



## Customary institution's role of *Keujruen chik* in settling farming boundaries' disputes

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### Abstract

Article 14 paragraph (1) of Aceh's Qanun Number 9 of 2008 specifies that the customary settlements referenced in Article 13 paragraph (2) include customary settlements in Gampong or other names, Mukim, and Laot. According to the Qanun, no provisions govern customary dispute resolution through the *Keujruen Blang Chik* customary institution. However, in the Pidie Jaya Regency community, the *Keujruen Blang customary* institution still plays an active role in society. This is normative legal research. This study attempts to describe the history of rice field disputes in the Pidie Jaya community, *Keujruen Chik's* role in resolving rice field disputes in Pidie Jaya, and the optimal arrangement for *Keujruen Chik's* involvement in resolving rice field disputes in Pidie Jaya. According to the study's findings, the causes of disputes in the rice fields of the Pidie Jaya community were the same as the causes of disputes in the Musa Settlements of Bandar Baru Subdistrict and the Kuta Reuntang Settlements of Meurah Dua District, disagreements, uncontrollable emotions, a lack of communication between farmers, and a lack of farmer education and Religion. The role of *Keujruen Chik* in resolving rice field conflicts in Pidie Jaya, as defined by Acehnese customary law, has given the *Keujruen Chik* customary institution a significant role. This is the authority granted to the *Keujruen Chik* traditional institution to penalize those who refuse to work together and settle conflicts between farmers. The optimum arrangement for *Keujruen Chik's* participation in resolving rice field conflicts in Pidie Jaya is for *Keujruen Blang's* status to be acknowledged by Aceh Governor Regulation number 45 of 2015 concerning the Role of *Keujruen Blang* in Irrigation Management. It is also a customary judicial institution that still exists today in the world of agriculture, particularly in the field of rice fields. However, in these regulations, there is no specific regulation regarding the position of the *Keujruen Blang* as a customary institution, and the tasks and authority in resolving the disputes are limited.

**Keywords:** customary institutions, *Keujruen Chik*, settling dispute

### Introduction

Article 4 In accordance with Aceh Qanun Number 10 of 2008 concerning Customary Institutions, customary institutions have the authority to maintain security, peace, harmony, and public order, assist the government in implementing development, develop and encourage community participation, preserve the existence of customary values and customs that do not conflict with Islamic law, apply customary provisions, and resolve disputes.

Article 2 paragraph (1) According to Aceh Qanun Number 10 of 2008 regarding Customary Institutions, customary institutions on Customary Institutions' Obligations and Responsibilities serve as a mechanism for community participation in governing, development, community development, and resolving social issues. In contrast, the *Keujruen Chik* customary institution is not the deciding judge under this clause.

In fact, however, the *Keujruen Blang* customary institution is utilized by the inhabitants of Pidie Jaya Regency as a judge in a dispute case involving rice fields. If in the case of deliberations between the customary institutions of *Keujruen Blang*, *Imuem Mukim*, the disputing farmers, and village officials, no endpoint is reached as a middle way in resolving disputes, then disputes are resolved by the customary institutions of *Keujruen Blang*, *Imuem Mukim*, and village officials will coordinate with Babinsa to be included in deliberations for dispute resolution, but Babinsa is not included as Babinsa is the representative of the Commander of the Military District (later called Danramil),

the Commander of the Indonesian Navy POS (Danposal), and the Commander of the Indonesian Air Force POS (Danposau) in carrying out the coaching function whose primary responsibility is to train the people to provide counseling in the field of Defense and Security and Supervision of Defense and Security facilities and infrastructure in Rural Areas.<sup>[1]</sup>

Article 7 paragraph 2 letter b Law Number 34 of 2004 is pertaining to Military Operations Other Than War and Kasad Decree number Skep/98/V/2007 pertaining to Babinsa as an executing element of the Koramil tasked with carrying out Territorial Guidance regulate the primary duties and functions of Babinsa (Binter). Babinsa only helps the process of resolving disagreements amongst farmers through the *Keujruen Blang* customary institution in an effort to reach a compromise. But, if Babinsa is also engaged, and the farmers concerned about the issue are unable to address the situation, then it is resolved in court or through litigation.<sup>[2]</sup> In light of this, the *Keujruen Blang* customary institution's role in resolving conflicts is crucial, especially given that Aceh is a unique region with strong customs and traditions.

