

THE ROLES OF *KEJREUN BLANG* AFTER THE ENACTMENT OF QANUN NO.10/2008 TOWARDS WATER MANAGEMENT AND AGRICULTURAL ACTIVITIES IN ACEH

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ABSTRACT

Local wisdom is one of local intelligences and systems considered important and developed by local community which has worked according to local mechanism. It is also effective to manage community interests. In Nanggroe Aceh Darusalam, one of the important local wisdoms is Kejreun Blang, a local wisdom related to water management system and agricultural activities. This research aimed at understanding the influences of Kejreun Blang on water management for agriculture, after Qanun no.10 about Local Institution had been issued. The basic method used in this research was Survey in qualitative and quantitative approach, however, this research emphasized the qualitative approach. This research was conducted in Glumpang Baro Sub District, Pidie Regency, Province of Aceh. Among 1,343 farmers, 201 members of farmer groups were selected as respondents by using Simple Random Sampling method. In addition, 10 informants of Kejrueen blang were also interviewed. Based on in-depth-interview, Kejrueen blang were more motivated to help farmers after Qanun no.10 had been introduced and their roles were more obvious and well-organized. The data analyzed by simple regression showed that Kejrueen blang had positive and significant roles towards farmers' behavior ($r=0,900$; $p<0,05$) and the influence of Kejrueen blang on farmers' behavior was 81%.

Keywords: Local Institution, Kejrueen blang, Behavior

INTRODUCTION

The success of agricultural and village development process besides determined by the technical and service innovation from the government, and also determined by the system developed by the actors of agricultural business in the village area. The local institution is one of the systems that perceived as the important matter that grows and built by the local community and has been running by the local mechanisms and quite effective in regulating various interest of the community. The new order regime was the period which the governmental process conducted in a centralized manner, the centralization is a policy where the government interferences are imposed until the level of village government, this action is conducted by forming tight and similar administration network throughout the entire Indonesian area. This policy is contained in The Law No.5/1979 regarding Village Governmental System.

After the signing of MOU between the Indonesian Government and GAM, the Law No.11/2006 regarding Aceh Government (UU-PA) was born, since then, the Aceh cultural community starts to following the development process and revitalizing the cultural institution in similar like the other regions in Indonesia. Aside from the enactment of Regional Autonomy Regulation, the cultural revitalization in Aceh also supported by the

enactment of UU-PA Law, which one of the articles is stating obviously that the cultural institution in Aceh has to be functioning in accordance with the regional characteristic and the existing cultural community (Law no.114 article 4). The support towards the revitalization of local institution in Aceh also enforced by the issued of law products in the level of Regional Regulation (PERDA) which called as Qanun that arranges the details of the cultural role and the function of cultural institution in the community of Nangroe Aceh Darussalam (Qanun No.10/2008 regarding Cultural Institution).

This Qanun describes various fundamental rules related to the activation of cultural function in the community social life in Aceh which currently not functioning due to the impact of centralization political policy that enacted by the new order government since 1979. There are three main things that were emphasized in Qanun, such as (1) the cultural preservation inside the community; (2) the re-functioning of cultural justice; and (3) the rebuild of the cultural institution in the community.

Particularly related to the development in agricultural sector, the Aceh community actually has a cultural institution called *Kejrueu blang*. The institution of *Kejrueu blang* is the cultural chief as the central actor that holds an important role in the agricultural activity in Aceh. However, the enactment of several national policies such as Presidential Instruction No.2/1984; Governmental Regulation No.23/1982, and the P3A Empowerment Guideline of *Kejrueu blang*; as well as the Water Resources of Aceh Province in 2007 has minimized the role and function of that institution towards the water management in every area due to the limitation of fund and physical power of *Kejrueu blang*, therefore according to that regulation, most of the management of agriculture irrigation is managed by the related agencies including the distribution of field officers (Abubakar, et al, 2012).

In Qanun No.10, it has been explained clearly regarding the role of *Kejrueu blang*. This cultural institution is valued important to be revitalized as one of the government partners in developing agricultural sector. The existence of *Kejrueu blang* is expected to be functioned as the vessel for the community participation towards the governmental process, development, community empowerment and the management of issues related to the agricultural business.

