

The Existence of Keujruen Blang in the Management of Water Resources as Local Wisdom in Rice Farming in Sawang Sub-District

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ABSTRACT

Keujreun Blang is a customary institution that functions and is authorized to manage paddy farming. This customary institution is in accordance with the mandate of Article 98 paragraphs (1) and (4) of Law Number 11 of 2006 concerning the Government of Aceh (UUPA) and strengthened in Qanun Number 10 of 2008 concerning Customary Institutions. In carrying out the emergency task, it has not been supported by Governor Regulation No. 45 of (2015) concerning the Role of Keujreun Blang in Irrigation Management. This study aims to analyze the management of water resources by Keujruen Blang as a local wisdom of the people of Aceh in Rice Farming. This study is a legal research with an empirical juridical approach in obtaining data in Sawang District, North Aceh. The results of the study that, the Keujruen Blang has done, namely: First, coordinating farmers to cultivate rice fields to conduct irrigation cooperation from upstream to downstream, and for those who are not sanctioned; Secondly, to urge the public not to dispose of waste in irrigation; Third, keep the irrigation from being shallow and dirty; and Fourth, arranging the distribution of water to each rice field based on the schedule; Fifth, keep irrigation channels from being damaged or leaking. Therefore, their togetherness in maintaining and cleaning the waterways to get abundant rice yields under coordination of Keujreun Blang is a local wisdom in Aceh society. The existence of Keujruen Blang in managing of water resources paddy agriculture for farmers in Aceh is not due, but also to preserve the culture of the Aceh society in maintaining communal water resources.

Keyword: *keujruen blang, water resources, local wisdom, Sawang*

INTRODUCTION

Customary institutions in Aceh have been reaffirmed by Law No. 11 of (2006) concerning the Government of Aceh (UUPA), including the customary institutions of Keujruen Blang. This has been affirmed in Article 98 of UUPA, that customary institutions function and act as a vehicle for public participation in the administration of the Aceh Government in the fields of security, peace, harmony and public order. Customary institutions in Aceh are one of the local wisdoms in Aceh society^{1,2}.

Customary institutions are part of customary law. The existence of customary law has also been recognized and affirmed in the constitution of the Indonesian state³. Customary law is a law that is laden with certain values in society⁴, including in Aceh society. The existence of customary institutions is also in carrying out values

including values in the management of water resources by intelligence as a customary institution. The existence of intelligence is not confirmed in Qanun Number 10 of 2008 concerning Customary Institutions (Qanun of Customary Institutions at the level of Regional Regulations). Article 1 paragraph 22 of the Qanun of Customary Institutions states that the keujreun blang is the person who leads and regulates activities in the field of rice cultivation.

Keujruen is one of the customary institutions in the traditional institutions' Qanun, namely the Majelis Adat Aceh, Imum Mukim, Imum Chik, Keuchik, Tuha Peut, Tuha Lapan, Imum Meunasah, Keujruen Blang, Panglima Laot, Pawang Glee, Peutua Seuneubok, Haria Peukan, Syahbanda and customary institutions are called by other names, but have the same functions and objectives as customary institutions stated in Article 2

paragraph (2) of the Qanun of Customary Institutions. That is, the weakness is part of the customary institution which has a role in the administration, development, community development, especially rice farmers and the settlement of social problems is affirmed in Article 2 paragraph (1) of the Qanun of Customary Institutions.

Related Research

Research related to this, there has been a study by Andrian Wira Syah Putra et al with the title *Peran Kejreun Blang Terhadap Perilaku Petani Dalam Pengelolaan Air Pertanian Di Nanggroe Aceh Darussalam*. In this study concluded that the Acehnese people still desperately need the existence of customary institutions in the implementation of rice farming activities including in the management of water resources in Aceh Province. The behavior of farmers in carrying out normal conditions does not affect the capacity of agricultural water management⁸.

Rusli Yusuf has also studied *Keujruen Blang Dan Pemberdayaan Perkumpulan Petani Pemakai Air Irigasi (Suatu Penelitian Aspek Sosiobudaya)*. This study concludes that the existence of technical irrigation and chaos is unbearable, in the order of Aceh's cultural values and at the level of government policy united in the Water User Farmers Association (P3A) can be accepted by most of the rice farming community. The role of intelligence is not quite dominant in empowering farmers in the implementation of agricultural activities⁹.

