

Original Article

Unlocking the Dynamics of Keujreun Blang Customary Institution in Aceh Province, Indonesia

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Abstract: The Keujreun Blang customary institution aims to oversee rice field management following local wisdom, considering Aceh's farming communities' social and cultural values. Given its importance, it is crucial to recognize and understand the institution's position and role within the broader societal context. This study employs an ethnographic descriptive approach, drawing upon previous research, to comprehensively analyze the subject matter. The findings revealed that the Blang customary institution serves as a traditional entity responsible for managing rice cultivation practices. It is led by prominent figures well-versed in agricultural philosophy and deeply rooted in Aceh's local wisdom, values, and cultural heritage. The institution's responsibilities encompass the entire agricultural cycle, from planting to harvesting. Despite the institution's formal establishment, Acehese farmers remain strongly influenced by the customary and cultural values associated with rice cultivation, which are considered integral to their heritage and must be preserved. Given the significance of these traditional institutions in maintaining cultural continuity and agricultural practices, it is imperative to integrate them into public policy frameworks systematically. This integration should be implemented consistently to preserve local wisdom and effective rice cultivation management in Aceh. By doing so, policymakers can balance modern agricultural practices, and the rich cultural heritage embodied in the Keujreun Blang customary institution.

Keywords: Public policy; Customary institution; Local wisdom.



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1. Introduction

Aceh is a provincial region with a special legal community unit. It is given special authority to regulate and manage its own government affairs and local community interests following the laws and regulations in the system and principles of the Unitary State of the Republic of Indonesia based on the Constitution of the Republic of Indonesia in 1945. Traditional institutions that have developed in the lives of the Acehese people from the past until now have an essential role in fostering cultural values, customary norms, and rules to create security, order, peace, harmony, and prosperity for the Acehese people under Islamic values. The role of traditional institutions needs to be increased to preserve traditions and customs as a form of implementation of Aceh's uniqueness and privileges in the field of customs. The

conventional institution system, Keujreun Blang, is regulated in the provisions of Qanun Number 18 of 2008 concerning Acehese traditional institutions in Article 25. Keujreun Blang and has duties, namely:

1. Determine and coordinate procedures for going down to the rice fields;
2. Arrange the distribution of water to farmers' fields;
3. Assisting the government in the agricultural sector;
4. Coordinating Kanduri or other ceremonies related to customs in rice farming businesses;
5. Give warnings or sanctions to farmers who violate customary rules (farming) or do not perform other obligations in the system of implementing traditional rice farming and
6. Resolving disputes between farmers related to implementation of rice farming businesses.

The government launched various programs to increase the prosperity of farming communities with support for the Keujreun Blang, which was strengthened by issuing two laws at the level of Regional Regulations (PERDA) called qanuns. These regulations regulate the role of customs and the functions of traditional institutions in Acehese society. Three main things emphasized in Qanun Number 10 of 2008 are preserving cultural customs, reinstating traditional justice, and rebuilding traditional societal institutions. The policy of the Keujreun Blang traditional institution was established in December 2008. However, until now, there are still weaknesses that have not been fully implemented by traditional institutions and the government in managing rice farming businesses following the provisions. This can be proven by a study by Ikhsan et al. (2018) regarding farmers' perceptions of the existence of traditional institutions Keujreun Blang in rice field management. The study's results showed that their skills and competence were still low. The role of local institutions Keujreun Blang in increasing rice production must be appropriately optimized to develop norms and rules that can make farmer communities obey the administrators they choose (Mardhiah, Tjoetra, et al., 2023). Therefore, it is hoped that the existence of the traditional Keujreun Blang institution will be very important in getting attention and support from the government in improving social and economic welfare (Budi et al., 2019).

Apart from that, Aziz (2018) also increased rice production through the traditional institution of Keujreun Blang, which can increase rice farmers' agricultural output and improve farmers' welfare in the future. According to a study by Mardhiah et al. (2023), the Keujreun Blang traditional institution in increasing farming efforts by the government is the main step in increasing agricultural support. The results of the study state that the role of the traditional Keujreun Blang institution is to be a strategic partner for the government in development activities, especially in empowering rice farmers. Thus, as in the idea above, this is reinforced by a study by Mursyidin et al. (2023) stating the existence of the Keujreun Blang traditional institution as a strength value in the development era Aceh during the old order, the new order, and the current reform era in Aceh. The aspect of agricultural management is crucial for the government to pay attention to because agricultural land productivity is decreasing, which can lead to higher levels of poverty. The following is statistical data showing the area of agricultural rice fields.

