

Communication Pattern between Regional Government and Local Government in Establishing Traditional Institution



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ABSTRACT: Poverty alleviation is the government's effort to ensure the survival of the nation and state. One effort to maintain food security is to increase agricultural productivity in various sectors. In terms of agricultural management, *Keujruen Blang* is really needed as a Gampong traditional figure and institution whose function is to regulate and manage all problems related to the agricultural sector. Unfortunately, in *Blang Geunang* village, West Aceh, there is no *Keujruen Blang*, which has resulted in agricultural productivity decreasing and the community being below the poverty line. The aim of this research is to see the pattern of organizational communication relationships between regional governments and village governments in responding to the *Keujruen Blang* traditional institution as Goal-18 in the SDGs. This research method uses qualitative with a descriptive approach and uses purposive sampling technique. The research informants consisted of the Head of the Agriculture Service, the Head of the DPMG Service, the Aceh Traditional Council, the Head of Kaway XVI District, and the Village Head. The results show that communication patterns between regional governments regarding rice farming governance have not been optimally organized. This problem is due to the existence of inappropriate communication patterns between the regional government and the local government, which has an impact on the difficulty in establishing the legality of the *Keujruen Blang* traditional institution.

KEYWORDS: communication, governments, agriculture, *Keujruen Blang*, traditional institution

INTRODUCTION

The discussions related to organizations and society are always interesting, especially about government organizations in public services, especially rice farmers. Why does it happen? Firstly, the rice farming community is always on the poverty line, secondly, the dynamics of the socio-economic layers of the farming community are still very attached to values and culture which are often ignored by the government, thirdly, distortions or communication patterns of government organizations and farmer groups often experience conflicts of interest in increasing productivity, Therefore, the implementation of rice farming development must be prioritized and form a comprehensive pattern of government organization and traditional institutions as a means of improving socio-culture in agricultural villages based on SDGs-18 in villages.

SDGs-18 development is a dynamic village institution and adaptive culture which is one of the development prospects in changing the direction of social policy and community empowerment for village development in overcoming poverty. The development direction of SDGs 18 is to set government targets that are inclusive and transparent for all stakeholders in every region in Aceh. The objective of adaptive and dynamic institutions is to explore the roots of community problems through local wisdom institutions, namely one of the traditional institutions in accordance with Law No. 10/2008, namely "Keujreng Blang" is one of the roles and functions of rice farming governance that has potential creating food security that can be integrated through the development of agro-based village SDGs. However, in reality, in Blang Geunang village, as one of the villages with large and extensive agricultural land potential, there is no *Keujruen Blang* traditional institution as referred to in the previous discussion. This case provides agricultural land abandoned and abandoned without regular management. People prefer to use up the rice that has been harvested rather than having to plow the fields again. Therefore, this paper aims to look at the pattern of organizational communication relationships between regional governments and gampong governments in addressing sustainable traditional institutions to make a successful SDGs Goal-18 development targets at village level.

A. Village SDGs

The direction of the sustainable development planning agenda is implemented through an inclusive and transparent intergovernmental process involving stakeholders (Omer and Noguchi, 2022). SDGs development is universally implemented by all countries, however this is a momentum in continuing development because the understanding of the development plan program is not well understood in achieving a country's development goals (Sariguna, Kennedy and Ekonomi, 2020). The dynamics of development in Indonesia are decentralized from the central government to the regional level using a top-down versus bottom-up

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approach in making SDGs development successful at the village level (Reddy, 2016). This has been set in the village SDGs development targets, an integrated effort to create a village without poverty and hunger, a village with an even economic growth, a village that cares about health, a village that cares about the environment, a village that cares about education, a women-friendly village, a networked village, and a culturally responsive village to accelerate achievement. Sustainable development goals. following are the target indicators:



The aim of Goals-18 in the SDGs is to eradicate poverty in accordance with Goal-1 and Goal-2 of villages without hunger in harmony and balance in creating rice agricultural production to achieve food security for farming communities (Nawir and Wulansari, 2021). The aim of SDGs-based agricultural development is to create changes in government policy to bridge public awareness (Whitcraft et al., 2019). The same thing according to (Kanter et al., 2016) agricultural development can be carried out through a participatory back-casting approach in supporting the transformation of environmental target productivity results in poverty alleviation for the community.

Poverty alleviation in achieving village SDGs can be actualized through local wisdom values (Veldhuizen et al., 2020). The value of local wisdom for the community has the potential to increase the blue economy in the conservation of natural production products in a dynamic and adaptive manner in achieving village SDGs (Jayakusuma, Maya and Rasudin, 2023). Therefore, government assistance is needed in supporting the potential value of local cultural wisdom based on the community's sustainable economic potential (Husain et al., 2022).

B. Keujreun Blang as Traditional Institution

The perception of farmers in the competence of the Keujreun Blang traditional institution is that they are considered to have duties in the aspects of procedures for going down to the fields, arranging water distribution, coordinating with the government, and giving warnings and sanctions. On the other hand, in the aspect of resolving disputes between farmers, their expertise and competence is still low (Ikhsan, Muljono and Sadono, 2018). The role of local institutions such as Keujreun Blang in increasing rice production must be well optimized so that norms and rules can be developed that can make farming communities obey the management they choose (Pandjaitan, 2019). The study (Khairad, Noer and Refdinal, 2020) shows that the Keujreun Blang traditional institution in increasing farming businesses by the government is the main step in increasing agricultural support. Apart from that, (Azis et al., 2018) there is also an increase in rice production in the form of the keujreun blang traditional institution which can increase rice farmers' agricultural output in order to improve farmers' welfare in the future. The role in developing farming businesses still requires more comprehensive government efforts. so that traditional institutional policies based on local wisdom can support community economic development (SBudi, 2019) Keujreun Blang traditional institutions as institutions for social and economic peace must be able to become strategic partners with local governments that focus on empowerment and increasing agricultural output in order to achieve social and economic prosperity sustainably (Mursyidin, Baihaqi and Siregar, 2023).