By that meaning, is the role of *Kejrueu blang* is able to influence the farmer in managing agricultural irrigation and the establishment of agricultural activity? This matter is important considering the existence of *Kejrueu blang* is highly needed by the farming community in the agricultural farming activity. In this research, the role of *Kejrueu blang* in influencing the farmers' behavior for the water management as well as the agricultural activity in *gampong-gampong* or villages in Ache is comprehensively analyzed.

RESEARCH PURPOSE

The purpose of this research is focused to:

1. Analyze the influence of *Kejrueu blang* role after the enactment of Qanun No.10/2008 regarding the farmers behavior in implementing the regulation from the *Kejrueu blang* in managing water and conducting agriculture business.

LITERATURE

Basic Law and Roles of *Kejrueu blang* Cultural Institution

While Rahman, A in Yulia, sulaiman and Herinawati (2012) explained that the role and position of Aceh Cultural Institutions still have a massive impact in formulation the community policy and disciplinary. This role reflected in one of the *Kejrueu blang* cultural

institutions in Article 1 No.22 of Qanun No.10/2008 which stated that *Kejrueu blang* is a person that lead and organize the activity in agricultural business. (Avonius Leena and Ihsan Shadiqin, 2010). The Qanun No.10 Chapter IV of 2008 in eight part of Article 25 stated that *Kejrueu blang* or the other names used have duties in: (1) Determining and coordinating the farming operational procedure; (2) Managing the water distribution for farmers land; (3) Helping the government in agricultural sector; (4) Coordinating *khanduri* or other ceremonies related to the culture in agricultural business; (5) Giving warning or sanction towards the farmers that broke the cultural rule of *meugoe* (farming) or ignoring the other responsibilities in the system of agricultural implementation culturally; (6) Solving the dispute between farmers related to the implementation of agricultural business.

Theoretical Basis

Grand Theory (Kurt Lewin Field Theory)

Sujadi (2014) As the behavior framer, Lewin illustrated life space as the factors that determine the human personality or the environment, thus the someone behavior (Behavior (B)) can be formulated in a formulation that consist of personal (Personality (P)) and environment (Environment (E)) factors. This formulation is manifested in the function of $B = f(P, E)$.

Kurt Lewin in Azwar (2011) asserted that behavior is influenced by the environment and the related organism. In the field theory by Lewin (1951) in Azwar (2011), the life space (LS) is a constellation of factors that determine both the individual and the environment. The someone behavior (B) can be illustrated as the function of Life Space (LS) where LS consists of Personal (P) and environment (E) factors.

The Research Framework

In summary, the illustration of research framework is presented in Figure 2.1.

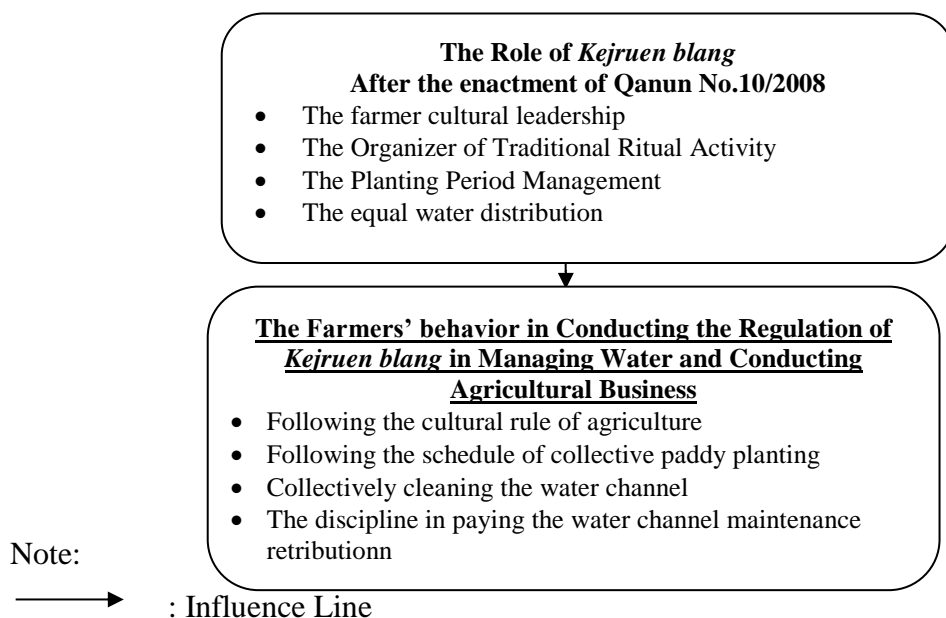


Figure 2.1 The Research Framework

Hypothesis

According to the research problem, the research aim and the theoretical basis, the hypothesis proposed in the research of The Roles of *Kejrueu blang* after Qanun No.10/2008 towards Water Management and Agricultural Activities in Aceh is as follow:

1. The role of *Kejruen blang* after the enactment of Qanun No.10/2009 is hypothetically influence the farmers' behavior in conducting the regulation of *Kejruen blang* in managing water as well as conducting agricultural business.