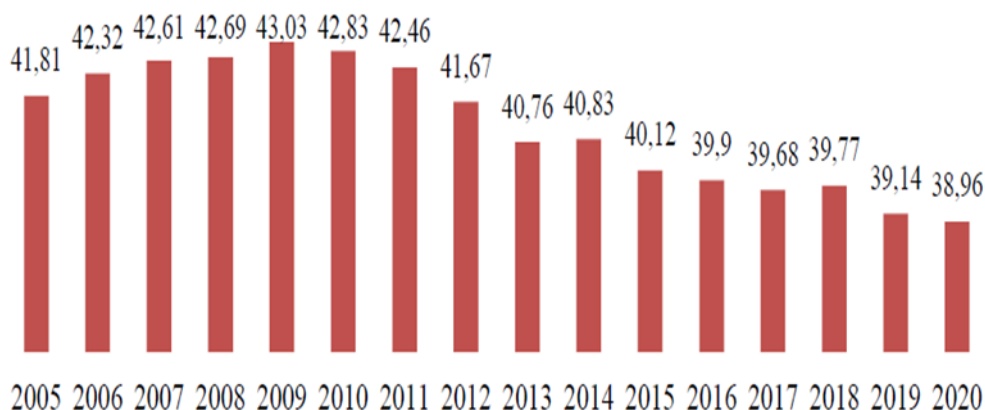


Figure 1. Agricultural Sector Employment in Aceh Province 2005-2020.

According to Central Statistics Agency survey data 2021, the area of rice fields in Aceh from 2005-2020 is estimated to decrease yearly. The decline in employment in the agricultural sector is due to a decline in public interest in the agricultural sector. This is triggered by low incomes, limited agricultural land, lack of innovation, and limited capital owned by farmers. There are various reasons for the decline in interest of young workers in the agricultural sector, especially the image of the agricultural sector, which is less prestigious and less able to provide adequate rewards (Baruna & Zalmitta, 2023).

The traditional institution of Keujruen Blang, as an institution for social and economic peace, must become a strategic partner with the government that focuses on empowering and increasing agricultural output to achieve sustainable social and economic prosperity. Therefore, this research is very important to formulate a new concept to provide a basis for the management principles approach in the policy perspective of the Keujreun Blang traditional institution as a strategic partner for the government in the field of rice farming in improving socio-economic development under the provisions of the qanun of traditional institutions in Aceh. The principles of management stated by Hasibuan (2006) are to understand management concepts in organizational governance within objectives. Management is a typical process consisting of planning, organizing, directing, and controlling actions carried out to achieve predetermined targets using human resources and other resources as follows:



Figure 2. Principles of Organizational Management

According to Gaspersz (2003) in Misini et al. (2023), organizational management principles are one of the steps in planning an activity that determines what will be done, how to do it, what will be done, and who will do it first. Planning defines what will be achieved (qualitatively determines when) and when to achieve it, where to achieve it, how to achieve it, who is responsible, and why to achieve it. According to Misini et al. (2023) and Little et al. (2023) also reiterate that planning requires 5 W+1 H questions (What, Who, Why, When, Where, and How). Principles of management organization 5 W 1 H is inner efforts and methods of operational activities in achieving organizational goals (Cardoso et al., 2023). The management implementation model is to identify problem farming with a systematic approach to achieving success in agriculture (Wibowo Putro et al., 2022). The same thing was stated by Moradi et al. (2022) and Priyadarshini et al. (2023): management organizations can improve the spirit of a better production business. Determining methods in agricultural extension requires appropriate management mechanisms and organizational principles to achieve innovative production results (Wu et al., 2022). The mechanisms in organizational principles are a framework for creating value transformation in a sustainable program and can foster strategic management patterns to achieve organizational development goals and objectives (Gils & Weigand, 2020). Pattern Strategic in principle Organizational management with the 5W 1 H Scheme is one of the goals of a transformational organization to achieve productivity values in marketing (Kasemsarn, 2022). Therefore, it seems logical that the change process in certain elements of an innovative organizational culture involves implementing new elements that must follow the scheme presented (Oksanych, 2022). This scheme is a step and goal in achieving objectives in the organization of the Keujreun Blang traditional institution in dealing with the issue of rice field governance to create social and economic development. Farmer must find the answer to the next question according to Kipling's method "5W1H" in Table 1 as follows:

Table 1. Kipling's "5W1H Method in the Organization of Traditional Farmer Institutions

No	Questions	Issues
1	Who is the Keujreun	Determination manager who is responsible for rice farming

No	Questions	Issues
	Blang traditional institution?	
2	What is the purpose of the existence of traditional institutions Keujreun blang?	Cultural elements of Farming communities' adaptive
3	Where is the Keujreun Blang traditional institution located?	Identify the culture and scope of rice farming.
4	Is the role of Keujreun Blang traditional institution needed?	Estimating the time and horizon of adaptive change in rice field governance
5	Why is the role of the Keujreun Blang traditional institution mandatory?	Establish a cause-and-effect relationship between cultural elements of rice field governance and activities that require change in the production rice yield
6	How to do this role?	Determine the activities necessary to achieve the goal and the sequence of their implementation.

