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The Existence of Keujruen Blang in the Management of Water Resources as Local Wisdom in Rice Farming in Sawang Sub-District Yulia¹, Manfarisyah¹, Sulaiman¹ Malikussaleh University, Lhokseumawe, Aceh ABSTRACT Keujreun is customary that and authorized manage farming. This institution in with mandate Article paragraphs and of 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 No. of concerning Role Keujreun in Management.

This aims analyze management water by Blang a wisdom the of Aceh Rice This is legal with empirical approach obtaining in District, The of study the Blang done, namely: coordinating to rice to irrigation from to downstream, and for those who are not sanctioned; Secondly, to urge the public not to dispose of waste in keep irrigation being and and arranging distribution of to rice based the Fifth, irrigation from damaged leaking.

Therefore, their togetherness in maintaining and cleaning the waterways to get abundant rice yields under of Blang a wisdom society. existence Keujruen 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 including customary of Keujruen has affirmed 98 UUPA, that customary institutions function and act as a vehicle for public participation in the administration of Government the of 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 in constitution the state 3. **Customary law is a** law that is laden with certain values in society 4 , in society. existence of customary institutions is also in carrying out values including values in **the management of water resources by** a institution.

The of is confirmed Qanun 10 of concerning Institutions of Customary Institutions at the level of Regional Regulations). 1 22 the of Customary Institutions states that the keujreun blang is the who and activities the of rice cultivation. Keujruen is one of the customary institutions in the traditional institutions' Qanun, namely the Majelis Adat Imum Imum Keuchik, Peut, Lapan, Meunasah, 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 costumary institutions stated in Article 2 294 **Indian Journal of Public Health Research &** Development, December 2018, Vol. 9, No.

12 paragraph of Qanun Customary 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 of problems affirmed 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 existence customary in **implementation of rice farming** activities including in **the management of water resources** in Aceh Province. The of in out conditions does not affect the capacity of agricultural water management 8. Rusli Yusuf has also studied **Keujruen Blang Dan Pemberdayaan Perkumpulan Petani Pemakai Air** Irigasi(Suatu Penelitian Aspek Sosiobudaya) .

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 Water Farmers (P3A) be accepted most the farming **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. They are in 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 is legal using empirical juridical approach. The focus of the location of the study was on 4 (four) Village, namely Blang Teurakan Village, Jurong Babah Village Lancok Village. Primary data collection was carried out through structured with (keujruen 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 and media.

collected 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 of Blang a 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 is person is in fields can well the community and be responsible.

However, there are also appointments made in the village of Lancok appointed directly the (Village after for willingness advance. appointment made the (Village considered the of and in community. In carrying out their duties, they are not responsible to the Geuchik (Village leader). Keujruen Blang will not be dismissed on the grounds he filing application stop 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 period time.

Blang and villages, work is more 5 years and the previous job has been resigned because he is Indian Journal of Public Health Research & Development, December 2018, Vol. 9, No. 12 295 old. Babah and Village, period of is within (two) and previous months

died. it be that 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 task emergency, (a) and coordinating procedures for going down to the fields, (b) regulating the distribution of water to farmers' fields, assisting government agriculture, coordinating festivities or ceremonies other matters relating adat paddy (e) reprimands and to who 'meugoe' customary rules or not carrying out other obligations in the paddy system, (f) 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. it is necessary to regulate the water resources available for life, rice that 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 irrigate the irrigation rice in Sawang Sub-District, which includes supervising, regulating and implementing water irrigation to farmers' fields, inspecting channels drainage channels to prevent water theft.

The irrigation Sawang is drained the River flows another sub-district, managed by a Keujruen Blang Chik who is by 4 (2) of Governor of Aceh Number 45 of 2015 concerning the Role of Keujreun Blang in Irrigation Management (2015 Pergub as regulation) task honest that, Keujreun Blang Chik should responsible for coordinating water management, maintaining irrigation networks and enforcing custom in the area of rice fields the area.

in Article paragraph the Governor of the Blang has namely: 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) of implementation customary practices, supervision the of tasks the (e) of practices, facilitating relations rice with agencies, custom to community, (h) resolution utilization among rice farmers.

Village (Lueng) managed Keujruen Blang Muda in Blang Teurakan Village, Jurong and Krueng Keujruen Muda coordinating smallholder farmers to clear the canals from the waterways to small that into farmers' This 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 They in availability water equipment that could into the waterways so that it reached the farmers' fields.

Then, honesty does not make a schedule for the distribution of for water This in with Article number of (2015) Aceh Regulation, the role of Keujruen Blang Muda has functions, (a) of distribution 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 the of and implementation 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 the in the activities would smoothly get harvests. in this situation, intelligence is a water manager for farmers working rice Keujreun as customary 296 **Indian Journal of Public Health Research &** Development, December 2018, Vol. 9, No. 12 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 other the of water not the of in farming¹⁵ . example, harvest farmers not require water, but abundant water causes crop damage. In the season the water is planted a little so the rice that been becomes This is experienced people other of who have in their 8, including for agriculture.

Indonesia effective 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 the did 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 and the of at level of farmers who use the water resource. Usually the collection of funds to farmers is paid with the harvest so the need be out by 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. Keujreun 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 umeng" 1 .

results "Bruek 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). is togetherness safeguarding cleaning the waterways to get abundant rice yields under the coordination of windiness is a local wisdom in Aceh society.

existence irregularities 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 sources. the 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 without Then 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.

the of Blang a customary institution in the management of water resources is a local wisdom in the Aceh society. Conflict of Interest: Nil Source of Funding: Self Ethical IJRISSE Journal Reviewer Committee REFERENCES 1. Yulia, Pemberdayaan fungsi dan wewenang Keujruen Blang dalam meningkatkan Produksi Padi, Dinamika Unsoed 3,pp 358-367. 2.

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