

# The Role of Keujruen Blang in Management of Wetland Local Wisdom Perspective

(Study of Social Reality on the Rice Farmers Mukim Kuala Daya of Jaya sub-district, Aceh Jaya Regency)

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## ABSTRACT

*The purpose of writing this article is to: (1). Describe and analyze the role of Keujruen Blang in Wetland Management Perspective Local Wisdom in Mukim Kuala Southwestern Jaya sub-district of Aceh Jaya, (2). To Describe and analyze the Wetland Management Perspective Local Wisdom in Mukim Kuala Southwestern Jaya sub-district of Aceh Jaya. In answering the research objectives pursued by using the qualitative descriptive approach, with data collection techniques using observation, interview, documentation study and technical FGD. Informant determined purposive sampling. The majority of Indonesian people are farmers who live in rural livelihoods especially paddy rice farming. Modernization of agriculture, on the basis of new agricultural science and technology, one of the targets to be achieved is to increase agricultural production, especially rice. In turn, it can be insurmountable poverty of the majority of the Indonesian people. But behind it the policy of agricultural modernization has affected the social structure of the farming community culture. Based on the research results can be seen that the role of Keujruen Blang in the wetland management perspective of local wisdom in Mukim Kuala Southwestern Jaya sub-district of Aceh Jaya, has undergone a change. Initially the role Keujruen Blang greatly determine as petua blang (regulatory governance fields), Keuneunong (calendar farmed), Meu uroe (mutual assistance), Kanduri and peusijuek (ceremonial religious rituals) thick done in stages of its work, now has faded with the presence of modern mechanized farming system (seeds, new farming technologies and formal institutions such as P3A). However, paddy farming culture (Meugoe ') still exists as the core culture of a society based on hadih Maja, which contains fundamental values have been expressed as ideology and philosophy of life of farmers, only some parts of the farming culture structural elements are modified. The values of local wisdom in the move will encourage the development of agriculture. Blang Keujruen very decisive role in the implementation of cultural activities blang (paddy). Therefore, this office must Keujruen lap by someone professional and should know the ins and outs of indigenous blang (paddy).*

**Keywords:** Roles, Keujruen Blang, Management, Wetland, Local Wisdom.

## 1. INTRODUCTION

Modernization of agriculture is also called the green revolution as the implementation of the five rice farming, will continue to run in an effort to increase food production, especially rice. To keep the food needs renewal program attempted to farmers farming systems of traditional farming methods to the modern agricultural system. In this effort made the application of agricultural technology innovation to farmers ranging from quality seeds to the provision of facilities and infrastructure supporting other farms. The application of technological innovation is an agricultural intensification program paddy as Guidance program, in terms of the green revolution. According to Arief, "agricultural modernization so-called green revolution in traditional agriculture for the farmers is government policy that occurs through the grafting system commercialization capitalist and modern production methods in a rural community in Indonesia" [1].

In modernization agriculture is not only changing the procedure for changing farms but also the seeds and equipment needed to be replaced with new equipment.. The use of seeds of various crops has brought changes to the organizational, institutional, structural, and social behavior, including the orientation of farming systems and rural community members [2].

Likewise Collier (in Trijono) argues that "green revolution intensified government new order since the 1970s has led to the evolutionary process in which the institutional system of egalitarian (democratic) rural communities are becoming increasingly closed, causing inequalities and social polarization in rural Java." [3]. Collier saw a difference in terms of land tenure which is owned by landowners spacious and smallholders. Broad-land farmers have more opportunities to receive technology, making them a commercial class that ignores loyalty to poor farmers.

The opinions above shows that the green revolution policy with the implementation of the modernization of agriculture in addition has not had the expected effects also have an impact on the lives of farmers in rural communities. Modernization of agriculture that relies only on the intensification of farming did not have the advantage in the development of traditional agricultural systems. Even brought major changes to the pattern of the farming community life both on perception and behavior of farmers in farming.

Moving on from the above opinion is not surprising that agricultural modernization is more directed to matters that are material, with emphasis on agricultural mechanization degan technology. Modernization of agriculture can not simply make changes to the procedures traditional farming, it is due to internal factors are factors owned by farmers, and external factors, are factors that are outside and closely related to farming. Besides the natural conditions somewhere different than anywhere else, between an island with another island from one region to another, even between one region with other regions in the province.

In Aceh a few parts of the rain and in some parts of districts / cities have experienced flooding. Meteorology and Geophysics Agency (BMKG) predicts in March-April 2017 is still going on La Nina, a condition in which rain is excessive and the impact on flooding, this resulted in public infrastructure such as bridges are cut, damaged roads, inundated schools and homes and the sad part is flooded paddy farming land will be a sea without waves, then flood the plight of farmers (Serambi Indonesia, April 3, 2017).

To address the various problems faced conditions that farmers must form the barns in their communities. Barns as one form of local wisdom, especially when faced with high rainfall and also the face when entering the harvest and planting season. In addition to the modernization of agriculture was greeted positively as road repair technology support capacity building, the quantity and quality of agricultural products. But on the other hand remains pose pros and cons of this cultivation system changes.

By Muhammad Yasir agricultural modernization Aceh raises social problems, some groups began to complain of and concerned about the possible negative impact of the implementation of mechanization, particularly regarding the socio-cultural conditions of our farmers. In fact there are several villages in Aceh Besar in the extreme to reject applications of this mill are among the complaint form is due to the presence of the harvester, farm worker was unemployed. The number of farm workers who could potentially lose revenue is believed to be lighter social problems in the village. Employers threshing tool (threshers) also lost its seasonal turnover, they have to be unemployed to watch the action of the machine operator while meubleek-bleek aneuk eyes (eyes wide open). There is something paradoxical happens in the agricultural sector, where increasing the level of education it is inversely proportional to the availability of labor. The higher the seseorag school level, the less well to cultivate interest in the agricultural sector, especially food crops, especially rice. Herein lies the contribution of mechanization in solving problems and needs of the labor ketersedaiaan which indirectly also able boosted the appeal of the educated to pursue this real sector, (Muhammad Yasir, daily foyer Indonesia, March 16, 2017: 18).

In terms of culture that agriculture is a community culture that is inseparable from the natural conditions and other local wisdom. The tradition of a community-farming culture has become a system that is formed from the interaction between farmers and nature as a local wisdom. Local wisdom in a foreign language is often conceived as local policies (local wisdom), local knowledge (local knowledge) or local intelligence (local genius). Local knowledge is the attitude, outlook, and kernampuan a community in managing the spiritual and physical environment, which gives to the community of durability and ability to grow in areas where the community is located. In other words, local knowledge is wisdom or original knowledge of a society that comes from the noble values of cultural tradition to set the order of a society, Sibarani (in Suaib & Siswanto) [4].

While MOSA 2006 mean that: local knowledge is "as a way of life and knowledge and various life strategies that intangible activities undertaken by the local community in responding to various problems in the fulfillment of their needs". In this sense explained that local knowledge is a life system in fulfilling the needs of their system, covering all elements of life; religion, science, economics, technology, social organization, language and communication, as well as the arts. They have an understanding, programs, activities related to implementation to maintain, and develop elements memperbalki needs and how compliance, with due regard to human resources and natural resources in the vicinity.

Southwestern farming communities Mukim Kuala Jaya sub-district has been handed down inherit various customs including traditional rice farming contains the values of local wisdom as heritage. According to Van, Peursen, "in the sense of paddy farming community culture contains a mystical thought, ontological, and functional [5]. In the functional structure of farming culture have a hidden value, outwardly many activities that are not easily understood (mystical) but behind it all has a value of its own as local wisdom as keujruen blang (petua fields) ". Local knowledge society based on the beliefs of the Islamic religion reflects, among others, can be described as follows: Tradition considers the main livelihood is farming rice fields in life, which is the livelihood of the principal, namely subsistence farming in paddy fields. The virtue of livelihood is evident from the expression: pangulee 'hareukat meugoe' han meusampe meuh rich, rich Pade 'meusempurna, seura Duek ta-ta meugoe' meugoe' Prut Troe 'aneuk teu na means ( "main livelihood is farming rice paddy. Rich much gold is not a perfect wealth, but the wealth of many new rice called wealth was perfect. Where resides must work the fields, so that a full stomach and a child grow "). Thus the importance of livelihood is in itself very much norms keeping that has become a tradition. In the implementation of all the values of the rice farming traditions petua coordinated by a lady called Keujruen Blang (Petua Rice) ie subsistence farming in paddy fields. The virtue of livelihood is evident from the expression: pangulee 'hareukat meugoe' han meusampe meuh rich, rich Pade

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According to the author's early observations after the birth of the green revolution with the application of agricultural modernization of traditional institutions to change farming in many regions, especially in Mukim Kuala Southwestern Jaya sub-district of Aceh Jaya district. This is mainly due to the birth of national policies and regulations on P3A (Water User Farmers Union) in some regions of peasant communities that have had technical irrigation. Regulation and this policy has a serious impact on the existence and structure of local wisdom. In addition to the modernization of agriculture has changed every stage of cultivation of paddy, such as changes in activity thresh rice with legs (ceumelho) which is usually done by human power with principle helping gradually disappeared. This habit of bringing the social impact is more complex. Likewise with rice aerate activities (keumurui) Working together, eventually replaced by mechanical power. Likewise with the entry of mechanization / modern tools such as tractors and farming culture of new (modern) has occurred misunderstandings (conflict) between members of the public who wanted the old tradition should not be eliminated, with community-minded dynamic requires the presence of tools and new technologies.