RESEARCH METHOD

Research Basic Method

The basic method used in this research is survey by qualitative approach supported with quantitative approach, however, in this research, the qualitative analysis is more emphasized. Creswell (2012) explained that survey research is when the researcher describe in quantitatively (numbers) the tendencies, behaviors, or opinions of one population by studying that population sample. Through this sample, the researcher will create generalization or claims regarding the population.

Research Location

The method for selecting the location sample is Multi Stage Sampling. The early stage for selecting the sample location starts from Nangroe Aceh Darussalam due to the enactment of Qanun No.10/2008 regarding Cultural Institution and the current existence of *Kejruen blang*. Nangroe Aceh Darussalam itself has 23 regencies and municipalities. The next stage is, from the 23 regencies/municipalities of Nangroe Aceh Darussalam, the sample of research location is purposively selected resulted as Pidie Regency for the research location with the consideration that Pidie Regency is one of the regency besides Pidie Jaya that become the location of PPI (Irrigation Management Delegation) toward the *Kejruen blang* as the implication of Qanun No.10/2008 regarding cultural institution in Nangroe Aceh Darussalam Province. The following stage is for the Pidie Regency itself own 22 districts and 735 *gampoeng* (village), one district is purposively selected as the research location which is the Glumpang Baro District.

Population and Sample

The sample is taken by using simple random sampling, this method is conducted towards the entire farmers that included in the farmers' group in Glumpang Baro District, by taking 15% of each member of farmers group. As what stated by Arikunto (2006), if the subjects are less than 100, it's better to take all the subjects thus the population is the research. However, if the population is too massive, then the samples can be taken between 10-15% or 15-20%.

The numbers of the entire population are 1343 people from 21 farmers groups, thus the sample used is 201 samples. In simple random sampling technique according to Saebani (2008), the entire individuals in the population, either individually or collectively are given the same opportunity to become the sample. Ten people of informants from *Kejruen blang* in Glumpang Baro District are also selected to be interviewed in depth to obtain the description of performance and the implementation of assignment and function of *Kejruen blang* after the enactment of Qanun No.10/2008 regarding the cultural institution in this area.

Data Collection Technique

According to Arikunto (2006), the data source is the subject where the data is obtained. While according to Sugiyono (2012), the primary data collection method is conducted by using interview guide towards the informants (*Kejruen blang*) and questionnaire tool form farmers, as well as conducting the observation. The primary data is the data that acquired by using interview guide in the process of depth interview towards the informants (*Kejruen blang*) and distributing the questionnaire through the farmer respondents in the research location as well as communication with the respondents in Glumpang Baro District.

Secondary data is the data acquired from the recording or reporting process own by the related institution regarding community data that relevant to the research problem.

RESULT AND DISCUSSION

The role of *Kejrueen blang* after the enactment of Qanun No.10/2008

The role of *Kejrueen blang* after the enactment of Qanun No.10/2008 is analyzed by the following indicators: (1) the farmer cultural leadership role; (2) the role of ritual organizer; (3) the role of planting period organizer; (4) the role of equal water distribution. Each indicators have different values which in summary shown by Table 1.

Table 1. The achievement level of *Kejrueen blang* role

No	The indicators of <i>Kejrueen blang</i> role	Interval Score	Average score achievement	Role level (%)
1	the farmer cultural leadership role	6-24	17,74	74
2	the role of ritual organizer	8-20	15,17	76
3	the role of planting period organizer	0-24	17,85	74
4	the role of equal water distribution	0-24	17,60	73
<i>Total</i>		14-92	68,36	74,37

Source: Primary data analysis (2016)

According to the Table1, the level of *Kejrueen blang* role after the enactment of Qanun No.10/2008 is 74.37%. The role distribution of *Kejrueen blang* is presented in Figure 1.