Abubakar et al, Also conducted research on *Peran Lembaga Adat Keujreun Blang Dalam Peningkatan Kesejahteraan Petani Sawah Di Kabupaten Bireuen*. In the study concluded that Bireuen District theoretically has empowered the Keujruen Blang of customary institutions which are also called Water User Farmers Association (P3AI). The farmers are grouped in these containers to suit the rice farmer associations nationally, although this association can reduce the meaning of customary institutions¹⁰.

Edy Juanda has conducted a study on *Peranan lembaga adat Keujruen Blang dan manfaatnya bagi keberdayaan masyarakat tani dalam pengelolaan pertanian sawah (Studi kasus di desa Keude Linteung Kecamatan Seunagan Timur Kabupaten Aceh Darussalam)*. In this study, it was concluded that the role carried out in coordinating cooperation with the farming community was less effective in overcoming the problem

of decreasing mutual cooperation. Keujruen Blang is not only carrying out routine tasks that are pragmatic, so as not to touch the subject of declining mutual cooperation, namely: the non-optimal service provided by the wind is not enough in the availability of agricultural water and weak institutional values are weak¹¹.

Research Methodology

This research is a legal research using an empirical juridical approach. The focus of the location of the study was on 4 (four) Village, namely Blang Teurakan Village, Jurong Village, Babah Krueng Village and Lancok Village. Primary data collection was carried out through structured interviews with respondents (kejreun blang) and informants (community and village heads) who were determined by purposive sampling, through observation, and Focus Group Discussion with the continuity of the Sawang District. Conclusion of secondary data by visiting libraries and internet media. The collected data is verified and categorized in a simple taxonomic process involving several issues in water resources management. Then the data is reduced and conclusions are drawn.

RESULT AND DISCUSSION

The existence of Keujruen Blang as a Customary Institution

In Sawang Subdistrict, Keujruen Blang was blunted as one of the customary institutions was chosen and appointed in the village community meeting. Keujruen Blang who is chosen is a person who is experienced in paddy fields and can communicate well with the community and be responsible. However, there are also appointments made in the village of Lancok appointed directly by the Geuchik (Village leader) after asking for their willingness in advance. This appointment was made after the Geuchik (Village leader) considered the experience of farming and communicating in the community. In carrying out their duties, they are not responsible to the Geuchik (Village leader).

Keujruen Blang will not be dismissed on the grounds that he died, filing an application to stop at his own accord, neglecting his duties as a fraud and committing a disgraceful act that is contrary to the Shari'a and customs. As such, the working period is not a specific period of time. In Blang Teurakan and Jurong villages, the work period is not more than 5 (five) years and the previous job has been resigned because he is

old. In Babah Krueng and Lancok Village, the period of work is not within 2 (two) years and the previous months have died. So, it can be seen that the existence of intelligence is not as a customary institution that has been determined democratically with local wisdom and meets certain requirements.

Keujruen Blang Duties and Authorities

Article 25 of the Customary Institution Qanun affirms the task of emergency, namely: (a) determining and coordinating procedures for going down to the fields, (b) regulating the distribution of water to farmers' fields, (c) assisting the government in agriculture, (d) coordinating festivities or ceremonies other matters relating to adat in paddy farming, (e) giving reprimands and sanctions to farmers who violate 'meugoe' (paddy) customary rules or not carrying out other obligations in the customary paddy farming system, and (f) resolving disputes among farmers related to the implementation of rice farming.

Management of Water Resources by Keujruen Blang

Water resources are very important for human life, nowadays drought and water crisis are important discussions in the international world¹². Water needs for human life are increasing, but people's access to water is decreasing both because the amount of water discharge is reduced due to the disappearance of the forest as a barn, as well as increasing population growth¹³. Therefore, it is necessary to regulate the water resources available for human life, including rice fields that support food availability.

In Aceh society, the management of water resources in paddy farming is carried out by uniqueness as a customary institution. Keujruen Blang has no obligation to utilize irrigation as the main irrigation of rice fields in Sawang Sub-District, which includes supervising, regulating and implementing water irrigation to farmers' fields, periodically inspecting water channels including drainage channels to prevent water theft.

The main irrigation in Sawang Sub-District is drained from the Sawang River and flows to another sub-district, managed by a Keujruen Blang Chik who is mandated by Article 4 Number (2) Regulation of the Governor of Aceh Number 45 of 2015 concerning the Role of Keujreun Blang in Irrigation Management (2015

Pergub Aceh as implementing regulation) the task is honest that, Keujreun Blang Chik should responsible for coordinating water management, maintaining irrigation networks and enforcing custom in the area of rice fields in the Sub-district area. Furthermore, in Article 4 paragraph 3 the Aceh Governor Regulation of (2015), the Keujruen Blang Chik has functions, namely: (a) coordination of the distribution of water between regions of the Keujruen Blang, (b) the implementation discussion of Keujruen Blang at the level of the mukim region; (c) supervision of the implementation of customary practices, (d) supervision of the implementation of the tasks of the windbreaker, (e) enforcement of customary practices, (f) facilitating the relations of rice farmers with relevant agencies, (g) custom socialization to the community, and (h) dispute resolution water utilization among rice farmers.