2. Literature Review

Traditional institutions are management organizations that practice the social culture of society and the environment on the basis of certain goals (Huntington & Marple-Cantrell, 2021). Traditional rice farming institutions are crucial in increasing rice production businesses (Asiama et al., 2019). Therefore, traditional agricultural institutions are a social force and must be recognized in public policy (Ng'ombe et al., 2014). Likewise, the role of traditional institutions in England in social and cultural development is based on local wisdom. It has organizational principles that respect cultural and traditional values in decision-making (Ben & Gounder, 2019). Agricultural customary institutions in Southeastern Morocco have their duties and functions regulated in a binding unit, especially land use governance for farming communities (Rignall & Kusunose, 2018). These duties and functions can be controlled effectively so that the management of customary land ownership is applicable to regulations (Rignall & Kusunose, 2018). Likewise, in Laos, the role and function of traditional agricultural institutions must be under the main livelihood to maintain food security by Suhardiman & Scurrah (2021) and Séogo & Zahonogo (2023). Traditional institutions in southern Africa state that ownership of land rights is very important. Special arrangements have been made to emphasize the role of social mobility in dealing with poverty (Olofsson, 2021). The issue of land ownership in agricultural governance in Ethiopia, Africa, is made with clear provisions to contribute to long-term agricultural development for the economic resilience of society (Bizoza & Opio-Omoding, 2021). A study by Deiningner et al. (2021) on the policies of traditional institutions in Cameroon, Central Africa in managing agricultural land ownership is aims to support sustainable development practices (Jaza Folefack & Darr, 2021).

Institutions and social organizations as well as traditional institutions for farmers in China, have placed a social-historical context in a government institution in the form of an organization of collective productive farmer groups for the sake of creating economic prosperity (Li, 2018). Increasing agricultural productivity in China uses spatial patterns by implementing strict agricultural land protection policies to achieve sustainable rice productivity (Gao et al., 2022). This can improve farmers' behavior in protecting agricultural land in areas with concrete government policy control as a pilot area in Chengdu, China (Niu et al., 2021). The role of traditional institutions can influence the reach of individual workers towards agricultural collectives to achieve increased agricultural output (Li, 2018). The modality system for the Chinese government is one of the social and economic tasks and responsibilities in mapping agricultural areas in China to help water security (LUO et al., 2020). Government policies in each region protect China's agricultural areas (Siyuan et al., 2021). Therefore, the government's rice farming policy in villages in China can increase the growth rate of green agriculture so that the realization and mapping of agricultural rice fields can be achieved sustainably (Sun & Chen, 2020). Apart from that, if land control is not controlled by the government in China, it will have an impact on agricultural capitalization, which will affect the production system (Li et al., 2021).

Ibrahim et al. (2020) study of rice farming customary institutional policies in Ghana, West Africa, collaborates in creating agricultural governance. Apart from that, the Ghana region has a participatory approach with the government in increasing the sustainable development of rice agriculture (Kanter et al., 2016). The Nigerian state is a policy system of traditional institutions in governance agriculture. The differences in rights to land ownership cannot be a woman's right to be productive. Hence, achievements in rice farming productivity mean that women do not have rights in the agricultural sector (Owoicho et al., 2023). So, the Nigerian government must determine its position in sector targeted

public policies so that the role in agricultural productivity activities is equal for men and women to achieve sustainable social and economic prosperity (Ovuoba et al., 2023). However, the existence of traditional institutions in Nigeria is a breakthrough designated as a constitutional customary institution that is sociological and developmentally sound philosophically by building new policy energy in agricultural empowerment programs for poverty alleviation (Esekpa & Ufumaka, 2022).

Such dynamics in Asian regions such as the country of Malaysia, as stated by Toh et al. (2023), the ownership registration policy system for customary agricultural land management in Sarawak, Malaysia, must be officially authorized by the government. Such a mechanism shows one method of government and community cooperation in monitoring agricultural productivity: an improvement in development resource man based on traditional institutions based on local wisdom (Scheyvens et al., 2020). Amdani (2014) study of conflict resolution at the level of the village is an obligation in the policy position of traditional institutions as a direction in determining attitudes and behavior that have been limited in the 4th principle of Pancasila deliberation and consensus following policy provisions (Amdani, 2014). His research shows that customary justice aims to create balance and peace in society, protect the rights of crime victims, and allow communities in dispute to live in harmony (Amdani, 2014). The Papua region also designs agricultural development governance which is carried out through a socio-economic development approach with traditional institutions as the main driver in achieving goals (Fatmawati & Dewantara, 2022). Papua region traditional institutions as social and economic organizations in the Covid19 era of society through cultural values that are adaptive to cultural and customary rituals and beliefs controlled by traditional institutions Besamsam is one of the roles that has been successful for indigenous peoples, specifically the Dayak tribe, who are more manageable, dynamic, empowered, tenacious, motivated to meet their needs, and able to face them (Fatmawati & Dewantara, 2022).