Theory (role theory) defines "role" or "role" as "the boundaries and sets of expectations applied to role incumbents of a particular position, the which are determined by the role of the incumbent and the role senders within and beyond the organization's boundaries" ( Banton, 1965; Katz & Kahn, 1966, in Bauer) [6]. In addition, Robbins defines the role as "a set of expected behavior patterns Attributed to someone occupying a given position in a social unit" [7].

According to Dougherty & Pritchard (1985) in Bauer [6], this role theory provides a conceptual framework in the study of behavior in the organization. They stated that the role was "involves the creation of a product as opposed to patterns of behavior or action". Furthermore, Dougherty & Pritchard (1985) in Bauer [6] suggests that the relevance of that role will depend on the emphasis on the role of the assessors and observers (usually supervisors and principals) to the product or the resulting outcome. In this case, the strategy and the organizational structure also been shown to affect the role and perception of the role or the role perception (Kahn et al., 1964; Oswald, Mossholder, & Harris, 1997 in Bauer) [6].

Judging from the Organizational Behavior, the role is one component of the organization's social system, in addition to the norms and culture of the organization. Here, in general, the 'role' can be defined as "expectations about appropriate behavior in a job position (leader, subordinate)". There are two types of behavior expected in a job, namely (1) role perception: namely someone's perception of the way that person is expected to behave; or in other words, is an understanding or awareness of the pattern of behavior or function expected of that person, and (2) role expectation: the way other people accept someone's behavior in a particular situation. With the role a person plays in the organization, an important component will be formed in terms of the person's identity and ability to work. In this case, an organization must ensure that these roles are clearly defined.

Role Theory, Although Park explains the impact of society on our behavior in relation to the role, but long before Robert Linton (1936), an anthropologist, has developed a theory of Role. The theory describes the role of social interaction in terms of the actors who play according to what is established by culture. In accordance with this theory, the expectations of the role is a shared

understanding that leads us to behave in daily life. According to this theory, a person who has a particular role, for example as doctors, students, the elderly, women, and so forth, it is expected that someone had behaved in accordance with the role. Why would someone treat others, because he is a doctor. So because of its status as a doctor, he has to treat patients who come to him. Behavior is determined by the social role.

In the modernization of agriculture is not only trying farmer procedures be changed but also the seeds and the equipment used should be replaced with new equipment. The use of seeds of various crops has brought changes to the organizational, institutional, structural, and social behavior, including the orientation of farming systems and rural community members [2].

In line with these changes in the use of technology. As activities thresh rice with legs (ceumelho) which is usually done by human power with perinsip helping gradually disappeared. This habit of bringing the social impact is more complex. Likewise with rice aerate activities (keumurui) Working together, eventually replaced by mechanical power [8].

With the entry of the mechanization system / modern tools and new farming culture (modern) have occurred misunderstandings (conflict) between members of the public who do not want a long tradition eliminated, with dynamic minded people who want the presence of tools and new technologies. Moving on from the above opinion is not surprising that agricultural modernization is more directed to matters that are material, with emphasis on agricultural technology. Agricultural modernization is also called the green revolution in the traditional agricultural sector for the farmers is government policy that occurs through the grafting of capitalist commercialization system and modern production methods into the rural communities in Indonesia [9].

Each rural communities have social norms, which grow and evolve with the community activity. Social norms are accommodated entirely in customs. Guidelines for custom implementation usually refer to the user indigenous leader, or someone who rules and enforce customary. Consisting of public figures, scholars and intellectuals in rural communities. Customs the main reference in everyday life, such as traditional farming, trade, socialize and others. This custom guidance is based on a practice that is passed. Customs in accordance with the spirit and their confidence is maintained, so that the growth of certain cultural values in their lives.

According Koentjaraningrat "that the cultural value system consists of conceptions of life in the minds of a large part of citizens on matters that should they deem valuable in life, have seeped into the individual from childhood through the process of socialization. The function of the cultural value system is the highest guideline for human behavior"[10]. Furthermore, Bertrand argued "that the values (in the sense as a depiction of a tendency toward what is preferred and what is not preferred) will be visible when the social systems is used as a means of conception in analyzing social actions" [11].

Therefore, experts often refer to rural sociology major value to rural communities it is the value of hard work. People who are able to work hard is the high value in society. People who are pious are rated high and become role models for society. In addition, many experts still recognize the values of mutual cooperation, keeping promises and being together is a hallmark of rural communities.

A problem faced by rural communities today is the change in the system of farm work, with the inclusion of technology in agriculture such as tractors; their needs change traditional working patterns to modern working patterns. The influence of this technology into the midst of rural peoples have led to changes in values and traditions such as the tradition of mutual cooperation.

With the inclusion of the tractor working system of mutual aid is no longer needed, as a result many workers become unemployed imperceptibly. The use of force must be paid with cash crimes. Virtually no longer valid paid labor force (mutual cooperation). So the work ethic of mutual aid as referred to by James C. Scott with the ethos of subsistence in this case is already changing. Although according Sajogyo that "rural communities are still assessing the characteristics of high spirit of mutual cooperation, and hardworking attitude" [12].

Faced with problem is they have not been able to follow the progress of technology. According to Susanto village communities tend to maintain the state of the subsistence minimum and who have endured rather than ventured to take risks by switching to a certain new agrarian technologies. So according to them have an attitude of life "anti-risk" and save yourself attitude" [13]. This condition is caused by the many obstacles encountered such as limited capital to pay for labor and rent a tractor. But circumstances forced them to adjust themselves to the advancement of technology. As a result, their lives remain on Mondays and Thursdays (closed pit dig a hole), in other words the lives of villagers always heavily indebted.

This is in accordance with the opinion of Susan, that industrialization is a process of dissemination of technology and a more productive way of working, but industrialism did not notice that as a result of the new technology will be a change in social relations / labor relations. Industrialism did not pay attention to the social impact difference between primary and secondary social impacts. The primary social impacts are common symptoms such as urbanization, an increase in social mobility vertically and horizontally and further flowering of a mass society. Secondary social impacts are the result of the primary social change, between other in the form of symptoms of the changing way of life and relationships within the family, the bear authority of traditional institutions and the emergence of a new recreational needs [13].

Local knowledge can also be defined as the noble values embodied in the form of tradition kekayaankekayaan local culture, petatahpetitih and life motto. One expression of wisdom. local. is alonalon waton kelakon (though later origin, the destination is reached) dalam Javanese culture, or motto marsiada'p ari (mutual help in doing a job) in the Batak culture.

Culture is the experience that people are used as a guideline for the life of the citizens masyarakat [14]. Meanwhile, according to Abdulsyani, culture (culture) is as a way of life or in the English language is called ways of life [11]. Way of life or worldview that includes how to think, how to plan and how to act, in addition to all the real work is considered useful, true and observed by members of the public on the collective agreement.

Ogburn said culture includes a collection of habits and patterns that are part of the institutional social legacy passed down from one generation to the next and emulated as a result of the process of social influence [15]. From this sense Meugoe culture can be referred to as a past life experiences, passed on from generation to generation.

All cultures in this world there are cultural elements that are universal. Koetjaraningrat, cultural elements universal the contents of all the cultures that exist in the world are: (1) a system of religion and religious ceremonies, (2) system and civil society organizations, (3) the knowledge system, (4) language, (5) art, (6) system of subsistence, (7) technology systems and equipment [10]. Among the elements of the culture there that is difficult to change or contact with other cultural influences, and some are easily changed or replaced with elements from other cultures. Changes that can occur on the side of the structure, or the configuration of certain cultural elements. The relatively rapid change in general structural elements of cultural integration or less comprehensive mental integration.

Southwestern Community Mukim Kuala Jaya sub-district has its own characteristics in terms of farming culture systems or customs. Culture systems or customs of farming is a form of sub elements of universal culture: agriculture continue to grow and develop based on real needs [10]. Way of thinking and outlook on life as a whole is a culture of community supporters, namely a society where tradition is alive and growing, its function is to organize and consolidate the actions and human behavior.