### Research Method

The research method employed in this study is empirical legal research. The empirical study of the law was conducted through field research and library research. Field research was undertaken to collect primary data by interviewing respondents and informants, while library research was conducted to collect secondary data by analyzing books, literature, statutes, and regulations.<sup>[2]</sup>

## Results and Discussions

Background information indicates that there is a disagreement over rice fields in the Pidie Jaya neighborhood, where the majority of residents are farmers. This is due to the fact that the agricultural land is still expansive and dominated by rice fields. According to information received from the Central Statistical Agency (BPS) and the Aceh Agriculture and Plantation Service, the agricultural land area of Pidie Jaya Regency would reach 61,045 ha in 2021. Keujruen Blang, who oversees and controls the rice fields, is naturally inextricably linked to the vast agricultural terrain. In the Pidie Jaya community, Keujruen Blang is still prevalent, particularly in the Musa settlement and the Kuta Reuntang settlement.

According to the interview with Mr. Azhar as Imuem Mukim in the Village of Musa settlement, there are seven settlements in the Bandar Baru District: Lueng Putu Settlement, Nyong Settlement, Langien Settlement, Musa Settlement, Cubo Settlement, Lancok Settlement, Tanoh Mirah Settlement, and Jalan Rata Settlement.

The following are the names of the villages in Bandar Baru District, namely Aki Neungoh, Abah Lueng, Jijiem, Sarah Panyang, Blang Sukon, Kayee Jatoe, Blang Baro, Blang Iboih, Langien, Blang Krueng, Alue, Tanoh Mirah, Ujong Leubat, Tualada, Cot Langien, Sagoe, Baroh Cot, Bale Musa, Teungoh Musa, Baroh Musa, Paru Keude, Lancang, Udeung, Ara Village, Blang Glong, Keude Lueng Putu, Puap/Lueng Nibong, Daboih, Pulo Rheng, Meunasah Gampong, Dayah Nyong, Beurandeh, and Kayee Raya.

Mr. Azhar's territory consists of five villages: Gampong Baroh Musa, Bale Musa, Teungeh Musa, Ara Village, and Udeng Village. Kuta Simpang, Kuta Baroh, and Kuta Reuntang are the three settlements that comprise the Pidie Jaya Regency in the Meurah Dua District. And there are 19 (nineteen) villages notably Seunong, Lhok Sandeng, Sarah Mane, Lancok, Meunasah Kulam, Meunasah Teungoh, Genteng, Meunasah Bie, Meunasah Raya, Dayah Usen, Blang, Blang Cut, Dayah Kruet, Beuringen, Mancang, Pante Beureune, Jurong, Exile, Lueng Bimba.

The Kuta Reuntang Settlement, Meurah Dua District, Pidie Jaya Regency consists of 7 (seven) villages including Genteng, Lancok, Meunasah Kulam, Meunasah Teungoh, Sarah Mane, Seunong, and Lhok Sandeng.<sup>[3]</sup> The following explains how problems arose in the Musa Settlement, Bandar Baru District, and the Kuta Reuntang Settlement, Meurah Dua District: Disagreements, uncontrollable emotions, a lack of communication, a dearth of agricultural education, and religiosity.

*Keujruen Chik's* part in resolving rice field conflicts in Pidie Jaya. Its existence has a function in resolving conflicts and is deemed crucial for the establishment of a social order devoid of social inequalities in the management of agricultural businesses.

The role of *Keujruen Blang* in settling disputes is also seen as vital because it expedites the process of resolving conflicts that come from agricultural disputes. The *Keujruen Chik* institution plays a crucial role in the resolution of rice field disputes.