The policies of traditional institutions in Indonesia require communication patterns that are more focused in order to increase the value of more intensive participation in rice farming land management as land conservation (S. Rahman et al., 2019; Tohir et al., 2022; Yenrizal, 2021). Land conservation must be prevented and controlled in a targeted manner with government policies so that agricultural productivity management can increase sustainable food security (Putri & Sudarwanto, 2023; Rachman et al., 2023). However, the position of traditional institutions for the Indonesian government is still very ambiguous and requires roles and functions that are directed according to a well-structured pattern (Urano, 2014). For example, in the Bali region, actions in the position of traditional institutions in Indonesia are supposed to have authority rights from local communities to resolve land transfer conflicts by utilizing the local hierarchical social structure in Bali (Setiawan, 2020). In Bali and Manggarai, as a geographical area of agricultural land, local wisdom values are regulated in the management of rice fields (Nery et al., 2021). However, in reality, you have to get easy approval from elite members to promote and organize in serving the interests of certain groups, so that it can affect the level of community welfare, which cannot be controlled properly (Hidayat et al., 2018; Rahman et al., 2016; Vavorita, 2020).

The Aceh region of Indonesia has traditional institutions as dispute resolution organizations Which empowered to resolve social conflicts with a sense of kinship (Nurlaila, 2020). The resolution of this customary law can be carried out through the duties and functions of customary institutions that have been determined in accordance with policy (Djusfi, 2018; Hidayat et al., 2020; Muhammad et al., 2018). While Daly & Rahmayati (2012) Traditional institutions in Aceh can contribute to improving Islamic Sharia policies. Statement by Hidayat et al. (2020) stated that the role of customary law in improving Islamic law in Aceh is very important as a role model. The results of the study also explain customary law as the legal umbrella for implementing customary law in Aceh, the legality of Acehnese traditional institutions, traditional institutions after the signing of the Helsinki MOU, the role of traditional institutions in enforcing sharia. For example, the role of traditional institutions in the lives of the Acehnese people is stated in the Sofyan A Gani et al. (2023) study, which shows that traditional institutions in Aceh are also expressed in environmental conservation practices.

3. Materials and Methods

Ethnographic research is used to achieve objectives that reveal the community's cultural values (Usop, 2019). The concept of community culture in aspects of rice farming development is based on public policy. The method is a qualitative research where a researcher describes and interprets common patterns and learns values, behaviors, beliefs, and languages from various groups both as a research process and result, ethnography is a way of group learning in culture as well as the end, in the results of research writing (Abduh et al., 2022). One of the reasons why researchers often choose ethnography is because ethnography is understood as something given to the researcher. It is imagined that researchers can very easily only describe an ethnic group.

In fact, it's not that easy, because ethnography also has rules that must be followed, have several academic levels that must be chosen, and in turn can be used in research with full responsibility (Sari et al., 2023). Apart from that, what is no less important is that the next goal of ethnographic studies is to be able to contribute to solving practical problems faced by the subject public which is being researched (Sari et al., 2023). The location of this research was carried out in the West Aceh region, this region is very representative in implementing government-based policies and local wisdom which is based on the very binding policies of Islamic law. Apart from that, this area is also a territorial area for managing

agricultural rice fields, which has great potential for the Kaway XVI and Samatiga sub-districts to be developed sustainably. The following is the location of the West Aceh Regency area.



Figure 3. Map of West Aceh Region in 2022

The data collection technique in this method is an open interview method that encourages sources to provide information on the philosophy of events they have experienced (Ida, 2018). The sample in this study used nonprobability to ensure the right target audience in selecting related information sources (Adeoye, 2023; Stratton, 2023). 12 people were sources regarding the information in this research as in Table 2 as follows:

Table 2. Summary of Informant Position

No	Informant Position	Frequency
1	Chief Assembly West Acehnese customs	1
2	Head of Traditional Rice Farming Village	1
3	Chairman of the Keujreun Blang Traditional Institution at the District level	1
4	Chairman of the Keujreun Blang Traditional Institution at the Regency level	1
5	Public figure	3
6	Farmers	3

Technical data analysis uses processes, stages, themes, coding, and data analysis. If data coding has been completed correctly, systematic patterns or themes will be developed to make conclusions about the research problem (Riazi et al., 2023).