Customs of a place is the norms that have been in effect throughout the period and had inherited so a to be followed in conducting the common interest. An example would be to complete marriage ceremonies are always accompanied by culture and tradition based on the norms and customs. As if a series of requirements for the implementation of activities in a ceremony. Nevertheless, it must be recognized that customs may change at any time with the onset of certain events or new needs that require new adjustments anyway. Southwestern Community Mukim Kuala Jaya sub-district as a community, an integral part of the Acehnese people. Life refers to the system of Acehnese culture, namely culture rooted in tradition and religion. But with the habits of life, has its own cultural characteristics, especially in the areas of livelihood, referring to the philosophy of Aceh priority Meugoe culture '.

The universal quality in a culture is to realize harmony in a safe, well-being, physically and mentally. In various aspects of life, the cultural value is shown. Meugoe culture as one of the universal cultural elements inherited from generation to generation has its structure rooted in the values of traditional farming cultural traditions. In the implementation of agricultural modernization, they are confronted with elements of a new culture of agricultural technology such as tractors. In line with this Garna says that the tradition that exists in every society is an established order, both as a form of relationship between the elements of life and as a social creature that provides guidelines for the behavior and actions of community members [14]. The accommodative attitude towards modernization will provide a great opportunity for the success of the development, but does not leave traditions as the root of life so far, which is the identity or characteristics of the diverse Indonesian society.

In accordance with the growth needs of the cultural community developed following the progress of his time then the farmer should receive (acculturation). According to Koetjaraningrat terms of acculturation, or acculturation or culture contact, that the social processes that arise, when a group of people with a given culture are confronted with elements of a foreign culture in such a way, so that the elements of foreign culture was gradually accepted and processed into their own culture without losing the personality of the culture itself [10]. Such changes include every aspect of life such as social, political, economic and cultural.

Meugoe mengutamakan soul tersebut philosophy 'of other jobs such as gardening, fishing, carpenters and so is the livelihood of a sideline. For them if the season comes down to the fields (meugoe) leaving all other work. This means that even though they do other work, such as fishermen who live on the coast, the daily catch of fish into the sea the result remains stored to buy paddy soil, although these fields tilled by others as sharecropping. Therefore Meugoe 'for society Jaya sub-district is the livelihood of the principal have been entrenched for generations long enough hard to say when it started.

Theoretically the reason this study arises from the opinion of experts, among others Lauer, 1993 argues that modernization does not demand ditinggalkanya tradition in every step towards modern society. It does not reject modern values. Traditional values are used as a development philosophy, and the spirit of development. The development of agricultural technology innovation that is increasingly complex, demanding modern instruments tepat also to overcome the problems in the era of globalization, information where necessary strengthening of the values of farming institutional structure that directs the behavior of new farming institute for rural farmers. He said that among the values of the new (modern) with traditional values basically can not be separated but is required to complement each other. In achieving progress in agriculture is not possible only by implementing new innovations alone without going through traditional farming values prevailing in the farming community. Because the traditional values will affect the spirit, togetherness and simultaneity farmers to build.

Merton in (Garna) [14] argues that any social structure has a specific function for the community. He discusses the structural-functional theory model changes, the main concept is a function, dysfunction, latent functions, the manifest function and balance (equilibrium). According to the social analysis there is a difference between the functions appear (manifest) and the

leading function (latent function). The function is part of the function or structure has a positive value and that does not work (dysfunctional) for the public to have a negative value which can disintegrate the social system.

Danajaya in (Sugihen) [2] suggests that to understand the structure we need to find or locate and mendifisinikan functions and parts of it in a community. As peusijuek ceremony in Acehnese society is a structure that has a specific function. Both of these concepts means the relationship between structure and function into a single view (model) in the world of Sociology. Associated with this opinion can be understood that the system of traditional pertanian no values cultural traditions pent farming. There are values of local farming organizations that may be able to contribute in the effort moderinisasi agriculture.

Dove in (Swarsono) [16] argues that traditional does not necessarily mean retarded. Very traditional culture and is always associated with the process of economic, social and political society in which the place of traditional culture is attached. He examines the interaction between policy development with a variety of traditional culture found in Indonesia, focusing on Anthropological studies. Bring up the idea that development should look and take traditional values espoused a society. Thus, in an effort moderinisasi farming tradition values farming culture of a society can not be ruled out. The value of traditional farming culture should be the strength of the noble spirit of development, but did not set the value of cultural enrichment reject modern farming.

According Sztompka, human societies are constantly changing with different levels of complexity. In sociological studies, the change is seen as something the system is an integral complex consisting from various interrelationships and separated from the surroundings by the extent of environmental organisms clearly an example of a system, as well as molecules, planet, and galaxies. General thinking just as it can also diterapkan on society. In other words, change does not happen in a linear fashion. Social change can generally be defined as a process of shifting or changing structure / order in the community, including a more innovative mindset, attitudes, and social life to get a more dignified livelihood. At the macro level, changes in economic, political, Mezo level changes while the groups, communities, and organizations, and in their own micro-level changes in the interaction, and individual behavior. Society is not a physical force (entity), but a set of interrelated processes double decker [17].

Alfred (in Sztompka), said the public should not be imagined as a fixed state, but as a process, not a quasi-rigid object, but as a continuous event aliaran relentless [17]. Recognized that communities (groups, communities, organizations, nations) can only be said to exist as far and as long as there is something in it, as their actions, changes, and certain processes are always working. While Farley defines social change as a change in behavior patterns, social relationships, institutions, and social structure at any given time. Social change can be imagined as the changes that occur within or include social system. Therefore, there is a difference between the state of a particular system in a different time period. Parson assume that when society changes, The public generally grow with a better ability to cope with her problems. Instead, social change expressed Marxian social life eventually led to the destruction of the capitalist. Gerth and Mills (in Soekanto) assumes several things, for example regarding individuals as agents of change, and the material and spiritual factors that caused the changes [18].

## **2. RESEARCH METHODS**

This study, using descriptive, with a qualitative approach. Where this method is a way of expressing and examine the issue by describing and explaining the events that occur based on the facts, so as to produce descriptive data in the form of words written and spoken of people and observed behavior [19]. Meanwhile, according Moleong say: Qualitative research using qualitative methods of observation, interviews, or review documents [20]. The qualitative method was used for several considerations. First, adjust the qualitative method is easier when faced with a double reality. Second, this method presents the direct nature of the relationship between researcher and respondent. Third, this method is more sensitive and more able to adjust to a lot of sharpening the joint influence of these patterns of face value " .

From the description and opinion of the above, the researcher can assume that the method is suitable and appropriate to be applied to study the management of paddy fields in the Local Wisdom to understand the phenomenon of what is experienced by the subject of the study such as behavior, perception, motivation, action, etc. , in holistik, and by way of description in the form of words and language, in a specific context naturally and by using various natural methods.

Sources of data in qualitative research can be a resource (information), event or activity, place or location, objects, various photographs and recordings ". Therefore, in this study focused on humans as sources (informants) so that the data used will be more complete, in-depth, and be credible.

The primary data is the source of the data obtained directly from the original source or the first party. Primary data specifically collected by investigators to answer research or study. Primary data can be opinion research subjects (people) either individually or in groups, the observation of an object (physical). Events or activities, and test results.

A secondary data source data obtained by researchers indirectly through the medium. Secondary data in general is evidence, records, or historical reports that have been compiled in the archives, both published unpublished. The benefits of secondary data is further minimize the cost and time, clarify the problems, creating a benchmark to evaluate the primary data, and meet the gaps of information. If information was there, spending money and sacrifice of time can be avoided by using secondary data. Another benefit of secondary data is that the researchers were able to obtain additional information beyond the headline.

The informants in this study is the Head of Mukim Kuala Power 1, Keuchik (village head) in Mukim Kuala Power 1, Extension agricultural Jaya sub-district 1, Chairman of farmer groups in Mukim Kuala Power 1, influentials (Tengku Imeum) Mukim Kuala Power 1, Device Gampong charge of rice cultivation 1

Activity data analysis was performed through several stages, (1) Condensasi (data condensation), refers to the process of selecting the data, simplifying, abstracting, data or transport of data are almost wholly part of the data field notes in writing, transcript of interviews, documents and materials other empirical; the form of the interview the subject of research and observations directly in Settlement Kuala power along with the farming community in the area of Mukim Kuala Southwestern Jaya sub-district of Aceh Jaya district (2) Presentation of data (Data Display), the presentation of the data is an organizing, pooling of information which allows the inference and action. Presentation of data helps in understanding what is happening and to do something, including in-depth analysis or take action based on understanding;

### **3. RESULTS AND DISCUSSION**

#### **3.1. Blang Keujruen Role in the Management of Wetland**

Traditionally farming cultivation of paddy (Meugoe ') also is the livelihood of the oldest for the people of Mukim Kuala power, it is guided by the hadih Madja (story ancestral traditions) that "Pang Ulee Buet Worship, Pang Ulee Hareukat Ka Teuntee Meugoe," or in Put differently, often diucap with "Seumbayang Pang Ulee Worship, Pang Ulee hareukat Meugo Blang. the phrase has meaning, praying five times a day in the life of a Muslim is a religious obligation that should not be ignored. While bersawah, should serve as a source of livelihood primary.