Village waterways (Lueng) are managed by Keujruen Blang Muda in Blang Teurakan Village, Jurong and Babah Krueng Village. Keujruen Blang Muda is coordinating smallholder farmers to clear the canals from the village waterways (Lueng) to the small waterways that flow into the farmers' fields. This cleaning activity is carried out by dividing the plots of water that must be cleared by tenants. Meanwhile, the Keujruen Blang Muda of village of Lancok coordinated sharecropping farmers in the provision of water for irrigating rice fields with boreholes. They deliberated in the availability of water machine equipment so that water could flow into the waterways so that it reached the farmers' fields. Then, honesty does not make a schedule for the distribution of water for each water channel. This is in accordance with Article 5 number (2) of the (2015) Aceh Governor Regulation, the role of Keujruen Blang Muda has functions, namely: (a) regulation of the distribution of water to farmers, (b) supervision of water availability for farmers, (c) supervision of channels and use of water by farmers, (d) settlement of disputes over water utilization among farmers, (e) supervision of the implementation of custom in the use of water, and (f) implementation and enforcement of customary practices.

In addition, they work together to clean water lines so that water can flow smoothly into the rice fields. This activity was carried out after a feast, it was believed that after reading the prayers in festivity, the field activities would go smoothly and get abundant harvests. Thus, in this situation, intelligence is a water manager for farmers working on rice fields. Keujreun Blang as a customary

institution has a strategic task in paddy farming. Just as in Aceh, in Klaten, Central Java in irrigation management also involves stakeholders and farmers ¹⁴.

On the other hand, the availability of abundant water does not reflect the adequacy of water in paddy farming¹⁵. For example, the harvest of farmers does not require water, but abundant water causes crop damage. In the season the water is planted a little so the rice that has been planted becomes dry. This situation is experienced by people in other parts of Indonesia, who have difficulty in fulfilling their lives⁸, including for agriculture. Therefore, Indonesia needs effective water management⁶. Water management by windfall is also influenced by strong cooperation among smallholders so that maximum water management can be carried out ⁹.

In Sawang Sub-District, during the dry season there is also a lack of water, where the discharge of river water becomes low so it cannot continue to flow into irrigation and village drains. Then the team did not coordinate the cultivator farmers to raise the water debit by making a stone dam together. When the dam's water does not flow again, it is done by using a water machine.

Procurement of water machines is requested by the district officials and from the collection of funds at the level of farmers who use the water resource. Usually the collection of funds to farmers is paid with the harvest so that the funds need to be bailed out first by capable parties. Likewise, if there is irrigation that is damaged, the accident does not coordinate irrigation repairs jointly by farmers who take water from the irrigation.

Keujruen Blang as a customary institution in carrying out its duties does not get a salary, but they will get the right after the harvest, that is the farmers will give rice called "Bruek umeng" ¹. The results of "Bruek umeng" that are collected give part for unrestricted money and some for saving "Meunasah" (savings for muslim places of worship in the village), which will be managed for the purposes of Meunasah (Muslim places of worship in the village). This is their togetherness in safeguarding and cleaning the waterways to get abundant rice yields under the coordination of windiness is a local wisdom in Aceh society. The existence of irregularities in managing paddy agriculture water resources for farmers in Aceh is not due to the task mandated in the qanun, but also to preserve the culture of the Acehnese in maintaining communal water sources. Therefore, the existence of Keujruen Blang as the customary institutions in

managing water resources as local wisdom in Aceh society.

CONCLUSION

Keujruen Blang, who is in Sawang Sub-District, has carried out the task by coordinating the cultivator farmers to cooperate in cleaning irrigation from upstream to downstream, and those who do not participate will be subject to sanctions. Keujruen Blang did not forbid people from dumping garbage into irrigation and did not close irrigation without permission. Then the weather does not check irrigation so that it is not shallow and damaged and regulates the distribution of water to prevent theft. In carrying out their duties, the month is not given a salary but will be given a harvest every time. Therefore, the existence of Keujruen Blang as a customary institution in the management of water resources is a local wisdom in the Aceh society.

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