4. Results and Discussion

4.1. Who is the traditional institution of Keujreun Blang?

The term traditional institution is two sets of words consisting of "institution" and "custom". The word institution in English is called institution, which means an establishment, institution, customs and customs. Institutions can be interpreted as a term that refers to established patterns of human behavior consisting of social interactions that have structure within the framework of relevant values. Another spirit related to the birth of Law Number 11 of 2006 concerning Aceh Government UUPA is as stated in its preamble, namely recognizing and respecting special or special government units, where Aceh is one of the special or special areas related to the community's struggle. Aceh has high resilience and fighting power, which originates from a view of life based on Islamic law (Nurdin, 2019). UUPA gives Aceh hope, especially regarding the existence of traditional institutions. The matter is one of the breakthroughs that want to answer the question of the existence of one institution coordinating traditional institutions in Aceh (Abdullah, 2016). The existence of traditional institutions is a recognition of the government's special or special character, where

Aceh is one of the special or special areas related to the struggle of the Acehnese people, who have high resilience and fighting power which originates from a view of life based on Islamic law (Daly & Rahmayati, 2012). Traditional institutions serve as a vehicle for community participation in organizing government, developing, constructing society, and solving social problems. The existence of this traditional institution can anticipate obstacles in the dynamics of problematic agricultural products (Blesh et al., 2023). Institutions are present in society as organizations formed from elements of cultural values to solve community disputes (Asriadi et al., 2023).

Traditional institutions also formulate policies by the Aceh government and district/city governments according to their levels relating to each section's duties, functions and authority (Abdullah, 2016). Customary law in Aceh has become a glue and unifier in social life, thus becoming capital in development. Therefore, traditional values and customs must be preserved, revitalized and developed amid community life (Abdullah, 2016). Institutions are one element that plays an important role in Indonesia's agricultural development. The development approach, equated with the production approach through new cultivation methods, cannot solve agricultural problems, especially in using farmers' resources in rural areas (Blesh et al., 2023). Many agricultural problems can only be solved through existing institutions in farming communities. In society, you can find several institutions that regulate the attitudes and behavior of their citizens, which also serves as a guide for them in interacting with one another in their lives together (Mardhiah, Tjoetra, et al., 2023). Traditional institutions *Kejuruhan Blang* is a traditional apparatus in Acehnese society responsible for organizing, assisting, and developing rice farmers, including farmer associations that use irrigation water (Mardhiah, Tjoetra, et al., 2023). Meanwhile, according to Aziz (2018), the *Keujereun Blang* traditional institution is an institution that has a role in all rice farming business results in the rice fields. The same thing is proven in the interview results in Table 3.

Table 3. Result of Interview for Farming Business

Traditional Council	"Keujereun blang is a community figure who understands customs and history"
Village head	"Community institutions formed with cultural values that can help the government"
Public figure	"The history of the ancestral civilization of Aceh in the administration of rice farmers"
Farmers	"Customs and Culture of the Acehnese people in farming"

Table 3 shows that *keujereun blang* is a traditional institution, which is a system of governance of traditional values and customs which must be preserved socio-culturally to preserve the values and norms in farming and technical rules in governance must be determined. Who is responsible for sustainable rice farming?

4.2 What is the purpose of the traditional institutions of *Keujereun Blang*?

Traditional institutions in Aceh existed before Aceh became part of the Unitary State of the Republic of Indonesia. The formation of traditional institutions is closely related to the government system that prevailed during the era of the Aceh Sultanate. The Aceh government system during the sultanate also had traditional institutions that functioned as government units with official elements. The government units in question generally regulate the management of their citizens' economic and social activities. Traditional institutions are autonomous and function as regulators of professional natural resource management such as; fishing communities have traditional institutions called commanders in chief and there are institutions for regulating rice fields for farmer groups *Keujereun blang* (Kamaruddin, 2013).

What's the point? Is a person who helps *keuchik* and *imum mukim* to regulate and use irrigation water for rice. This institution is tasked with maintaining customary law in the agricultural sector. Apart from managing the environment in rice fields, *keujereun blang* is also tasked with taking action against violations of customary law and resolving disputes that arise in its area of authority (Mursyidin et al., 2023). According to Mursyidin et al. (2023), this traditional institution has existed since the Old Order era. Until now, in the reform era, the traditional *Keujereun Blang* institution has served as a vehicle for partnership with the village government to improve sustainable agriculture. Therefore, this traditional institution aims to foster an adaptive farming community with an atmosphere of cultural values and to be able to create sustainable agricultural transformation values.

Keujereun blang is a person who helps *keuchik* and *imum mukim* in the field of regulating and using irrigation water for rice fields. Generally, every village with a rice field area still has the traditional institution *Keujereun Blang*. The *Keujereun Blang* traditional institution has provided valuable meaning for people's lives to improve their welfare and the government's obtaining state income because every people's productivity certainly has a positive impact on a government. The interview results regarding the *keujereun blang* in government governance in Aceh have been stated in

public policy provisions in accordance with Qanun Number 10 of 2008 concerning traditional institutions in Aceh. Table 1.4 shows who the Keujreun Blang traditional institutions are.