In the words of hadih maja others, the vital position of the culture of agriculture in Acehese society is also often highlighted, such as the phrase "Rich meuih han meusampe, rich Pade meusampuerna." The structure of this adage, really shows subsistence farming, is seen as a respectable job in the community , Connotation of the phrase is spreading the message, a rich man with the gold wealth has not been perfect. Here, even though he bertatus ASN / civil servants, who work in Aceh Jaya district government office, or in other offices. If the paddy season arrives, they also farmed bersawah same as other farmers. In addition, some traders also have Iahan fields, and they participate paddy farming season arrives. Because, it is the job of farming heritage, and has become a tradition, passed down through generations, considered an ancient work that has value blessing. Bertani was honored in the community.

The duties and functions of blang Keujruen are structuring and arrangement of paddy cultivation in all its stages mualai stage go to the field, which started preliminary stage to post-harvest. Keujruen Blang tradition contains the value of togetherness and discipline in local farming, which can be seen as the guardian of the rules and driving and driving farmers in Meugoe cultural traditions', so that the cultural traditions can survive (survive). Typically advance as mentioned above face down to the paddy season (tronn u blang) Keujruen Blang officiate kanduri blang (festivity fields). Ahead of the ceremony at the same venue was announced several things among other things: (1) cah Lheu bijeeh (make sowing) for example 15-20 more days after the ceremony Kanduri Blang, (2) sowing the seeds for example 20-25 days after Kanduri Blang because on the days they have been adapted to Keuneunong (science to calculate the exact day in processing fields), (3) the problem of redemption of rice fields had been pawned for example at the latest 15 days after Kanduri Blang and vice versa if the rent it in this time period as well. (4) warning about how the rental agreement between the owner of the rice field with 1 naleh prince to sow seeds (1/2 hectare), and other matters relating to the perceived needs of farmers in doing Meugoe peace '. Implementation began planting (peuphoon peumula) must be kept secret should not be known by anyone, including their own families.

This coordination leads to a caution in the work in the fields from the stage to the next stage even more on stage to reap the rewards (harvest). In the post-harvest stage usually Keujreun Blang set times that are allowed to release the animals in the fields and resolve issues that arise between farmers and ranchers.

Legal sanction imposed is if the law does not work in the planting of paddy (Meugoe ') be the disease to others, for example, there is land that is not digarab (abandoned), the issue of the release of the animals (museum discharge blang), the problem of the cultivation of paddy or lease and for results (mawah), the problem of buying and selling (langgeh), fights, and a series of stages Meugoe activities'.

Wetland management is traditionally a paddy field settings Blang Keujruen more touching and satisfying sense of justice can give peace together in a farming community in the activities of Meugoe '.

Blang Keujruen role in the management of wetland in the traditional way is quite central and important in coordinating the time and manner go to the field, especially as farmers Mukim Kuala Southwestern farmers with rainfed areas. Keujruen Blang still needed to make an announcement in meunasah (broken) when it has started the activity paddies, in the moments before opening the land is already acting determine planting schedules and rules when festivity, rice planting, kanduri blang (feast of rice fields) and kanduri rice flower. Traditionally the most important role blang keujruen for simultaneity persawah activity. At the time bersawah activities marked with symbols such as flags and white flags, signifying the time the processing of land, past the green flag mendakan sowing seeds, red flag signifies the holiday period of abstinence for bersawah, yellow flag, mendakan on yellowing forthcoming period will come harvest and blang discharge period (discharge period cattle) come harvest time means to

harvest. Then negligent late do not abide by the terms of rules, fields certainly problematic as eaten by pests, walang sangit or sparrows and other farm animals.

In terms of making "agriculture as a commander." Reflecting on the Madja hadih, an expression of the country past Aceh, is also useful for teaching. Hadih Madja, is also understood as a story or ancestral traditions [21]. As an expression of the local value, growing and living in the community Aceh the day-to-day, and is often used to express the messages the value of the past, showing how the position of the livelihoods of farming is seen occupying high positions within indigenous communities, especially patterned and have a typology agrarian Aceh (land area, inland to the mountains). Proverb Aceh, raised two important points to mention the term commander (Aceh: Pang Ulee) on two elements are always considered important by the people of Aceh, namely agriculture and worship (prayer). That is, as runway work (farming) and worship (prayer) is a marker the equal these two elements, guidance have quality, and are required by custom Aceh, always side by side with the belief (Islam). This situation also shows synergy (economic and religious values) in building society.

In the words of hadih maja others, the vital position of the culture of agriculture in Acehnese society is also often highlighted, such as the phrase "Rich meuh han meusampe, rich Pade meusampurna." Struktur this adage, really shows subsistence farming, is seen as a respectable job in the community, Connotation of the phrase is spreading the message that (men rich with gold wealth was not perfect).

However, humans who are rich by having rice (farming), show that humans are rich. Perfection is meant because the symbol of rice is a symbol of life that integrates between humans and nature. Because of this, many communities in the seven points of the village, as a basis for research, the majority chose agriculture as their main livelihood. Although there are people who have worked as traders to Civil Servants (PNS), they still work as farmers.

Synergies with Madja hadih expression, in some historical records, the people of Aceh are also very attached to the symbols of agriculture, as the granary of production and economic development. If you look at the exposure Moehammad Hoesin, in his book Indigenous Atjeh (1970), emphasizes the human culture of Aceh as an agrarian society. Since time immemorial, the inhabitants of the Land of Aceh, his job is farming (farming). Though later, they had converted to Islam, but they are still diligently working on bersawah work, farming and gardening (agrarian culture configuration). This culture, motivated by hadih Madja "Taduek tameugoe-meugoe, Pruet Troe aneuk Na. That is, with diligent work in the fields and rice paddies and prosperous life, there are and prosperous offspring [22].

Furthermore Hoesin writing, bersawah is one of the livelihood of the people of Aceh. Before the Dutch colonized people of Aceh, Aceh can be said is never a shortage of rice. Areas of Aceh Besar, Pidie and Aceh Jaya Lamno is rice warehouse Aceh. Blang Pidie and Susoh too. There is no irrigation, modern, spread across Aceh. Jataban Keujruen Blang, Commander Meugoe, held by the Sultan and Ulee balang. They together with the Civil Service, the Civil Village, which concerned who take care of the problems bersawah and farming. Rice cultivation is done by people in an area of Ulee balang. Ulee balang always strive for the prosperity of the people in the region. As this is one of its obligations [22].

What narrated by Hoesin, is also recognized by Snouck Hurgronje in his book Aceh; The People and Their Customs [21]. In the paradigm of Acehnese society, agriculture is a holy and prophetic work (regarding prophethood), which not only brings blessings in the world but rewards in the hereafter [21]. In line with Syamsuddin Daud (2014), in his book Adat Meugoe (Adat Bersawah) that in Aceh's customs and culture, planting rice is worship, because it is an activity to provide for the family, moreover, it is considered to follow in the footsteps of the prophets and the aulia [23]. Especially, what was done by the Prophet Adam, where the Apostle of God was ordered to sacrifice his son to be used as rice seeds [23].

Regarding submitted by Snouck and Shamsuddin Daud, it seems very influenced by the thought of some of the saga of Aceh, which shows sacred farm work in the community at the end of the map of West Sumatra, among them the Hikayat Asai Padee. This poem, lead to the explanation of the history (origin of rice), and some practices related to the empowerment of rice. Although, it seems that this poem is very influenced by the ideas of mythology and belief systems at the beginning of the development of the agricultural character of the community. This saga, tells the story of Adam and Eve, after being expelled from heaven, and then Gabriel came to give lessons in agriculture, and the seeds carried by Gabriel from heaven. Then, the seed supply runs out, at God's command, Adam was commanded to slay his son who has four names; Umahmani, Conscience, Aceuki, and Sereuyani. Furthermore, the parts of his body into various types of grain, which is used Adam to strew fields. Eve were aware of this incident, then visit the fields when rice is ripe. Then, asked that his son has become a seed, not too long away. The son answered, that he would return once a year when the annual harvest. Hurgonje, that he would return once a year when the annual harvest. Hurgonje, that he would return once a year when the annual harvest [21].

In the context of Acehnese customary tempo lulu, fields and farms is identical to the symbol of masculine (masculine). Because the fields are considered on a massive scale, as the area of work "must" for men. Men in the fields, women working in the home. Thus the philosophy of life of the past. Although, this culture is slowly being transformed. Today, farming and paddy symbol would start at hegemony by the perernpuan. Aceh perernpuan participation in higher agricultural space. Starting from planting to harvest, women are involved more dominant. This shift in tradition and culture, can be seen during a visit to the seven village in Aceh Jaya, Kuala power the research base. Generally, the active work in the fields are women (mothers).

