

Mukim Existence in Aceh Government Structure: Local Wisdom Representation in Supporting Regional Development

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Mukim is a form of local wisdom existing in Aceh. This study is aimed at explaining the role of mukim in presenting local wisdom as the basis of development in Aceh. This study used a qualitative research approach. The sources of data in this study are from primary and secondary data. The primary data was gained through observations, in-depth interviews with informants' opinions and focus group discussion (FGD), while secondary data was from literature review. It can be concluded that the existence of Aceh government policy has made mukim return as an institution that has a very important role in community development based on local wisdom. The Aceh government is expected to be able to provide encouragement and stimulants to the mukim by paying attention to all forms of local wisdom so that its role can be maximised in development in Aceh to provide welfare for the community.

Key words: *Mukim, Aceh Government, Local wisdom.*

Introduction

Historically mukim has long been known in Aceh (Santoso, 2013). It was formed along with the entry of Islam into Aceh so that Islamic values are closely related to all aspects of life in Aceh (Ahyat et al., 2020; Humaizi, 2018; Iskandar, 2019). Its existence has a strong basis for regulation of social life (custom) as well as for religious life (hukom or law) and also later governance (Syahbandir, 2014; Zainuddin, 2017). Originally, mukim is led by an Imeum (from Arabic language Imam means the leader) who carries out the task entirely or partly

religiously by making sure the establishment of the law (sharia) and the implementation of religious obligations. In addition, it has existed since the days of the kingdom of Aceh. Its presence in the government of the Kingdom of Aceh has proven to have a lot of influence on people's welfare. The figure of Imeum mukim is highly respected because he could understand religion and culture (Hasballah, 2020).

In its development, Imeum mukim turned into the head of government as the head of the mukim. A mukim leader is in charge of coordinating village leaders under its coordination (Syahbandir, 2014). The rise of Imeum mukim as the head of mukim makes the duty of the Imam on Friday prayers every week is held by Imeum Meusjid (the mosque leader). The form of power above mukim is nanggroë which is a combination of several mukim and headed by Uleebalang. Uleebalang receive direct power from the Sultan (King) of Aceh and ruled hereditary. Although hereditary, before taking up the post of Uleebalang, his appointment had to be ratified through an appointment letter affixed with a royal seal. Uleebalang's task was to lead nanggroë and coordinate combat personnel if there was a war, carry out instructions from combat personnel, carry out instructions from Sultan, provide troops and provisions for warfare when needed, and pay tribute to Sultan.

The presence of mukim in Aceh government institution nowadays is the evidence of recognition by the government of Indonesia in its efforts to recognise Aceh's local wisdom. Then, it is also a form of speciality of government structure in Aceh represented in law of government of Aceh (LoGA) or UUPA (Gayatri, 2018; Mukhlis, 2015). Referring to its very strong role, the government of Indonesia is trying to bring back mukim's role in the framework of accelerating development in Aceh especially considering that today Aceh is trying to develop the region after the tsunami and conflict.

When talking about community-based development, it is certainly inseparable from the existence of local wisdom. Indonesia is so rich in local wisdom and every region has its own local wisdom (Ariyanto et al., 2014). In accordance with Suhartini (2009), she states that local wisdom is an embodiment of the implementation of articulation and manifestation as well as traditional forms of knowledge understood by humans or communities interacting with the surrounding nature. It is cultural knowledge possessed by certain community groups including models of sustainable natural resource management including how to use resources wisely and responsibly. So, it is also clear that mukim is a local wisdom form in Aceh.

In achieving the order of welfare, the community can utilise existing resources and recognise local wisdom in the area. Local wisdom contains local cultural wisdom. Local cultural wisdom itself is local knowledge that has been integrated with the belief systems, norms and culture and is expressed in traditions and myths held for a long time (Melya, 2018). It has a high value of life and is worthy of being continuously explored, developed and preserved as

antithesis or changes in social culture and modernisation. Local wisdom is formed as a cultural superiority of the local community and geographical conditions in a broad sense.