*Keujruen Chik's* existence in resolving rice field conflicts in Pidie Jaya Regency is evidence of this, particularly in villages of Musa, Bandar Baru District, Kuta Reuntang Settlement, and Meurah Dua District. According to customary law in Aceh, particularly in regulating issues related to the resolution of disputes in the field of rice fields,

Keujruen Chik has the following responsibilities: along with Imum mukim, Keuchiek, and Keujruen Chik, he determines the time to start going down to the fields, leads mutual cooperation to clean the ropes water and clean all waterways for irrigation, punishes farmers who are unwilling to work together, and monitors the smooth flow of water.<sup>[4]</sup>

Given the aforementioned responsibilities, it is evident that Acehnese customary law has given the Keujruen Chik customary institution a significant role. This is the authority granted to the Keujruen Chik traditional institution to penalize those who refuse to work together and settle conflicts between farmers. The arrangement of boundaries between villages and between farms is another extremely significant task. These issues frequently result in fights between farmers and even between communities, as well as bloodshed. Thus, it necessitates a just resolution by *Keujruen Chik*.<sup>[5]</sup>

Keujruen Chik is authorized by Acehnese customary law to administer punishments against disputes between farmers and between villages. Likewise, the Keujruen Chik in Aceh, particularly in Pidie Jaya Regency, the Musa Residence in Bandar Baru District, and the Kuta Reuntang Residence in Meurah Dua District can also be regarded to have a judicial function.

In the case of Leung Blang barriers between farmers and even between villages, there are frequent disagreements because the village barriers are sometimes not in accordance with the farmers' wishes and because the inclusion of the krok tanoh machine can cause damage to the farming border barriers after the harvest season. Farmers who create non-parallel border boundaries and produce controversy necessitate *Keujruen Chik's* participation in resolving this dispute.<sup>[6]</sup>

Babinsa is aided by *Keuchiek*, Head of *Mukim*, and *Keujruen Chik* in preventing confrontations caused by the border barriers in two sub-districts of Pidie Jaya Regency, namely Bandar Baru Sub-District and Meurah Dua Sub-District, with the assistance of sub-district officials and the police.

Keujruen chik also plays an essential function in the field of rice fields, including registering farmers' land every planting season and knowing the pawning of rice fields that occur in society. However, the terms of *Keujruen Chik's* role are not stated; they are simply still practiced in society. One of the responsibilities and jobs of the *Keujruen Chik* is to raise the flag as a symbol that farmers must obey when they cultivate rice fields. The flag was raised by keujruen chik and displayed in public view in front of the sub-district office and other prominent locations.<sup>[7]</sup>

Keujruen chik M Yusuf Puteh asserts that the role of keujruen chik is still extremely prominent. The farmers are still extremely submissive to keujruen chik. If there is a dispute between villages regarding the farming border boundary, the head of the subdistrict (later called Camat) will order keujruen chik to resolve it. This demonstrates that *Keujruen Chik* is the camat's assistant in coordinating and settling conflicts over the border barrier between villages.

In each subdistrict of Pidie Jaya Regency, there are keujruen chik. Keujruen chik is an institution that regulates discipline in rice fields and village boundaries; despite the existence of other organizations, the current customary institutions must be preserved.

The conflict between M Ali and Jamian Husein, which resulted in M Ali's injury, occurred in the Musa Settlement,

Bandar Baru District, Pidie Jaya Regency, and was handled and resolved by Keujroen Chik in accordance with local custom.

According to the two disputing parties, the farming border barrier was unsuitable, which led to the argument. In the peace judgment, *Keujruen Chik* compelled Jamian Husein to pay a fine of 1 (one) goat and yellow glutinous in addition to certain compensatory funds. M. Ali is required to deliver 1 (one) *bate ranup*, or chopper placed with leaves that have been adorned in this manner. Many individuals from *Keujruen Blang*, *Keujruen Chik*, *Keuchiek*, *Tuha Peut*, *Tuha Lapan*, and *Imuem Mukim*, as well as farmers and members of the local community, participated in this rice field ceremony.

The conflict that occurred between T Asyimuddin and Hasballah in Kuta Reuntang Village, Meurah Dua District, Pidie Jaya Regency. This quarrel resulted in a stab wound to Hasballah, which was initiated by arguing and getting carried away by emotions to the point that the fight could not be stopped. In his ruling, *Keujruen Chik* fined T Asyimuddin with 1 (one) male buffalo, rice, and appropriate implements. Farmers and the surrounding community saw the peacekeeping exercise, which was attended by *Keujruen Blang*, *Keujruen Chik*, *Keuchiek*, *Tuha Peut*, *Tuha Lapan*, and *Imuem Mukim*.<sup>[8]</sup>

From these judgments, it is evident that Aceh's customary law permits *Keujruen Chik* to impose punishments on farmers involved in conflicts.