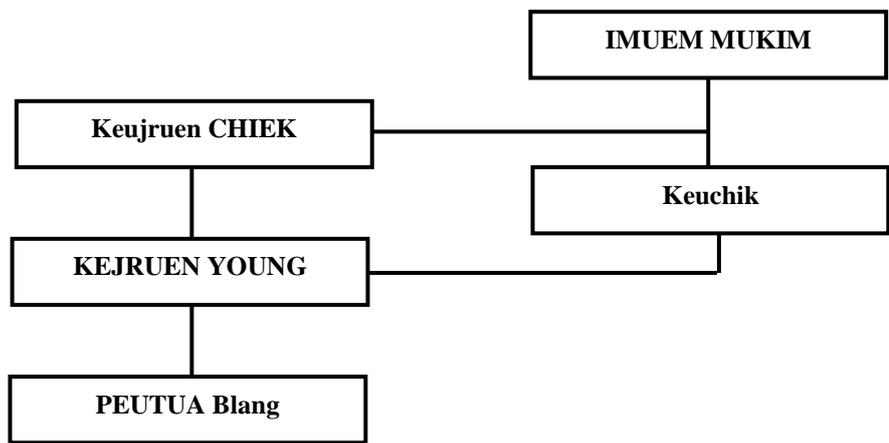
Work paddy rice planting is a main job which has been running for generations of ancestors called (meugoe blang) or planting rice in paddy fields. In paddy rice cultivation has been known procedures and rules are fairly complete in the sense that can not be done arbitrarily, but have a procedure by stages. In each stage, starting from the first stage is called the stage go to the field, which began with a ceremonial feast (kanduri blang) or festivity fields. In this bersawah stage is set and controlled by the chairman of the fields (Keujruen blang), which is at the level of traditional paddy rice farming is that farmers do not work on their own or by way of individual but coordinated by coordinated by Keujruen blang.

That the farming community of Mukim Kuala Power in accordance with the opinion of functionalism Emile Durkheim has properties mechanical solidarity and organic solidarity in planting paddy rice, as well as opinions Pitirim Sorokin, who describes the life of socio-culture has a certain mentality assess a group of good and bad, inappropriate inappropriate. In this farming communities work to life is always guided by the hadih Madja (farmed guidelines) governing the good and bad governance, inappropriate inappropriate in paddy farming jobs (meugoe '). So in his mind the development of each era are always guided by the guidelines that have been believed, that Ta'bi Meu ue (guidelines farming) which is controlled by the agency Keujruen Blang.

**3.2. Organization structure Keujruen Blang**

The Blang Keujruen structure at each level is as mentioned below:

- *Keujruen Chiek* located in Settlement level.
- *Young Keujruen* located in the Village level
- *Peutua Blang* an auxiliary Keujruen Young, if in 1 Gampong more than one tertiary, the area irrigated rice fields of technical, whereas in rainfed only Keujruen Chiek with young kejrueen. Therefore, in the region of Kuala power as a rainfed area was only 2 people Kejrueen namely Keujruen chik and Kejrueen Young, in every village.



**Figure 1. Schemes, Structure Keujruen Blang**

(Documentation, MAA Aceh, December 12, 2019)

Based on the above scheme, the traditional institutions Keujruen Blang, village and Mukim has a very close relationship and interrelated. Even for a very penting aspect, Keujruen Blang can not make their own decisions. The decision making process in the village, although the structure of today's village was not found directly Blang Keujruen structure as the structure nembantu Keuchik (Village Head) as Secretary of the Village (sekdes) and the village head.

The structure as mentioned above, in some districts has been a shift and a change in society. This shift occurred at the time of the establishment of P3A, because it follows the structure of government formation with based on districts. So, Keujruen Chiek once known in Indigenous institutional system in Aceh was under habitation, then shifted at the district level. While the existence of habitation in the structure of P3A neglected, because there are no structures Keujruen, (understood P3A) in Mukim level. Even in the field encountered double position, Imuem Mukim (Settlement level leaders) doubled as Keujruen Chiek located at the district level.

Preferably Keujruen Blang it maintained the existing structure while changes are needed; like the sections that are tasked with special care of certain rice field irrigation. These sections to function as a representative who is responsible for the smooth implementation within the confines of a particular farm, thus will facilitate control of the chairman to all corners of the fields that enter into its territory, while at district level to establish a forum across agencies, so no need to Keujruen structure Blang up at district level. Because basically subdistrict not indigenous territories, but the district government administrative area.

### 3.3. Selection process Keujruen Blang

The requirements to become Keujruen Blang as follows:

- 1) Cautious.
- 2) There insight / social science (sociology / anthropology).
- 3) Fair.
- 4) Male or female.
- 5) To be responsible.
- 6) Understanding the customs and customary law regarding the rice fields.
- 7) Ureung Meugo (farmers).
- 8) Respected (no dignity) and exemplary.
- 9) Settled in gampong or Mukim.
- 10) Age over 40 years.
- 11) Have experience lead society.
- 12) Master and understand the ins and outs of paddy fields.

Actually, the terms of which must be owned by a Keujruen not limited to those mentioned above. In the perspective of public knowledge rice farmers, they are already very familiar with who is fit and proper to be Keujruen based interaction built into everyday life. However, the conditions Keujruen Blang no standard, all tailored to the collective agreement and are usually appointed by the community to be Keujruen Blang are people who are considered more experienced, a lot of experience in terms of agricultural fields and generally in age is old, which a lot of experience of life this so as to be more prudent and wise in dealing with each issue.

Regarding the electoral process Keujruen Chiek at the level of habitation, first collected the Keuchik in Settlement, then the Keuchik propose representatives or candidates from the village respectively, just after it was chosen from those that are considered feasible and meet these requirements, so that the people who elected and the caretaker will truly representative of society who know about the existence and role of Blang Keujruen institutions. So Keujruen Blang electoral process conducted democratically or by consensus. Please also note that in various leadership election process in Aceh, conducted by democratic means not by the authority or direct appointment.

### 3.4. The Dynamics of the Development of the Role of Keujruen Blang

Keujruen position Blang in Aceh, did not fresh and developing Laot traditional institutions. Laot customary institutions, seemed leading independent and has a customs authority in regulating the communal area of the sea, has had a clear line of coordination, and strongly supported by the local government in realizing the resilience and sustainability of marine and fishing tradition on the coast of Aceh. This situation, as well as the weakening of the weakening Keujruen Mukim including Blang. After the collapse of Mukim institutions after the enactment of Law No. 5 of 1979 related to the village governance law. Local values and Blang Keujruen role should be seen as a whole, not seen on one side, namely the problem of water or irrigation and irrigation technology. Because, speaking of agriculture is to talk about land / soil, no soil as a base, then just water, in terms of both quality and quantity of new seeds later. Associated with the seed, is now adequate and well controlled, because if the water can be controlled because of its source from our own area. Then, the seed source is from Aceh or outside of Aceh and free, or must be purchased by farmers. Then the irrigation infrastructure, water gate technology speak no road maintenance phase-phase production of harvest and post-harvest phase has also become part of Keujruen Blang, which must be then associated Keujruen Blang. There are two things, both from the aspect of indigenous and non-indigenous aspects. Or must be purchased by farmers. Then the irrigation infrastructure, water gate technology speak no road maintenance phase-phase production of harvest and post-harvest phase has also become part of Keujruen Blang, which must be then associated Keujruen Blang. There are two things, both from the aspect of indigenous and non-indigenous aspects or must be purchased by farmers. Then the irrigation infrastructure, water gate technology speak no road maintenance phase-phase production of harvest and post-harvest phase has also become part of Keujruen Blang, which must be then associated Keujruen Blang. There are two things, both from the aspect of indigenous and non-indigenous aspects.

Therefore, malfunction of the Village and Mukim leadership in Aceh, the entire device is custom in which the living arrangements governing Aceh also disappear by itself. Keujruen passive Blang, because government support is weak and in prior art systems that paralyzed the traditional institutions. During this time the role and presence of Blang Keujruen not run optimally, this is caused by several things, namely the lack of rules or legal framework clearly linked to the authority of the duties and functions keujruen blang. The overlap between government programs, for example the presence of so happens rnasalah authority P3A working area with Keujruen blang for the working area boundaries are not clear, then the lack of community participation in preserving local values, such as the difficulty to invite the community to work together before peuphon blang.

Already two months, the Government of Aceh in cooperation with MAA brewing Qanun / Regulations concerning the existence Keujruen Governor in Aceh Blang. According to information Badruzzaman, the end of 2019, Qanun / Governor's Rule would soon be passed. Governor Regulation has not yet been signed, but will soon be signed. Indeed, Blang Keujruen traditional

institutions, especially concerning reusam (rules) in general and massive yet comprehensively documented in Aceh with the previous custom value.