Table 4. Result of Interview for who the Keujreun Blang traditional institutions

Aceh Traditional Council	"Keujreun Blang is an element of the community that understands customs and traditions from ancient agricultural culture so that the high value of social spirit can produce rice"
Village head	"Keujreun Blang Community figures who are considered to understand the value of Acehese traditional culture in farmers, the existence of this traditional institution can help the government in farming"
Public figure	"Keujreun Blang is a traditional community in the village who has gained the trust of the community as a guide and is used as a role model in the social culture of farmers"

Table 4 shows that keujreun blang is an element of community leaders who gain trust in adaptive and sustainable agricultural customs and customs to create a sustainable social and economic society. The purpose of traditional institutions in empowering Agriculture is very meaningful for the sustainability of the lives of indigenous peoples as regional potential as farmers welfare sustainable economy (Syarifuddin et al., 2020). The same thing was also emphasized: non-governmental organizations as role models for socio-cultural values can increase farmers' interest in increasing production values so that they are much better than before (Fatmawati & Dewantara, 2022). Therefore, this institution must be recognized as a strategic partner for the government in improving agriculture.

4.3. When is the Keujreun Blang Traditional Institution played?

The role of traditional institutions in Aceh is generally as a social organization formed with social values of control with local wisdom in custom-based conflict resolution, which can bring peace values to the people of Aceh in various aspects of social and economic development (Kasim et al., 2022). Traditional institutions in Aceh are the role of institutions or organizations in the community as providing justice (M. H. Nurdin et al., 2023). Qanun Number 10 of 2008 concerning Traditional Institutions regulates that traditional institutions function as a vehicle for community participation in government administration, development, community development, and solving social problems in the community as a role as the position of traditional institutions can control community life as an improvement in Islamic law in Aceh (Iskandar, 2019). The existence of the traditional Keujreun Blang institution mediates agricultural conflicts in the governance of rice fields within farmer groups (Budi et al., 2019). For this reason, the role of traditional institutions in Aceh, as stated by Kasim et al. (2022), is to resolve conflict using local wisdom values for the culture of the Acehese people from the past until now. However, this traditional institution was formed so that the process of customs and customs could be realized legality in Aceh as part of the Indonesian national territory that Aceh as a special autonomous region which has been stipulated in Law Number 44 of 1999 concerning special regional autonomy has authority in managing one's household in a decentralized manner in creating sustainable development in Aceh (Rani et al., 2020). The following is the role of the Keujreun Blang traditional institution, which has been stipulated in government policy provisions based on Qanun Number 10 of 2008 in article 25 as follows:

- Determine and coordinate procedures for going down to the rice fields;
- Arrange the distribution of water to farmers' fields;
- Assisting the government in the agricultural sector;
- Coordinating khanduri or other ceremonies related to customs in rice farming businesses;
- Give warnings or sanctions to farmers who violate customary rules (farming) or do not carrying out other obligations in the customary system of implementing rice paddy farming; and
- Resolve disputes between farmers related to the implementation of rice farming businesses.

Results of interviews with related parties regarding the role of keujreun blang the level village government and community as in table 1.5 regarding the role of the following keujreun blang traditional institutions:

Table 5. Result of Interview for the role of the following keujreun blang traditional institutions

Village head	"Keujreun blang is needed in mediating farmers' conflicts"
Assembly Acehese customs	"Mediation of customary-based community conflicts must be resolved through customary law"
Public figure	"Keujreun Blang does not receive proper guidance from the government"

	existence Law"
Farmers	"The role of community conflict mediation in local culture which is a reference for the community in farmer administration"

Table 5 shows that several of the roles above are very functional in increasing sustainable agricultural development. However, as in Ikhsan et al. (2018), activities and existence in rice field governance still require a directed pattern, so this keujreun blang must be trained and built to increase competence in the transformation of rice farming. The research results of Syahputra & Hariadi (2017) also added that traditional farmer institutions have a very positive value in the life patterns of farming communities to ensure the sustainability of agricultural products.

4.4. Where is the Keujreun Blang traditional institution located?

The position of customary law in Aceh has been determined by customary provisions regulated in applicable regional laws and regulations. Law Number 22 of 1999 concerns Regional Government and Law Number 44 of 1999 concerns implementing the Special Provinces of the Special Region of Aceh. The ratification of Law Number 22 of 1999 about Regional Government and, followed by the enactment of Law Number 44 of 1999 concerning the Implementation of the Specialties of the Special Region of Aceh Province, opened up opportunities to revive traditional institutions and function them in every aspect of the life of the Acehnese people. Like Papua, it is also a traditional territory as an autonomous region that manages its own household in various aspects of indigenous communities' social and economic fields (Hammar, 2018). Traditional institutions for the people of Aceh, such as organizations formed by the government, have been stipulated in public policy to resolve the socio-economic disputes in society. They should be empowered to resolve social conflicts with a sense of kinship (Nurlaila, 2020). The sense of kinship in conflict resolution is based on customary law by the duties and functions of customary institutions stipulated in policy (Djusfi, 2018).