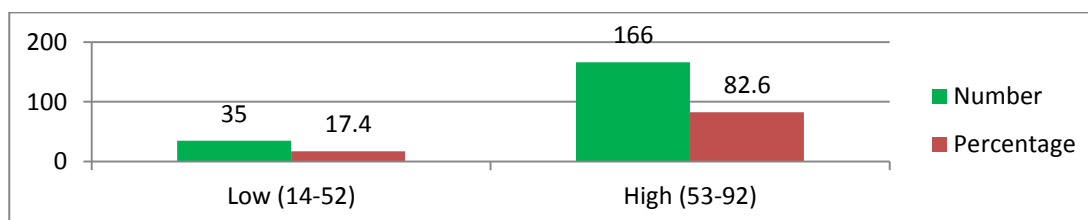


Figure 1. The role distribution of *Kejrueen blang*

Figure 1 shows that 82.6% of farmers consider the *Kejrueen blang* after the enactment of Qanun No.10/2008 as always have a role in the farmers' activity, while 17.4% values their role lowly. Thus it can be concluded that most of the farmers value the *Kejrueen blang* role after the enactment of Qanun No.10/2008 as very high in the traditional ritual organizing, leadership in farmer cultural, the organizing of planting period, and the equal water distribution.

Farmers' behavior in Implementing the *Kejrueen blang* Policy in Managing Water and Conducting Agricultural Business

The farmers' behavior in implementing the policy of *Kejrueen blang* is reviewed from four indicators including Following the cultural rules, Following the planting schedule, following the collective water channel cleaning, and discipline in paying the water channel maintenance retribution. Each indicator are explained in Table 2.

Table 2. The level of achievement for farmers behavior in implementing the policy of Kejrueu blang

No	The Indicators of farmers behavior in implementing the policy of Kejrueu blang	Score Interval	Average Achievement Score	Action Level (%)
1	Following the cultural rules	4 – 16	11,61	73
2	Following the planting schedule	4 – 16	11,70	73
3	Collectively cleaning the water channel	0 – 20	15,01	75
4	Discipline in Paying the water channel maintenance retribution	0 – 20	15,05	75
		8 – 72	53,37	74

Source: Primary data analysis (2016)

Table 4.2 shows that the level of farmers’ behavior in following the policy of *Kejrueu blang* is 74%. The distribution of farmers’ behavior in conducting the *kejrueu* policy can be seen in Figure 4.2.

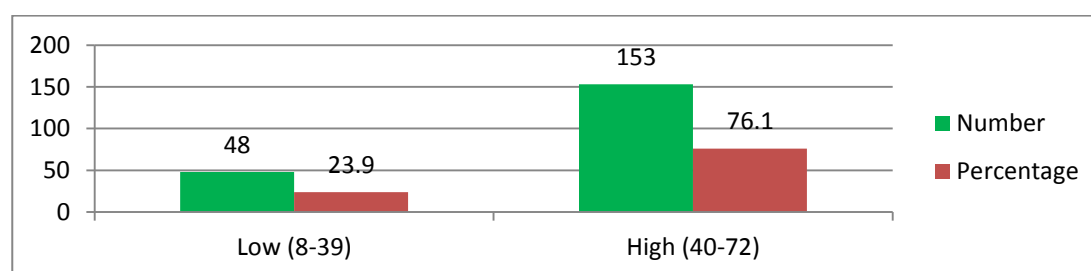


Figure 2. The distribution of farmers’ behavior in conducting the policy of *Kejrueu blang*

Figure 2 shows that 76.1% of farmers argue that farmers’ behavior in conducting the policy of *Kejrueu blang* is very high, while 23.9% of them is valuing low. It can be concluded that most of the farmers value their behavior in following the policy of *Kejrueu blang* is high, proved by their participation in the policy determined by *Kejrueu blang* including following the collective activity of cleaning the water channel, the discipline in paying the retribution of water channel maintenance, following the planting schedule that has been determined by the *Kejrueu blang* as well as following the cultural rule determined by *Kejrueu blang* in the management of water and agriculture.