### **3.5. Management of Wetland By way Mechanization**

Implementation of wetland management by means of mechanization of agriculture is also called the (Panca farming) in paddy rice farming community of Mukim Kuala Southwestern Jaya sub-district started since 1972 since the implementation of government programs in the agricultural modernization program. That is, when the application program Inmas (intensification of mass) and Guidance (Guidance bulk), namely, use of the Community Excellence Seed paddy rice farmers Mukim Kuala Southwestern Jaya subdistrict up in general (85%) have been using high-yielding varieties of rice seeds. Yielding varieties of seeds used are PB5, Cisadane, until PB8, C.4 and IR 32-48. These seeds are expected to increase crop yield, because it has the properties of a short lifespan and high productivity levels. However, in the cultivation of this quality seeds of paddy farming community of Mukim Kuala Southwestern Jaya sub-district is still a lot of obstacles. Mainly supplies certified quality seeds for the next planting season is relatively rare and difficult to obtain farmers. To overcome farmers rely on seeds from the harvest of years ago, and the growing season can not be done evenly distributed planting sehamparan 2 times a year. Often done in groups (at the locations of the fields), according to the calculations can get water or in locations existing rice rural irrigation, because the fields in these locations do not yet have the technical irrigation. Therefore the location of paddy rice with the other one does not simultaneously planting, it appears there are more early and some late of the season go to the field. This is due not supported by regular watering (irrigation technical), rely on rain-fed. So that means the treatment of seeds as recommended can not be done well. So until now only 52% are able to do as recommended.

Soil processing, in the processing of paddy rice farming community land Mukim Kuala Southwestern Jaya sub-district is almost (100%) by means of mechanization (tractor). This is because the use of short-lived prime seeds require fast time of land preparation. Tractor type used is a mini tractor (hand tractors) and large 4-wheel tractors (four-wheel drive), as well as more modern tractor. In tilling (tractor) are not provided by the government. Therefore increasingly urgent needs of agricultural tools, to keep up with technology (mechanization of agriculture) tillage has been with the tractor, this tool is much needed by farmers during the current harvest coupled with a processing tool (thresher).

Fertilization / Maintenance, in its maintenance should intensively for the necessary means of support as a means of production (fertilizers, pesticides) to speed up the process in accordance with the age of the superior seedlings. Therefore the use of quality seeds that something must, then the farmers (50%) are already using artificial fertilizer (chemical). Type of fertilizer often used are urea and Sp 36, but Menurut data obtained up to now only (65%) of farmers fertilizing according to the specified time. This is because artificial fertilizer (urea and Sp 36) often damage crops, they lacked the courage to use fertilizer as recommended by the government, ie 200 kg of urea and 75 kg Sp 36 or TSP per hectare of land. So farmers use a lower dose or help with natural fertilizers, and also can not be set if it is not raining. In addition to get it too difficult they often buy their own on the free market. These conditions are directly an obstacle for farmers who use superior seed in District Jaya, in addition to the economic capacity of less afford to buy fertilizer because of high fertilizer prices. As a result the low yields in rice crops this year due to pests, especially rats, stem borer caterpillar and sparrows because of drought.

Pest Control, pest control by using agricultural medicines has reached (52%) is used by the farming community of Mukim Kuala Southwestern Jaya sub-district. In its eradication carried out by use pesticides through the atomizer (hand sprayer) especially for the various types of pests such as leafhoppers, stinky stinky, stem borer caterpillar and the like. Spraying equipment used interchangeably between farmer groups, as the tool of public property. While pharmaceuticals farmers must membeli itself on the free market. Highly destructive pest of rice crops they are rats (Aceh: tikooh), stem borer caterpillar, stinky stinky (geusong), sparrow (tuloo), and pork (jail) forest. In eradicate rats done by placing poisoned bait and by evaporation, as advised by the clerk PPL. However, because the mice too much, these two methods do not work, while the traditional way is rarely done. Hence the eradication of this pest is also an obstacle for farmers it needs work and extra costs, according to them even though the drugs are so much but any pest not lose much.

Irrigation (irrigation), intensive irrigation is still constrained, water cannot be regulated because there is no adequate irrigation, and in general rice farmers throughout Kuala are still rain fed. Irrigation problems in Mukim Kuala Daya Jaya District have not received serious attention from the government. So most of the irrigation patterns still depend on the rain. Therefore, even though farmers' interest in superior seeds has grown, farmers cannot expect too much. So that this year there is often damage to rice plants due to drought, this is also caused by their inaccurate calculations of the season (keunenuong) because the season's schedule for going down to the rice fields has changed in joining the planting program twice a year. In addition, due to the inadequacy of physical conditions this has an effect on farmers' production. Therefore, in a constrained condition like this perhaps only rich farmers might be more profitable, because rich farmers are able to complete the various facilities needed to buy water pumps to siphon water in rivers. So according to them if rich farmers fail to harvest, they are just waiting for the next harvest (next year). But if poor farmers fail they have to sell what is there to make ends meet in that season even the next season.

Some people have mentioned the agricultural modernization of Aceh with the use of agricultural machinery technology give rise to social problems, some groups began to complain of and concerned about the possible negative impact of the

implementation of mechanization, particularly regarding the socio-cultural conditions of our farmers. In fact there are several villages in Aceh Besar in the extreme to reject applications of this mill are among the complaint form is due to the presence of the harvester, farm worker was unemployed. The number of farm workers who could potentially lose revenue is believed to be lighter social problems in the village. Employers threshing tool (threshers) also lost its seasonal turnover, they have to be unemployed to watch the action of the machine operator while meubleek-bleek aneuk eyes (eyes wide open). Added paradox indeed there are things that happen in the agricultural sector, where increasing the level of education it is inversely proportional to the availability of labor. The higher the someone school level, the less well to cultivate interest in the agricultural sector, especially food crops, especially rice. Herein lies the contribution of mechanization in solving problems and needs of the labor availability which indirectly also able boosted the appeal of the educated to pursue this real sector.

### **3.6. Blang Keujruen existence in the middle of Mechanization**

Expression of some farmers when asked what it Keujruen Blang. That "P3A he Keujruen Blang," as approx Marital these two symbols, carried out by the state, with the involvement of indigenous ideology, which then leads to a public connotation farmers. Both tend to be understood as the same symbol in regulating rice cultivation, in short, Blang Keujruen task is the task of P3A.

In fact, between Keujruen Blang by P3A have significant differences between indigenous and state. Keujruen Blang and P3A is not the same, P3A raised under the rules of the government, meaning P3A existence under the government, based on the regulations of the ministry never mentioned keujruen term. Keujruen is a local value that is owned by the community. PU P3A working area is in the primary channel while Keujruen are in the tertiary channels, these channels are now already concrete, whereas the tertiary region is an area of work / authority from Keujruen Blang, but the Department of Public Works and the Department of Agriculture are also fighting over the region. It's just a different way of working, because P3A is the formation of the government and clear the AD / ART, P3A under the authority of the Department of Public Works that served on the primary channel.

Keujruen marginalization Blang so conspicuous in the field by the attitude of the government, because of the hegemony of P3A. Therefore, with the birth of a new gubernatorial about Keujruen Blang, is expected to be re-strengthening of the traditional institutions in the farming community. Keujruen Blang many who are no longer active and play a role, it is because no one has died, the elderly, sick and notarial deed was already expired. Looking ahead, the Department of Agriculture has allocated to revive the function and role of Keujruen Blang. During this time, in the field Keujruen Blang feel kidnapped in the Department of Agriculture for many programs or merriment, especially problems of irrigation and farming networks are not managed by Keujruen Blang but given to the P3A and farmer groups. Therefore, next to the Department of Agriculture will focus, especially the new gubernatorial there will be.

In the end, the substance of the effort to raise, or the revival of traditional institutions Keujruen Blang, must be understood and implemented as an effort to rebuild the way of thinking and acting farmers in Aceh under local knowledge (in this context is understood as indigenous). Also, in order to traditional institutions and local value is maintained as a form of identity. In addition, these traditional institutions (should) play an important role in the welfare of farmers, free of interference suppression and power markets, and government is too excessive in nersawahan custom set, so that sometimes even counter-productive with the expected results.

### **3.7. Basic Wetland Management by Local Wisdom**

Basically, every society has a system of farming (dare you own culture), as well as for the people of Aceh has its own farming culture. Meugoe cultural traditions' that practiced paddy rice farming community Settlement Kuala power in the past on the basis of local knowledge. The tradition of paddy rice cultivation culture (Meugoe ') applicable in the past can be grouped into 4 groups. In accordance with the nature of the grouping are: (1) Tradition Keujruen Blang (regulatory governance fields), (2) the tradition peusijuek and Kanduri (ceremonial religious rituals), (3) the tradition Keuneunong (calendar according to the calendar of the season), (4) tradition Meu uroe '(cooperation for mutual help). Each group has dimension (coverage role) and their use in every stage of the Meugoe '.