Likewise, Hidayat et al., (2020) and Muhammad et al., (2018) stated that the role of traditional institutions in Aceh can maximize the improvement of Islamic law. Islamic law has crystallized and animated the Acehnese indigenous people in discourse and the moral awareness and application of the entire community. Customary law in Aceh has become a glue and unifier in social life, thus becoming capital in development. Therefore, these traditional values and customs must be preserved, revitalized and developed during community life. The Keujreun Blang Customary Board is part of the duties and functions that can help the village government with field arrangements and irrigation water for paddy fields. Generally, every village with the potential to have rice paddy areas still has a traditional keujreun blang institution. Therefore, the existence of the keujreun blang customary institution provides a significant meaning for the life of the community to improve their well-being and also for the government in obtaining national income because every productivity The people will have a positive impact on the government identify culture and scope of adaptive rice farming as an effort to realize the social and cultural development of farming communities.

Ikromatoun (2017) studies the presence of traditional institutions in Aceh can contribute to improving Islamic Sharia policies. This is because the position of Islamic law for the people of Aceh reflects values based on the guidelines of the Koran and Hadith from every activity carried out by all levels of society. (R. Hidayat et al., 2020) stated that the role of customary law in improving Islamic law in Aceh is very important as a role model. The study's results also explain customary law as the legal umbrella for implementing customary law in Aceh, the legality of Acehnese traditional institutions, traditional institutions after the signing of the Helsinki MOU, and the role of traditional institutions in enforcing sharia. The existence of traditional institutions in the environment Agriculture can estimate the right time for planting crops and the time for planning and production results. Therefore, collaboration and good relations between the government and traditional institutions must create sustainable development (Mardhiah, Muhammad, et al., 2023). The above can also be submitted in the results of interviews with traditional institutions, village governments, and community leaders in Table 6 regarding the existence of traditional institutions in the estimated regional demographic horizon.

Table 6. Result of Interview regarding the existence of traditional institutions

Aceh Traditional Council	"Keujreun Blang is an indigenous community that has elements of character"
Village head	"Keujreun Blang is a community figure who understands local rice fields wisdom. However, there is still no clear pattern for this institution as to its existence in the government system."
Traditional Figures	"Keujreun Blang has always been a traditional institution, there is no need for this traditional institution to be present in the community. "The role and system are still not directed in accordance with the provisions of the Qanun"
Farmers	"This traditional institution works together with the community in the rice fields, always helping the community work hand in hand in planning planting until the harvest arrives. "For us, farmer groups really need their presence."

Table 6 shows the existence of the Keujreun Blang traditional institution always exists with social normality in the lives of the people of Aceh. This traditional institution specifically handles rice farming issues to create social and economic development for farming communities. The same thing stated in the research results Budi et al., (2019) is that this traditional institution is significant in the farming environment in that it can create agricultural governance following the values of normality of community life that have been passed down from generation to generation for the people of Aceh. However, the existence of this institution, as perceived by the public, is still fragile due to the lack of competence to adapt agricultural transformation value (Ikhsan et al., 2018). The Keujreun Blang traditional institution is still very much needed. On the other hand, others are considered socio-economic organizational institutions as strategic partners of the government in creating peace for the development of Aceh Sustainable (Mursyidin et al., 2023). Therefore, this customary institution is strengthened with the position of the legal system as a pattern in its implementation (Mardhiah et al., 2023). The results of the study by (Mardhiah, Muhammad, et al., 2023) show that partners' strategy can be realized on target if the government can realize that the Keujreun Blang traditional institution is a possible collaborative partner to create sustainable socio-economic development for village governments in the aspect of rice farming development.

4.5. Why is the Keujreun Blang traditional institution needed?

The role of traditional institutions is to provide long-term conservation value by the community supported by the government in managing local communities and public customs to create social and cultural improvement in agriculture (Dawson et al., 2021). The role of traditional institutions can shape regional demographic estimates for communities that can grow crops and create transformational agriculture (Tanti et al., 2022). Therefore, cooperation with the government is required so traditional institutions can help the government improve agriculture (Qiao et al., 2022). On the other hand, this collaboration with the empowerment of competencies possessed by both the government and traditional institutions can create organic agricultural products because the role of traditional institutions is very dynamic and adaptive in agriculture (Qiao et al., 2022). Traditions and customs have become the glue and unifier in social life, thus becoming capital in development. Therefore, traditional values and customs must be preserved, revitalized, and developed during community life. For example, the role of traditional institutions in the lives of the Acehnese people, as stated in (Sofyan A Gani et al., 2023) study, shows that traditional institutions in Aceh are also expressed in environmental conservation practices.

This diversity shows the richness and treasures of these sub-ethnic groups. Therefore, developing traditional life and customs must result in preserving and developing local traditions and customs. The development of traditional life and customs is not intended to hinder the development of local traditions and customs (Hidayat et al., 2020). The role of the Keujreun Blang traditional institution is critical to control effectively because it can form and build cause-and-effect relationships between cultural elements of rice field governance and activities that require changes in rice production. As stated by Aziz (2018), the traditional Keujreun Blang institution has proven to be able to increase rice agricultural production. Following are the results of interviews with resource persons, presented in table 1.7 regarding the time the role was implemented as follows:

Table 7. Result of Interview for the time role was implemented

Aceh Traditional Council	"Keujreun Blang's role has always been traditional in the concept of continuing farmers"
Village head	"Keujreun Blang has played its role of always being there for the farming community, however, it is still a problem in terms of obstacles to farming"
Traditional Figures	"Keujreun Blang is still artificial in policy even though the policy already exists, but the pattern is still not in a clear direction"
Farmers	"Farmers' traditional institutions are always there when planning planting until the end of the harvest, but unfortunately, legally normal institutions are not considered by the government."