Mukim is the typical form of government and a form of local wisdom in Aceh. Article 114 of Law No. 11 of 2006 (BPK RI, 2006, p. 11), concerning the government of Aceh, affirmed the division of government areas that are unique. It was explained that in the area of the regency/city, a mukim was formed consisting of several villages. In this case, mukim is led by Imeum mukim as the organiser of the mukim's duties and functions assisted by Tuha Peut mukim (Djusfi, 2018). The existence of this Aceh government policy had a profound effect on the existence of mukim in the community. In addition, it is a legal community under the sub-district which consists of a combination of several villages that is domiciled directly under Camat. It is a custom institution which is an inseparable part of the life system of the Acehnese people. The existence of traditional institutions in Aceh is legally regulated in Article 98 of Undang-undang Pemerintah Aceh (UUPA) (LoGA), including Imeum mukim and Keuchik. There is even a reaffirmation in Article 114 (2) that the Imeum mukim is also the head of the mukim. Furthermore, its role in Acehnese society is critical for applying and enacting customs and customary law (Zulfan, 2018).

To clarify the provisions in LoGA, Aceh already has three different qanun, namely: the Nangroe Aceh Darussalam (NAD) qanun No. 4 of 2003 concerning mukim government (Kementerian Hukum dan Hak Asasi Manusia Republik Indonesia, 2003); Aceh qanun No. 9 of 2008 concerning the development of indigenous life; and the Aceh qanun No. 10 of 2008 concerning customary institutions. Departing from those three qanuns, the mukim's tasks are described as: (1) community development; (2) carrying out customs activities; (3) resolving disputes; (4) helping to improve the implementation of Islamic sharia; and (5) helping the implementation of government and assist the implementation of development.

Some notable research has been done in relation to local wisdom in Aceh. Mujib et al., (2014) in their study state that there is a need to reform the identity of Acehnese in terms of local wisdom. They add that this actually has been realised through qanun implementation. They believe that nowadays in Aceh, the mosque becomes the centre of Islamic teachings and even coffee shops play an important role to determine the Acehnese identity. Another study conducted by Zulfan (2018) attempts to see the emergence of concepts, arrangements and constitutional practices on two models of local and existing local wisdom laws, Aceh legal institutions, equality and different legal institutions. In relation to mukim's position, he argues that the existence of mukim in Aceh needs to be maintained, nurtured and preserved. In relation to the previous studies, this study is aimed at explaining the role of mukim in presenting local wisdom as the basis of development in Aceh.

Method

This study employed a qualitative research approach. The sources of data in this study are divided into two, namely primary data and secondary data. The primary data was gained through observations, in-depth interviews with informants' opinions and FGD. The informants were from the iMnistry of Home Affairs, Ministry of Villages and Remote and Underdeveloped Regional Development, Aceh Provincial Government, East Aceh Regency Government, Camat, Mukim, Keuchik and society. The secondary data was gained through literature elaboration. The data analysis follows the procedures stated by Miles et al., (2014) namely data collection, data reduction, data condensation and drawing conclusion.

Result

Law No.11 of 2006 as the Representation of Local Wisdom in Aceh Government

The reformation era marked by the amendments to the 1945 constitution changed the face of the national and regional political atmosphere. It makes democracy grow (Humaizi et al., 2019, 2020) and the discourse of strengthening a decentralised system with an autonomous framework is expected to be able to lift regional independence in managing their own households. This matter is in line with the ideals set forth in Article 18 of the 1945 constitution, which guarantees regional independence in regulating its own households through autonomy, and protecting the traditional values of customary law community unity.

In its further development, in several countries, the principle of decentralisation has been implemented to make the home affairs of the regions autonomous. It is the implementation of the principle of decentralisation that gives birth to autonomous regions. The autonomous regions have privileges that it can regulate their own households with applicable laws and regulations (Huda, 2005). The core concept of the implementation of regional autonomy is an effort to maximise the results to be achieved while avoiding the complexity and things that hinder the implementation of regional autonomy. Thus, the demands of the community can be manifested through the implementation of regional autonomy and the continuity of public services that are not ignored (Widjaja, 2002).