The tradition of paddy farming is estimated to other communities in Aceh (outside Kuala Power) also recognize a similar cultural tradition of farming, but procedures for its implementation has its own characteristics, according to the natural conditions and environment in which they are located. Their characteristics vary according to local traditions such as the assumed characteristic of Aceh culture.

### **3.8. Rice farming Stages In the Local Wisdom Ancestral Heritage Customs**

According to the custom prevailing in lowland rice farming activities strings tight enough, cannot be manipulated by anyone, especially farmers. Almost every rice paddy farming activities possessed customs which must be upheld by the farmers, just as indigenous festivity blang on when they want to go to the field (Aceh: Troon u blang). Some customs in cultivation of paddy is like: from preparation to clean the streams, with dishes kanji Rumbi for the implementation of mutual cooperation, preparing the

nursery (Chah Lheu bijeeh), at this stage there was a ceremony to pray election of rice seedlings (Pade bijeeh) for sowing rice seed (teumabu), and tillage (meu ue), up to the final stage which harvest (keumeukoh), and post harvest (ceumeulho).

Thus the supposed presence in Aceh Blang Keujruen can mobilize farmers to simultaneity various activities Meugoe 'by overlay. Because keujruen as guardians of the rule of cultivation of paddy and he was not chosen from anyone, absolutely anyone trust and credibility in paddy farming (Meugoe '). She was able menyelesaikan the problems that arise in the affairs Meugoe 'such as the right of tenancy, saka (for results) or mawah, gala (pawn), and crime arising from the behavior of farmers in rice paddies sufficiently resolved by keujruen not have to deal up to justice. Similarly, the activities of religious rituals are conducted in the Meugoe 'was also led by Keujruen Blang in a joint discussion forum keuchik (village head), tuha peut (community leaders) and imeum meunasah (religious leaders). With the extent of the role and authority of Keujruen Blang has created an implementation Meugoe stability '. Then setting keujruen paddy field more touching and satisfying sense of justice can give peace together in a farming community in the activities of Meugoe '.

In the Meugoe cultural tradition 'in Aceh actually contains a strong system of social control over the community at work (farming). According to him, there was no one who begged in the community, if there were those who begged for action by Uleebalang (hulubalang). A strict control through Keujruen Blang as its subordinate to young people who are not working. If there are young people who do not want to work, they are forced to go abroad and cannot stay in the village. If there is a loss in society, surely the target of the main accusation is the person who does not work. Therefore, there was no unemployed society like today, all have jobs.

### **3.9. Wetland Management by Local Wisdom Values**

The basic concept of culture of rice farming (Meugoe ') as a culture of society is revealed in a hadih maja (words of parental advice) namely "Pang ulee' hareukat meugoe ', Pang ulee' nanggroe 'raja" means: Main livelihood is farming lowland rice, and the main leader of a country is the king. "Pang Ulee' worship of a month, Pang Ulee 'hareukat meugoe' blang, "rich meuh han meusampe, rich pade meusampurna," seura ta duek ta meugoe 'meugoe' prut troe 'aneuk teu na ". This means "The main worship is prayer, the main livelihood is farming rice, rich in gold is not a perfect wealth, where residing should work on rice fields so that the child's stomach is full". This expression grew into the philosophy of life of the people of Aceh from the past until now. Not yet meaningful if rice is not at home. Then the philosophy shows that the importance of farming culture in the management of paddy fields (Meugoe '), by itself there are so many norms that maintain it which has become a tradition of the hereditary society.

In paddy rice farming community of Mukim Kuala Southwestern Jaya sub-district in paddy farming land management (Meugoe'), the primary duty to meet the needs of everyday life. A fisherman who lived in the seaside even with his daily work more emphasis on fishing but the result of their savings to buy a rice field, although for rent or for the results [24]. Therefore the rice area owned still be the size of a person's wealth in society. Furthermore the price of land (paddy) continue to climb higher than on dry land prices from year to year.

According to the story of the scholars and experts of the book that among those who accompanied the Prophet Adam to the world is the seeds of agriculture, namely Tin, Olive, Tamar (Dates) and Aruz (rice). Rice with the Prophet Adam was still large (as big as fruit), and as mentioned that the first time the rice was shrunk when there was a fight between the child of Adam between Abel and Kabil. Because of that rice is the key to human life since humans are on the face of the earth so that rice cannot be wasted. On the basis of the story of the scholars and experts of the book makes the community of farmers believe that the work in the management of rice farming land (Meugoe ') as a noble work will get blessings in the world and the hereafter. So that in the management of paddy farming land (Meugoe ') has become a culture among the Mukim Kuala Daya farmers community with a variety of traditions/customs hereditary.

Ancient farming culture Acehnese people in general are still influenced by the old relics contained in the book "Meu Takbi ue" (manual farming). The book is generally used as a guide for the people of Aceh in terms of farming and is not limited in the management of wetland rice farming alone [21].

Therefore, this work has rules that have become a tradition passed down through generations in every stage of implementation. The rules which are guidelines or directions for community farmers society in managing wetland (Meugoe '). Which meant a tradition in this research is the act of repeatedly carried out by farmers in each phase of activity in the management of wetland (Meugoe'), liked and respected by the farming community. Furthermore, this tradition can be called as a pattern perikelakuan farmers in planting of paddy (Meugoe ').

As for the values of local wisdom in the management of paddy fields contained in the tradition of cultivation of paddy (Meugoe ') in Kuala paddy rice farming community Southwestern Jaya sub-district of Aceh Jaya in the past, can be classified into 4 groups. By their very nature these groupings are: (1) the value of Togetherness, (2) Value uniformity, (3) Value Pham Keuneunong (calendar calendar according to season), (4) Value Meu uroe '(cooperation for mutual help). Each group has dimension (coverage role) and their use in every phase of activity in the management of wetland (Meugoe '). This can be explained as the result of observation penelitian interview resource persons in the management of paddy fields with the values of local wisdom. Togetherness value, the value of togetherness and discipline in local farming systems contained in Blang Keujruen tradition.

Keujruen same words with "vocational" means expertise or skill. On that basis he considered people who are experts in rice fields, raised and adhered to by farmers to regulate the activities Meugoe '. Because of the expertise in rice fields is the criterion of long ago. In the old days Keujruen Blang power supported by the government uleebalang (warrior), each community that violates the rules Meugoe 'set keujruen sanctioned. The duties and responsibilities keujruen as mentioned above include all terms, rules and phases related to the activities Meugoe '. Technically Blang Keujruen role is coordinating and overseeing all stages of Meugoe 'starting stage go to the field (tron u blang) to post-harvest, leisure time, and arrived the next planting season. Before doing anything before hand activities keujruen held a consultation in a discussion forum. The meetings are followed in addition to the farmer community leaders (tuha peut), and village officials, conducted in a system agreement / joint meeting. This agreement signifies culture system Meugoe 'conducted in cooperation (mutual help and mutual assistance).

**Uniformity Value**, Tradition uniformity values contained in Kanduri and peusijuek. Community paddy rice farmers Mukim Kuala Southwestern Jaya sub-district as a religious community, in paddy farming system (Meugoe ') laden with rituals that Kanduri (salvation) and peusijuek. At important ceremonies such as the starters took the rice seed (choke Pade bijeeh), rice cultivation (puphoon peumula) first performed peusijuek (teupoong tabeue) is a solution of water and flour (flour selling to). Peusijuek intended to cool, the material consists of flour, water, and foliage. Flour is intended as objects (bran) are the most delicate, water and foliage intended as cold objects. Then sprinkle the object or the work to be done. Peusijuek intention is to Peukru Seumangat (taking the spirit), and Kanduri intended as alms, which was followed by a prayer '. Its purpose is to take a blessing to work being done hopefully shunned from danger (bala) by God. Generally between how peusijuek on one activity to another activity completeness (material) is different, because it has a meaning corresponding fittings according to the activities and the expected benefits from such activities.

Peusijuek basis of the history of the scholars is referred to as Sunnah. History is that the Prophet did the first time when the Prophet married his children with Saidina Siti Fatimah Ali Bin Abi Talib, at the time of the Prophet sprinkle water on both breasts. While basic Kanduri taken from the Hadith of the Prophet, which reads: Assadakatu Tudfi il Bala (Muslim). That is sadaqah (feast) refused he would be reinforcements. Furthermore, these scholars mentioned history can be traced in the book Tajul Muluk. Therefore, although some people consider this phenomenon a bit smelly superstition, but different from that understood by rice paddy farming community of Mukim Kuala Southwestern Jaya sub-district. Therefore, according to them the first widely-kanduri kanduri contained in every stage of the Meugoe '.