The influence of *Kejrueu blang* role towards the farmers behavior in following the policy of *Kejrueu blang* in managing water and agriculture business

In the Glumpang Baro District, the *Kejrueu blang* has run their functioned decently. In similar with statement expressed by the *Kejrueu blang* of Glumpang Bungkok Village regarding the question of is the *Kejrueu blang* has implemented the Qanun No.10/2008 on the field in accordance with the main task and the function of *Kejrueu blang* in the field:

Muhammad Yusuf (65 years old), the interview is conducted in Saturday 17th January 2016. *I have done my task, however the participation of farmers in every activity lead by me cannot be controlled by me. For example, sometimes people being absent due to sickness and family interest. I cannot force them as well, I could only remind them if they were unable to come at present maybe they could participate in the next activities.*

Currently, related to the farming operational procedure in Glumpang Baro District, every year the coordination meeting between *kejruen syik* in the district that cooperates with *Kejruen blang gampoeng*, the entire *kechiek gampieng*, the agriculture facilitators, *imum mukim, mantri tani*, the element of district-level executive conference (Muspika) of Glumpang Baro District is conducted. The purpose of this coordination meeting is to determine the schedule for farming, conducting the traditional ritual of *khanduri blang*, and the irrigation issue.

The aim of this meeting is for the entire villages included in the Glumpang Baro District to be able to collectively plant the paddy according to the schedule that has been determined in this meeting. Therefore, the entire *Kejruen blang gampoeng* that present can inform the farmers in their villages. *Kejruen blang* is coordinating the farmers in their area to immediately conduct collective activity of cleaning the water channel that flows towards their agricultural area. From the interview result with one of the *Kejruen blang* origin from the Mee Teumpeun Village regarding the question of any kind of activity conducted by *Kejruen blang*.

Abdullah Hasan (46 years old), the interview is conducted on Saturday 17th January. *as what I have been explained that to clean the water channel, when the farming land has no water then our duty is to flow the water from the irrigation. Then my duty is to manage Khanduri blang (traditional ritual before the planting season of paddy is conducted); to give advice towards the farmer community regarding the time of activity is conducted. I also give order to the farmers when to plant for paddy, then I would deliver the information to Ureung Gampoeng (farmer).*

In similar with the traditional ritual of *khanduri blang* that always conducted every year before the planting season is started. After the planting schedule is determined, then the *Kejruen blang* returns to the village to invite the farmers for organizing the *khanduri blang* in accordance with the schedule determined in every village.

The farmers in Glumpang Baro District also still holding on to the togetherness culture in their agricultural life. The togetherness is a must and responsibility towards the farmers if the farmers are not present in the time of collective activity, then they would receive sanction from the local *Kejruen blang*. As what explained by the *Kejruen blang* of Polong Village. Is there any mechanism of social sanction for the farmers that violate the policy determined or directly ordered by the *Kejruen blang*.

Edi M. Jafar (57 years old) *Kejruen blang* of Palong Village. the interview is conducted on Sunday 18th January. *I give them sanction. For example, if during the activity of water channel maintenance the land owner is not present to clean his. I will give him three days, if he still not coming, I will order him to clean another water channel that has not been cleaned yet, if his land is already cleaned by the other farmers, I will request the incentive from him.*

According to the interview results above with the *Kejruen blang*, it can be concluded that *Kejruen blang* has a very good role in implementing the Qanun No.10/2008 regarding the cultural institution. The Glumpang Baro District in particular and the Aceh community still holding on the tradition of *Kejruen blang* long before the enactment of Qanun No.10/2008 by Aceh Government. There are only several issues in the field implementation including no fix incentive for *Kejruen blang*, until the present the *Kejruen blang* only receive payment from the farmers, either in the form of yields, physical support or money. The influence of *Kejruen blang* role after the enactment of Qanun No.10/2008 towards farmers' behavior in following the policy from the *Kejruen blang* is analyzed by using simple regression analysis. The test result is presented in Table 4.