The core content of Law No. 11 BPK RI, 2006 concerning Aceh government related to special autonomy on the basis of the considerations namely the earthquake and tsunami natural disasters that occurred in Aceh have fostered solidarity. It raises the awareness to rebuild the people and territory of Aceh and resolve conflicts in a peaceful manner, comprehensively, sustainably and dignified within the framework of the Indonesia. Historically it can be seen that the purpose of ratification of Law No. 11 of 2006 is to create a dignified peace.

The uniqueness of Aceh is seen based on Law no. 11 of 2006. The government of Aceh in essence has the opportunity to apply all the local wisdom that is owned in the regional development effort. It can apply *lex specialis derogat legi generali* which states that special law overrides general law, even the 1945 Constitution of Indonesia. Through this regulation, the Aceh government should respond quickly by utilising its privileges in order to do all things in the context of accelerating regional development (M. Fachri, personal communication, 2019). It is also supported by who states that the principle of *lex Specialist derogat lex generalis* can be applied since law number 11 of 2006 is more specific than the law number 6 of 2014 concerning villages. This explains that specifically for Aceh and Papua it is free to refer to the Law. Based on that statement, it is obvious that Aceh possesses the opportunity to carry out development based on all its local wisdom in line with the spirit of Law Number 11 of 2006. From both views, it proves that the state supports development in Aceh.

Aceh was given special rights in managing its own households. However, in this implementation there are obstacles, namely the implementation of special autonomy as outlined in the articles of law number 11 of 2006 which cannot be implemented because the implementing regulations are still unclear. One form of regulation that is still unclear is about mukim since this institution is still not accommodated with clear arrangements. R. A. Surya, (personal communication, 2019) states that the implementation of law number 11 of 2006 has a positive effect on the strengthening of customary institutions in Aceh. In addition, there is a strengthening in Aceh's governance structure and cannot be denied by the special autonomy fund. A special source of funding for Aceh provides an opportunity for Aceh to develop all forms of potential local wisdom. One form of local wisdom that is trying to be encouraged to strengthen today is mukim. The role of mukim as a cultural institution has indeed gone far during the Aceh Sultanate until today. However, its function as part of the structure of the Aceh administration has not yet run optimally. Actually, the strengthening of mukim institution has also been confirmed by the Aceh Governor's instructions.

The existence of mukim today is still recognised as a respected figure as the village coordinator in terms of social life (Hasballah, 2020), but lacks a role in the field of governance as mandated in Law No. 11 of 2006. R. A. Surya (personal communication, 2019) adds that it shows the local wisdom content accommodation. Therefore, with the existence of a special Aceh government policy the mukim institution must be utilised to make policies that are able to revive its existence both in the customary social life of the community and in the government of Aceh. The other opinion stated by Muliadi explaining the role of the mukim was largely replaced by Camat and Keuchik after the new regime era. While the role of the subdistrict head today is through bureaucracy which tends to lack understanding of the area. Therefore, the government must affirm policies by delegating

power to mukim to play a greater role in the governance and development of Aceh, given its very respected population (Muliadi, personal communication, 2019).

Based on that policy, it is mandated that Aceh has the opportunity to maximise the function of mukim as the form of local wisdom institution by using special autonomy funds. This is possible because one of the mandates of the policy on the use of special autonomy funds is for the implementation of Aceh privileges. Mukim is clearly possible to be accommodated since it is a form of Aceh's privilege. Furthermore, the very strategic position of the mukim as the coordinator of the village does not have clear funding.

The Government of Aceh's Commitment in Maximising Mukim's Role as the basis of Local Wisdom in Regional Development

The policy of the government of Aceh and the village mandates to carry out development based on the local wisdom of the community. In accordance with the theory of local wisdom revealed by Sibarani (2018), community-based development based on locality both in terms of institutional, community, environment and culture, has implications for transformative and transactive planning, bottom up, community empowerment and participation. From this theory, it can be concluded that development should pay attention to the condition of society by utilising existing resources (natural, human, institutional and socio-cultural values).