Table 7 shows the role of traditional agricultural institutions in governance, starting from planning and the harvest. However, the role played by traditional institutions is still fragile due to traditional institutions not being well integrated with the village community development. So, there is an obstacle to creating a systemic governance company. It still requires partner patterns, customary management in agricultural socio-economic development, and farming methods that are not yet oriented towards binding provisions. (Budi et al., 2019) states that farming methods must be systematized with the provisions of public policy that have been established so that the development of socio-economic customary values can be sustainable.

4.6 How is the role of the Keujreun Blang traditional institution mandatory?

The role of the institution is crucial because the duties and functions carried out have become an obligation in the position the following provisions:

1. Determine and coordinate procedures for going down to the rice fields;
This determination must be arranged appropriately to avoid disagreements between farmer groups. Therefore, this system and mechanism still needs systematic direction and goals in public policy.
2. Arrange the distribution of water to farmers' fields;
Customary institutions often carry out this regulatory process in managing customary agricultural systems. This system and mechanism can be implemented according to needs, requiring an interactive approach between farmer groups and agricultural extension workers from the regional government so that water distribution arrangements can be controlled properly.
3. Assisting the government in the agricultural sector;
The government policy system regulating agricultural customary institutions is based on Qanun Number 10 of 2008 concerning Acehese traditional institutions. The Keujreun Blang traditional institution is a system and management of rice fields that can assist the government in creating food security development in the aspect of sustainable social and economic development.
4. Coordinating khanduri or other ceremonies related to customs in rice farming businesses;
Organizing traditional ceremonial activities in agricultural governance is often carried out routinely by traditional institutions together with community groups. This activity aims to carry out social values and normality in a cooperation system so that the management of rice fields starts from planning pest prevention and production results are guaranteed consistently.
5. Giving reprimands or sanctions to farmers who violate the customary rules of paddy fields or do not perform other obligations in the traditional paddy field farming implementation system;
Sanctions agreed upon in organizing rice field governance must be agreed between farmer groups by traditional institutions. The village government has not yet adequately coordinated this principle through local wisdom policies. However, in terms of the policy system position of this traditional institution, this can be done to accommodate all the traditional obligations of farmers with its duties and functions.
6. Resolving disputes between farmers related to implementing rice farming businesses.
These customary disputes often occur between the government and indigenous communities due to the weakness and inability to clearly understand the position of customs in established public policies.

Traditional agricultural governance institutions are essential for sustainability and sustainable community food security at the village government level. This role is also an internal development aspect that countermeasures farmers' poverty. The results of interviews with informants are presented in Table 8 regarding the priority role of farmers' traditional institutions as follows:

Table 8. Result of Interview about the priority role of farmers' traditional institutions

Aceh Traditional Council	"Keujreun Blang's role is very necessary for farmers"
Village head	"Keujreun Blang is a guide to regional demographic targets for increasing rice yields and can help the government"
Traditional Figures	"Keujreun Blang is a traditional institution that is an extension of the government"
Farmers	"Traditional institutions can direct targets for good harvest results"

Table 8 shows that traditional farmer institutions' role needs to be maintained so that food security and community solidarity in farming can be preserved with normative customs. As stated by Tjoetra & Saputra (2019), preserving traditional customs embodies that Aceh peace can be achieved and strengthened with the value of solidarity as state-mandated in Aceh government law. Trust in the law is the value of the existence of Aceh as an autonomous region with sustainability customs (Mardhiah, Muhammad, et al., 2023). Likewise, this traditional institution's existence as a value of Aceh's peace value is implemented in developing the social and economic aspects of a sustainable Aceh society (Mursyidin et al., 2023).

5. Conclusions

The Keujreun Blang traditional institution is a community organization formed under the normative values of local wisdom in Aceh, which has been legalized in the policy structure based on Qanun number 10 of 2008 concerning traditional institutions. It was formed to foster rice field governance and assist the government in developing a

sustainable agricultural development sector in villages. This traditional institution plays a vital role in the governance of rice fields in improving farming communities' social and economic development. Traditional agricultural institutions apply to manage rice fields, from planting planning until the harvest arrives. For this reason, the community needs the Keujreun Blang traditional institution. However, systemizing the implementation of traditional institutional policies requires a more inclusive approach so that they can be integrated into implementing adaptive and dynamic community development in realizing village SDGs development.

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