**Value simultaneity**, Customs value in lowland rice farming system contained in Keuneunong Tradition (understood in the calendar of the season). Bleak mentioned Keuneunong is one of knowledge about the season in doing Meugoe '. In the tradition of Keuneunong also a science to calculate the right time to cultivate paddy acquired hereditary. Keunoing or contact to see the season based on the distribution of stars is the group stage (Scorpio) and moon (hijrah). Meeting groups of stars with the moon signaled to the farmer on the season working the fields. Because rice growth is highly dependent on the state of water in the fields. Thus controlling the fields of water supply is an important factor.

Keuneunong Pham's basic philosophy is taken from hadih Maja (said the guide to talk) that is based on the Moon Hijrah, such as the following expression:

*Keunong siblah jareung taboo*, means of contact with eleven (11) blushes rarely.

*Keunong average sikureung taboo*, means of contact with the nine (9) Average sow.

*Keunong Tujoh bijeeh lam Umong* means of contact with the seven (7) seed paddy fields.

*Keunong limong abeh teupula*, meaning contact with five (5) planting out.

*Keunong Lhee naleung taboh*, means of contact with three (3) siangi grass.

*Kenong sa Pade takoh*, means of contact with one (1) rice harvest.

*Keunong two Ploh Lhee lamkroong tapeusoh, tapeulhoh-peulhoh Peukan u taba*, means of contact with the twenty-three (23) enter the barn (storage) disaggregated bring to the market.

That is the subject of this 23 if there is still a long rice Blank if sold, pay debts and so forth: for the next harvest season will be a new rice. How to use this example the A Keuneunong about to go to the field, are based on the calculation of the taxable so-saat taxable when it rains. Meu Ta'bi ue and Keuneunong is a science to calculate the right day to cultivate paddy in it contains good days and bad days.

Judging from tradition penaggalan according to (Pham keuneunong) mentioned above, therice paddy farming traditions (Meugoe ') there is an extensive knowledge of the guidelines for farmers in view of the signs of nature. Formerly Keuneunong This creates a pattern of activity for farmers in such a manner, in which the activities of their daily there are times that are specific to do Meugoe 'called season Meugoe' for about 5 months, and the remaining 7 months is the time to sideline activities and other agricultural activities. Other activities that can not be separated from each other on the activities Meugoe 'as included in a series supporting the income of farmers who perform activities (livelihood) Meugoe'. From the above description we have good reason what if Keuneunong tradition contains the value of simultaneity. That can do simultaneity activity, into harmony and alignment in farming.

**Economic value**, the economic value of the farming system in the management of wetland contained in paddy farming tradition (Meu uroe '). Meu tradition uroe a cooperative system of helping contained in lowland rice farming system (Meugoe ').

This activity terorganisir through social groups within the farming community, both based on family ties, kinship, neighbors, as well as working relationships bound by the norms of tradition and religion.

In the Mukim Kuala Daya community, the Jaya District farmers, please help like this has its own value called (Akeumak). Akeumak can be likened to social sanctions meaning that someone has helped others, then the person who has felt helped is already bound by the services of those who help him. Then you must immediately help the person who has helped him come to the workplace of that person (Bayeui Uroe '). Please help in this agricultural business arises either through deliberation in advance, and some are appearing spontaneously.

According to information from one of the sources note that the creation of uroe meu system is not independent of their togetherness and social cohesion which is established at the outset of preparation go to the field. at that time held meetings or deliberations to determine the stages of implementing the activities to be carried out by the farmers according to the good days (uroe drains) and not good according to (keuneunong) or the calendar season. Then so togetherness and determination as well as to prepare farmers cooperative activities between them. Misalanya there are some farmers have A, B, and C first days together help job A, tomorrow help job B, and the day after helping the work of C. And so on until the cycle Meugoe activities' completed in that year.

Uroe meu tradition 'has an economic value, which can be useful in addition to pep for remuneration are helping also similar to mutual cooperation, increase work quickly completed, and the relationship silaturrahmi (social cohesion) will grow strong among his fellow villagers. Because of the relationships in the tradition uroe meu ('helping) this happens not coercive commands or instructions, but the ongoing voluntary and mutual understanding in the farming community.

The value of local knowledge of the management of wetland (Meugoe ') mentioned above are described from interviews with resource persons present in the community of Mukim Kuala Southwestern Jaya sub-district based on the beliefs that contains the values, among others, can be described to the (Meugoe') as noble and main livelihood that guarantees human life. That is a basic livelihood, the livelihood planting in paddy fields. The virtue of livelihood is evident from the expression: pangulee 'hareukat meugoe' han meusampe meuh rich, rich Pade 'meusempurna, seura Duek ta-ta meugoe' meugoe' Prut Troe 'aneuk teu na means ( "main livelihood is farming rice in paddy fields. rich gold is not a perfect wealth, but the wealth of many new rice called perfect wealth. Where reside must work the fields, so that a full stomach and a child grow "). Thus the importance of livelihood is in itself very much norms keeping that has become a tradition. Such behavior can contribute to the modernization of agriculture, especially paddy rice farming moderniasi, because farmers had planted faith in the importance of planting rice as the main livelihood in his life. Because Meugoe 'is a noble job and believed to be the ancestor advice exemplified by the Prophet, that since man (Adam and Eve) lowered into the earth. When it was the only source of life for them is the God-given rice to be planted. Thus the importance of livelihood is in itself very much norms keeping that has become a tradition. Such behavior can contribute to the modernization of agriculture, especially paddy rice farming moderniasi, because farmers had planted faith in the importance of planting rice as the main livelihood in his life. Because Meugoe 'is a noble job and believed to be the ancestor advice exemplified by the Prophet, that since man (Adam and Eve) lowered into the earth. When it was the only source of life for them is the God-given rice to be planted. Thus the importance of livelihood is in itself very much norms keeping that has become a tradition. Such behavior can contribute to the modernization of agriculture, especially paddy rice farming moderniasi, because farmers had planted faith in the importance of planting rice as the main livelihood in his life. Because Meugoe 'is a noble job and believed to be the ancestor advice exemplified by the Prophet, that since man (Adam and Eve) lowered into the earth. When it was the only source of life for them is the God-given rice to be planted. because the farmer had planted belief in the importance of planting rice as the main livelihood in his life. Because Meugoe 'is a noble job and believed to be the ancestor advice exemplified by the Prophet, that since man (Adam and Eve) lowered into the earth. When it was the only source of life for them is the God-given rice to be planted. because the farmer had planted belief in the importance of planting rice as the main livelihood in his life. Because Meugoe 'is a noble job and believed to be the ancestor advice exemplified by the Prophet, that since man (Adam and Eve) lowered into the earth. When it was the only source of life for them is the God-given rice to be planted.

#### **4. CONCLUSION**

- 1) Blang Keujruen role in wetland management perspective of local wisdom in Mukim Kuala Southwestern Jaya sub-district of Aceh Jaya, have changed the culture of farming paddy (Meugoe ') peasant communities Jaya sub-district. Role Keujruen Blang very determining a (regulatory governance fields), Keuneunong (calendar farmed), Meu uroe ('mutual assistance mutual assistance), Kanduri and peusijuek (ceremonial rituals) originally condensed done in stages of its activities, has now faded with the presence of modern mechanized farming system (seeds, new farming technologies and formal institutions P3A). This is in accordance opinions Popkin (1979) that the rural farmers were able to change the behavior of traditional farming into farming behavior that follow the principles of the market economy (rational, commercial and efficiency).
- 2) Management of wetland perspective of local knowledge has not experienced a total change because it is the core of culture in society rice farmers based on the hadih Maja (story ancestral tradition), it contains the fundamental values have been

expressed as ideology and philosophy of life of farmers Mukim Kuala Southwestern Jaya sub-district of Aceh Jaya. But at the level of implementation of each stage in the traditions of farming paddy rice cultivation are not all the stages running normally by traditional farming patterns this happens because of the presence of agricultural mechanization technology in the middle of the farming community who introduced modern farming practices. However concerns bertaninya cultural structure has not changed completely, as Blang Keujruen institutions still maintained but its role is already fading. Likewise the implementation of several stages of farming more are still running are in the stage go to the field, they begin with a ceremonial religious festivity blang, planting stage still survive, while in some other stages such as the stage of processing soils are perubahn significant that of how to plow traditionally the power drawn by animals, are now made using tractor technology. So is the stage of fertilization, pest control, harvest and post-harvest everything wage due to the presence of agricultural technology with machinery (mechanization). while in some other stages such as the stage of tillage experiencing significant change that of the traditional way of plowing is pulled by animal power, are now made using tractor technology. So is the stage of fertilization, pest control, harvest and post-harvest everything wage due to the presence of agricultural technology with machinery (mechanization). while in some other stages such as the stage of tillage experiencing significant perubahn that of the traditional way of plowing is pulled by animal power, are now made using tractor technology. So is the stage of fertilization, pest control, harvest and post-harvest everything wage due to the presence of agricultural technology with machinery (mechanization).

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