Table 4. The influence of *Kejrueen blang* role after the enactment of Qanun No.10/2008 towards farmers' behavior in following the policy from the *Kejrueen blang*

Variable	Regression Coefficient	t-count	Probability
The role of <i>Kejrueen blang</i> (X)	0,900	29,121	0,000*
Farmers' behavior (Y)			
Constants	: -9.595		
R ²	: 0,810		
F-Count	: 848.055		
F-table	: 3,890		
t-table	: 1,652		

Note= *Significant at 5%

Source: Primary data analysis (2016)

According to the analysis in Table 4.4, it shows that the role of *Kejrueen blang* is influence the farmers' behavior in following the policy of *Kejrueen blang*, mathematically the formulation is arranged as below.

$$Y = - 9,595 + 0,900 X$$

Note:

Y = Farmers' behavior

a = Constants value

X = *Kejrueen blang* role

Hipotesis used:

Ho : there is no real influence of *Kejrueen blang* role towards farmers' behavior in following the policy of *Kejrueen blang*

Ha : there is an influence of *Kejrueen blang* role towards farmers' behavior in following the policy of *Kejrueen blang*

The -9.595 constants value means that if the value of *Kejrueen blang* is 0, then the farmers' behavior in following the policy of *Kejrueen blang* is -9.595. The regression coefficient of the role of *Kejrueen blang* variable (X) is 0.900, means that if there is an addition of 1 number in the role of *Kejrueen blang* (X), then there is an increasing value of farmers' behavior in following the policy of *Kejrueen blang* (Y) about 0.900. The coefficient is valued positive, means there is a positive relation between *Kejrueen blang* role (X) with the farmers' behavior in following the *Kejrueen blang* policy (Y). The better role of *Kejrueen blang* (X) on the field, then the better farmers' behavior in following the policy of *Kejrueen blang* (Y). So does the opposite, the decreasing role of *Kejrueen blang* (X) on the field will decrease the farmers' behavior in following the policy of *Kejrueen blang* (Y).

The determinant coefficient (R²); the result of determinant coefficient calculation shows that the R² is 0.810, it means that 81.00% proportion of farmers' behavior (Y) can be explained by the variable of *Kejrueen blang* role (X), while the 19% is determined by the causes outside the model.

The F test; from the Anova test, the F count value acquired is 848.05 with the significant probability is 0.000 because the F Count value (858.05) > F Table (3.890) and the significant probability value (0.000) is smaller than the significant probability value (0.05), thus the

regression model can be used to predict the farmers' behavior or it can be explained that the variable of *Kejrueu blang* role (X) has influence towards farmers' behavior (Y).

T test; the value (p) for the variable of *Kejrueu blang* role (X) is 0.000, the sig value is smaller than the probability value (0.05) or $0.00 < 0.05$, thus the H_a is accepted and H_o is rejected which means that the higher role of *Kejrueu blang* (X) on the field, then the better farmers' behavior in following the policy of *Kejrueu blang* (Y). The variable of *Kejrueu blang* role (X) has 29.121 T count value with 1.625 T table value. Therefore, the t count > t table which can be concluded that the variable of *Kejrueu blang* role (X) has a contribution towards farmers' behavior (Y). the positive t value shows the role of *Kejrueu blang* (X) has linear correlation with farmers' behavior (Y). It can be concluded that the role of *Kejrueu blang* (X) has a significant influence towards farmers' behavior (Y).

The role of *Kejrueu blang* through the indicators of the cultural leadership role, the traditional ritual organizing in the agricultural sector, the planting period organizing, and the equal water distribution towards the farmer is highly influence the farmer's behavior on the field in following the policy of *Kejrueu blang*. *Kejrueu blang* has been blend with the life of a farmer in Aceh, after Qanun No.10 is issued, this cultural institution becomes more exist in the life of a farmer. Aside from managing the farming irrigation, *Kejrueu blang* also considered as the reference by the farmer in determining the time for paddy planting, *Kejrueu blang* also become the important mediator if there is a dispute in the agricultural sector in Aceh or in the event of farming land trading. The farmer is highly respected the *Kejrueu blang* as one of the agriculture cultural actors, therefore, the suggestion given by the *Kejrueu blang* has to be conducted or implemented including the togetherness activity and etc. The more active *Kejrueu blang* on the field in the increasing of farmer activeness in following the advice/suggestion of *Kejrueu blang*

CONCLUSION

According to the result and discussion in this research, it can be concluded that the role of *Kejrueu blang* after the enactment of Qanun No.10/2008 has significant influence towards farmers' behavior in following the policy of *Kejrueu blang*. This condition shows that Aceh community is still highly required the role of *Kejrueu blang* cultural institution in the process of agricultural activity and particularly for the management of water resources in supporting the agricultural activity in Aceh Province. The role of *Kejrueu blang* has been very good in the field, showed by the convenient agriculture cultural activity, the decent water management, the discipline in retribution payment as well as the realization of decent agricultural management in Aceh.

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