The position of the village today is a traditional and homogeneous community that creates a system of values and norms. Specifically for Aceh, the village is called gampong which is the smallest institution in the government. The birth of gampong in Aceh cannot be separated from the existence of mukim that existed first. It is also supported that the mandates given to mukim as the coordinator of several villages in the Aceh government structure made them have a new role in the life of the Aceh government. However, it should also be understood that so far the mukim has not been functioned in government for a long time. This resulted in a lack of renewal of the concept of governance understood by mukim. Following up on this fact, strengthening mukim institutions is first done in terms of increasing the capacity of the mukim institution structure and increasing the capacity of human resources from mukim membership.

The effort to reform mukim is an answer to the wishes of the people of Aceh and was a positive thing and highly appreciated. The role of mukim was very large during the time of the Sultanate of Iskandar, making a reference to the government to revitalise the role of the mukim. Currently, this organisation is still squeezed between the interests of the Camat and Keuchik. There should be a commitment and affirmation of mukim's position by the government's top leadership. The granting of authority to it needs to be encouraged by

various parties. In addition, the conditions today make it a complementary device for an invitation at an event and has never been involved in making policies in village meetings.

Mukim is an institution that is inseparable from the village. In line with that, Zulkarnaini (personal communication, 2019) stated that according to the understanding of the people of Aceh in general, the position of mukim was part of the gampong government structure because it acts as the coordinator of several villages. Furthermore, in the history of Aceh it also shows that mukim was formed earlier than gampong.

Discussion

Mukim institution that only exists in Aceh is also expected to play a role again in the development of Aceh. This statement is in accordance with Imran's (personal communication, 2019) statement that the structure of mukim is actually very unique, because it is included in the structure of government. In contrast to other regions such as West Sumatra, known as KAN (Kerapatan Adata Nagari) whose structure is only included in traditional institutions. This condition makes mukim the coordinator of the village not even to be found in other regions in Indonesia and becomes local wisdom in Aceh. He also adds that local wisdom as a result of the desire to realise development in an area, including Aceh as a region that is deeply rooted in implementing its culture. This becomes a benchmark to review the position of mukim regarding their function in life in Acehnese society. The position of mukim that needs to be preserved in Aceh's customs and culture, existed since the sultanate of Aceh (Syahbandir, 2014).

Each local government actually has the same opportunity in accommodating all of its local wisdom (M. Fachri, personal communication, 2019). Today the central government is only able to make regulations that are general in the midst of the asymmetric regional conditions that have their respective local wisdom. Therefore, it is undeniable that the central government only issues regulations that are general in nature by referring to the lowest administrative unit with the name of the village, not the nagari, jorong, gampong or other names. It is supported by Mujib et al., (2014) that the negotiation in relation to the development of gampong and local policy needs local role in order to preserve values and local wisdom in Aceh. As a local product, mukim as local wisdom ruled in qanun will be maintained in terms of originality and its identity in Acehnese society. In addition, it can play its significant role in maintaining order, harmony, peace and community development (Zulfan, 2018). So, mukim as a form of local wisdom in Aceh needs to be accommodated to help the successfulness of development and community empowerment in Aceh.



Conclusion

The existence of Aceh government policy has made mukim return as an institution that has a very important role in community-based development based on local wisdom. The Aceh government is expected to be able to provide encouragement and stimulants to mukim by paying attention to all forms of local wisdom so that its role can be maximised in development in Aceh to provide welfare for the community.

Based on that, the mandates given to the Aceh government is an effort of the central government towards all forms of local wisdom of the people of Aceh. The policy also seeks to give a position to the special institutions of Aceh, in this case mukim, which regained recognition in the strata of the Aceh government. It is hoped that the return of mukim as institutions within the Aceh government strata will accelerate development and be on target.

Limitation of the Research

This research is limited to the role of mukim as local wisdom that exist in Aceh in the development of Aceh. Since Islamic teachings are applied in Aceh, it is urgent to see the existence of mukim in maintaining and applying Islamic sharia in Aceh in the globalisation era. Therefore the writers suggest the government of Aceh create a firm government regulation because of mukim's role which is inseparable from the life of the village and its function to maintain local values in Aceh.

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