The optimum structure for *Keujruen Chik's* participation in resolving rice field conflicts in Pidie Jaya, the *Keujruen Chik* customary institution, is still codified in national and regional statutes and regulations. Although the national rules and regulations do not specify the *Keujruen Chik* customary institution, they give a space for traditional institutions to continue to operate in managing rice fields.

Paragraphs (1) and (2) of Article 18B of the 1945 Constitution of the Republic of Indonesia acknowledge and respect special or special regional government units that are governed by law. The state acknowledges and respects customary law community units and their traditional rights so long as they are alive and in accordance with the growth of society and the statutorily enshrined principles of the Unitary State of the Republic of Indonesia.

Article 3 of Law Number 44 of 1999 concerning the Administration of Privileges for the Province of the Special Region of Aceh states that privileges are recognition from the Indonesian people given to the Region because of the struggle and the true values of society which are maintained from generation to generation as the spiritual, moral, and hygienic values. Through Aceh Qanun Numbers 9 and 10 of 2008 and Aceh Governor Regulation Number 45 of 2015, *Keujruen Blang's* place in Irrigation Management has been acknowledged.

It is also a customary judicial institution that persists in agriculture today, particularly in the field of rice fields. In this instance, *Keujroen Chik* resolved legal concerns that occurred in the dispute settlement arrangements, including the farming border barrier between villages and between farmers.

The tasks and responsibilities of *keujien chik* must, of course, be governed by unique rules. In practice, settlements mediated through the *Keujruen Blang* customary institution

are still regarded as insufficient by some segments of society. This is because the inhabitants of Pidie Jaya believed that the customary institution of *Keujruen Blang* did not need to be involved in conflict resolution in the area of farming, including *mukim* and *gampong* or village.<sup>[9]</sup>

Given that the *Keujruen Blang* customary institution is given the responsibility and authority to resolve disputes in the rice field farming business area, the *Keujruen Blang* customary institution also has a role in resolving disputes in the Pidie Jaya district so that a strategy for preserving local wisdom can be implemented in accordance with the current needs of the Pidie Jaya community.

In accordance with Article 4 paragraph (2) and Article 5 paragraph (1) of Governor of Aceh Regulation Number 45 of 2015, the *Keujruen Blang* is responsible for enforcing *Blang* customs in rice fields, *mukim*, and areas of villages. Hence, *Keujruen Blang's* involvement in resolving agricultural issues in the rice field sector is crucial for preserving sustainability and indigenous peoples' local knowledge.

*Keujruen Blang's* role in irrigation management has been recognized by Aceh Qanun Numbers 9 and 10 of 2008 and Aceh Governor Regulation Number 45 of 2015 pertaining to the Role of *Keujruen Blang*. It is also a customary judicial institution that still exists today in the world of agriculture, particularly in the field of rice fields. However, in these regulations, there is no specific regulation regarding its position as a customary institution, and the tasks and authority in resolving disputes in Paddy fields are limited.<sup>[10]</sup>

## Conclusion

The causes of disputes in the rice fields of the Pidie Jaya community are the same as the causes of disputes in the Musa Settlement, Bandar Baru District, and the Kuta Reuntang Settlement, Meurah Dua District, namely Uncontrollable Emotions, Lack of Communication between farmers, and a lack of Farmer Education and Religion.

The role of *Keujruen Chik* in resolving rice field disputes in Pidie Jaya, namely according to customary law in Aceh, particularly in regulating issues related to the settlement of rice field disputes, it has the following responsibilities together with *Imum mukim*, *Keuchiek*, and *Keujruen Chik*, to determine when starting to go down to the fields; to lead mutual cooperation to clean the water ropes and clean all the water channels.

Given the aforementioned responsibilities, it is evident that Acehnese customary law has given the *Keujruen Chik* customary institution a significant role. This is the authority granted to the *Keujruen Chik* traditional institution to penalize those who refuse to work together and settle conflicts between farmers. The optimum arrangement for *Keujruen Chik's* participation in resolving rice field conflicts in Pidie Jaya is for its status to be acknowledged by Aceh Governor Regulation Number 45 of 2015 concerning the Role of *Keujruen Blang* in Irrigation Management. It is also a customary judicial institution that still exists today in the world of agriculture, particularly in the field of rice fields. However, in these regulations, there is no specific regulation regarding its position as a customary institution, and the tasks and authority in resolving disputes in Paddy fields are limited.

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