customs as a form of implementing the specifics and privileges of Aceh in the field of customs. The function of Keujreun Blang as a traditional institution must combine an interactive approach between the government and the community. The results of interviews with the research team with parties related to DPMG Nagan Raya have not been properly contaminated because the position of customary institutions is not properly socialized according to applicable laws.

The village government must make efforts to make this traditional position institution effective, especially Keujreun Blang, which can be fostered by the district government so that its position as a government institution gets rights and obligations following implemented regulations. The purpose is to enable the village government to develop new strategies in government service innovation for sustainable development. On the other hand, farmers, in managing the productivity of rice fields, can avoid dependence on the intermediary group, which can affect the strength and management of the functions of the Keujreun Blang customary institution in the direction of agricultural products in their area. Another strategy that is expected to realize the function of the Keujreun Blang traditional institution is that farmer groups must be able to independently determine development activities according to the expectations of the planting schedule to harvest the results. Therefore, the results of interviews with researchers show that this has not been able to be maximized properly by farmer groups in a sustainable manner from each existing region. So, the hope is that local governments, namely DPMG, must be more proactive in providing understanding and knowledge so that the community can create an independent economy. There are several obstacles to the preservation of Keujreun Blang, as follows:

- Keujreun Blang does not fully understand its functions and authorities in the Qanun of customary institutions.
- Lack of coordination among fellow Keujreun Blang villages in carrying out their functions and authorities. In other words, Keujreun Blang works individually to manage the rice fields in their respective villages, and there is no harmony.
- Major damage to irrigation canals that have been repaired for a long time hampered water flow to farmer's fields.
- Lack of attention to the issue of wages or the provision of compensation to Keujreun Blang is not distributed based on the results of the Village deliberations. Still, the compensation must be taken by itself to the farmers.
- Pest or disease problems that attack rice farmers.
- Funding is lacking for procuring water pumping machines and machine maintenance costs, especially for Lancok village, which is a bit far from the irrigation canal to drain water to the farmer's fields.

4.1.4. Transformative

The strategy for optimizing government development is transformative to create sustainable development following Aceh's local wisdom based on rural industrialization in the region. The harmonization of the government and the community works hand in hand to create innovations in agricultural products through the Keujreun Blang customary institution, which has been established according to implemented law. Keujreun Blang is a village apparatus as a customary institution and functional technical implementing element that regulates rice field management at the village level in a rural area. The role and function of Keujreun Blang in the scope of government are very important to be optimized to increase community participation in village development. Nagan Raya Regency, precisely in Beutong District, Babah Krueng Village, is one of the agricultural villages that must realize industrialization in food independence. Therefore, based on the results of interviews with the Nagan Raya Regency DPMG, the transformative value of community innovation in agricultural products is still very weak, even though the village area, especially Babah Krueng, has a modern rice mill. However, it is not controlled properly, so the stakeholders cannot partner actively with the farmers in this region. However, in creating transformative value in this region, the government and society can realize the following steps:

1. Empowerment of community capacity in decision-making and action activities
2. Community empowerment in improving decision-making abilities
3. Creating the dynamics of sustainable development.

4.2. Bottom-Up Approach in Optimizing the Duties and Functions of the Keujreun Blang Customary Institution

A bottom-up and community-based approach to promoting community participation and building local capacity in the post-soviet social, institutional and political context of Armenia. In exploring this issue. One of the project's objectives is to promote local people's participation in their own economic and social development (Babajanian, 2005). The bottom-up approach in the UK linked to environmental action in community development is considered in the context of current UK government initiatives that aim to address social inequalities, and target increased socio-cultural development of communities. Strategic goals include empowering local communities, developing effective partnerships, working as a multi-agency, and becoming a learning organization for communities that is participatory in sustainable development (Schalock et al., 2002). Likewise, there is community development in Tanzania regarding social services for community groups that do not participate well (Helge (2010). His view also states that this community service must be a government concern, and a clear framework must be formed to facilitate community participation in development in an integrated and directed manner. The approach strategy taken by the government and Keujreun Blang traditional institutions in rice field management to realize the industrialization of agrarian areas in Nagan Raya Regency can be described by the mechanism in making decisions so that the governance of customary institutions as follows:

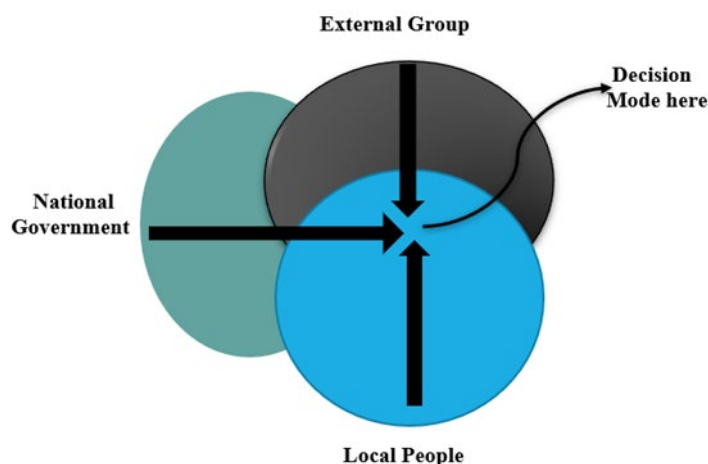


Figure 2. Bottom-up Decision Making

4.2.1. Direct Community Participation

The pattern of community development can be used generally and broadly in the plan of development activities to improve the welfare quality of the community. On a national scale, the Nagan Raya local government, which carries out government duties and functions at the village government level, has referred to the provisions of Law Number 6 of 2014 concerning villages. The pattern of implementing this process is carried out on an ongoing basis with the customary institution, specifically Keujreun Blang, in managing rice fields, which must prioritize community culture. The form of village community participation in the development of local values and culture Traditional institutions in the management of rice fields towards agricultural industrialization has been carried out according to the bottom-up decision-making approach as follows:

- Preparation Stage: the preparatory stages that the Keujreun Blang customary institution must carry out determine the procedure for going down to the fields. It has not been optimally implemented in the Nagan Raya district, precisely in Gampong Babah Krueng. However, this situation shows that local government efforts and strategies are needed so that the Keujreun Blang customary institution can function properly.
- The village development deliberation is one of the bottom-up approaches in rice field management that must be carried out by the Keujreun Blang customary institution, namely regulating openly and deliberation and consensus in agricultural infrastructure facilities for rice plants on community land in an integrated manner.
- The implementation phase in optimizing the role of Keujreun Blang is one of the comprehensive actions to assist the government in improving the economy, especially in agriculture for community groups. In the Nagan Raya Regency, the role and function of Keujreun Blang are still very dynamic and not comprehensive as stipulated in the Law on Aceh Customary Institutions. To increase this role, it is necessary to have standard operating procedures for customary institutions and communities that are integrated and easy-to-know mechanisms for implementing rice field procedures in the Nagan Raya Regency.
- Maintenance of rice fields for the community through farmer groups follows customary provisions according to the governance system set out in the operational standards of community services. This effort is to maximize the services of the Keujreun Blang customary institution. There must be seriousness from the local government in an integrated manner, formulated in a provision that applies both sanctions so that the goals of the implementing organization benefit people's lives. Likewise, if there is a dispute between farmers related to the implementation of the rice farming business, it must be well organized in the formulation of binding government policies.

4.2.2. Forming community groups that care about the environment

The approach taken by the government to community commodities for conducive and dynamic rice field management in Babah Krueng Village, Nagan Raya Regency, is participative and interactive. This approach has clear work procedures in rice field management for rural communities to manage well and control harvest management towards the industrialization of agricultural products (see Figure 3). The mechanisms and work programs that must be fostered for farmer groups in a participatory and interactive way are as follows:

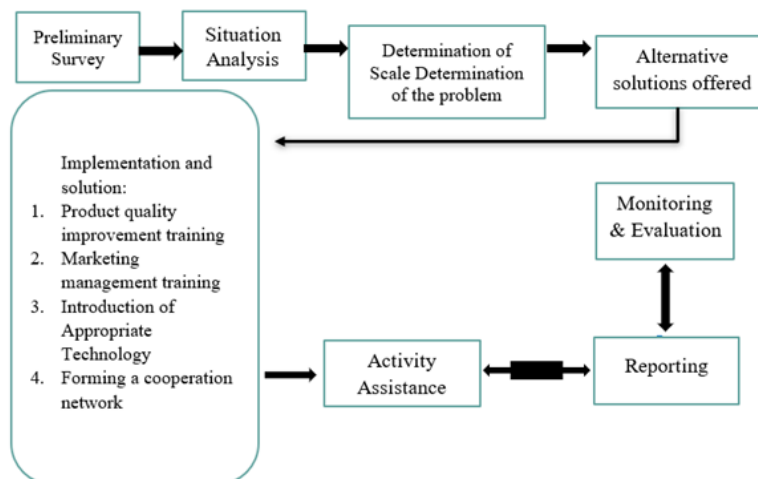


Figure 3. Interactive Participatory Approach Work Program

Establishing community groups that care about the environment must set a clear work program formulated in the provisions by the local government so that it is easy to understand the community interactively. There are two mechanisms in the stages of forming community groups that care about the environment in rice fields as follows:

1. Stage I, Preparation. The government and the community carry out this stage openly, coordinating well about the problems farmers face in rice field management and proactively and continuously arranging regular meeting schedules for the government and the Keujreun Blang traditional institution to meet the community's expectations. Discuss together and openly with concrete material targets facilitated by keeping the target so that the sustainability of farmer groups follows the standard operating procedures that the local government must set.
2. Stage II, Implementation of the agricultural community group program in rice field management according to the perspective of local customs to achieve agricultural industrialization, especially in Nagan Raya Regency. At this stage, the training for commodities is maximized following the directed work procedures and the manufacture of tools to maximize the good governance of rice fields. Optimizing the role of the government and the Keujreun Blang traditional institution must be able to foster cooperation with partners to produce quality crops.

5. Conclusion

In conclusion, this study has successfully identified and understood the function and position of the Keujreun Blang customary institution by the local government together with the community has not been comprehensively understood well. So, this customary institution in a position in the community is still very weak. Community participation in the actualization of the existence of Keujreun Blang in regulating and managing rice fields is still not effective, so the planning, setting, planting, and harvesting schedules are not sustainable, and conflicts often occur among farmer groups. Management of rice fields in Nagan Raya Regency, especially in agricultural areas, requires a very serious approach by combining bottom-up and top-down approaches in promoting sustainable development. Agricultural industrialization in Nagan Raya has not yet been realized because the duties and functions are not clearly understood according to the provisions of the Act. Thus, this study suggests that the Nagan Raya Regency Government, especially the DPMG Service, must be proactive in protecting and informing the duties and functions of the Keujreun Blang customary institution according to the regulations, Increasing community participation in optimizing planting plans and harvesting yields according to the results of a joint agreement with the Keujreun Blang customary institution; The Keujreun Blang customary institution requires Standard Operating Procedures in rice field management; Optimizing socialization by the government to the community regarding the duties and functions of customary institutions; The existence of customary institutions requires special attention to rights and obligations in the operational budget for sustainable development in the village government.

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