C. Distortion or Organizational Communication Patterns

Distortion is a government communication climate that gives rise to criticism from the public as a result of overlapping policy implementation with various interests (Ridho, 2022). A two-way communication process between the government and society based on values and culture must be well established in order to create sustainable development based on local wisdom in accordance with the potential resources it has (Daud and Novrimansyah, 2022). Resources in communication patterns greatly determine success in an organization (Tanjung Amran Sahputra, Purba Anggi Martuah and Muhammad Mahadir, 2022).

In the book (Hasibuan, 2006) an organization is a social unit that is formed from a group of individuals interacting with each other which forms a pattern that is structured in a certain way which makes each member in it have their own duties and functions. become a unit that has certain goals and has clear boundaries so that the organization can be firmly separated from its environment.

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D. Administrative Theory

Taylor and Henri Fayol developed an approach that is rational and whose focus is the opposite of scientific management (Ambarwati, 2018). Characteristics of Fayol's administrative theory include:

1. The administrative principles that form the hierarchical structure of a pyramid-shaped organization function as the basis for the organization in carrying out activities, namely with a top-down approach. Compare this with scientific management which uses a bottom-up approach with the starting point being individual work.
2. The administrative approach focuses on two principles in the organization, namely Coordination and Specialization.

RESEARCH METHODOLOGY

This research method uses a qualitative approach, which is research that provides information, interpretation or meaning in a communication process (Yusanto, 2020). This research approach uses qualitative descriptive to reveal and provide an overview of a phenomenon (Fadli, 2021). Primary and secondary data collection techniques that support data presentation (Johnson, Adkins and Chauvin, 2020). Primary data that supports the achievements in this research is in the form of FGD results, unstructured interviews in accordance with previously determined indicators and achievements. Sample selection is based on criteria that are requirements for sample selection (Ngozwana, 2018).

This study uses "purposive sampling" because it has the characteristics needed by and used as informants through acquaintance with previous sources (Ngozwana, 2018). The consideration for selecting this sample was that previously the relevant sources were clearly known, but after the mechanism and process took place, it was the parties involved in decision making, community leaders and traditional institutions as well as farmer non-governmental organizations who had supported in providing information about the existence of the institutional organizational system. peasant customs in Aceh. Likewise, secondary data is very supportive in presenting this idea, namely Qanun Documentation Number 10 of 2008 and BPS data, 2022 are the main references for knowing the existence of government organizations in public service organizations. As well as national journals as the scope of study in Aceh and the role of traditional institutions have also been discussed in International Journals as references in answering the objectives of this study.

Data collection techniques through primary data and secondary data. Primary data, FGDs and interviews in research are semi-structured (Semi-Structured Interviews) and carried out individually and in groups. Secondary Data consists of government policies, BPS Data and SAKIP SKPK specifically which supports research objectives. The research location is SKPK, Agriculture Service, Gampong Community Empowerment Service, West Aceh Regency. As well as the Kaway The targets of this research are the Heads of the relevant SKPK Services, Subdistrict Heads, Traditional Leaders in agro and marine areas.

Data analysis is carried out through data collection organized through themes and sub-themes, data reduction, data presentation, and data verification or drawing conclusions from previously determined theme elements in accordance with the research object achieved and drawing analytical conclusions in accordance with the research achievement objectives (De Tommaso et al., 2021). The data analysis process is carried out by reviewing all available data from various sources, namely from interviews, observations that have been written down in field notes, personal documents, official documents, pictures, photos and so on. The data analysis takes place interactively, where each stage of the activity does not run independently. Data analysis in this research was carried out in two stages, namely:

1. Data analysis from data collection, data reduction, data presentation and data verification or drawing conclusions.
2. Data obtained from the field was analyzed using qualitative data modeling, namely with NVIVO software.

RESULTS AND DISCUSSION

SDGs-18 development is a dynamic village institution and adaptive culture which is one of the development prospects in changing the direction of social policy and community empowerment for village development in overcoming poverty. The development direction of SDGs 18 is to set government targets that are inclusive and transparent for all stakeholders in every region in Aceh. The aim of adaptive and dynamic institutions is to explore the roots of community problems through local wisdom institutions, namely one of the traditional institutions in accordance with Law No. 10/2008, namely "Keujreng Blang" is one of the roles and functions of rice farming governance that has potential creating food security that can be integrated through the development of agro-based village SDGs.

After conducting the research, it found that there is a pattern of distortion that is not compatible between the government and the farming community. In this case, the agricultural service has made efforts to continue to increase the number of instructors from previously only around 116 people but has now reached around 236 people. This number is still far from the sufficient category, where one instructor would ideally coordinate one village, but now only one instructor can work for two villages. When instructors go out into the field directly to deal with farming communities, instructors encounter huge obstacles, where it is difficult for communities to engage in comprehensive discussions and share real information regarding the existing agricultural situation because most of the community expects gifts in the form of gifts or the like.

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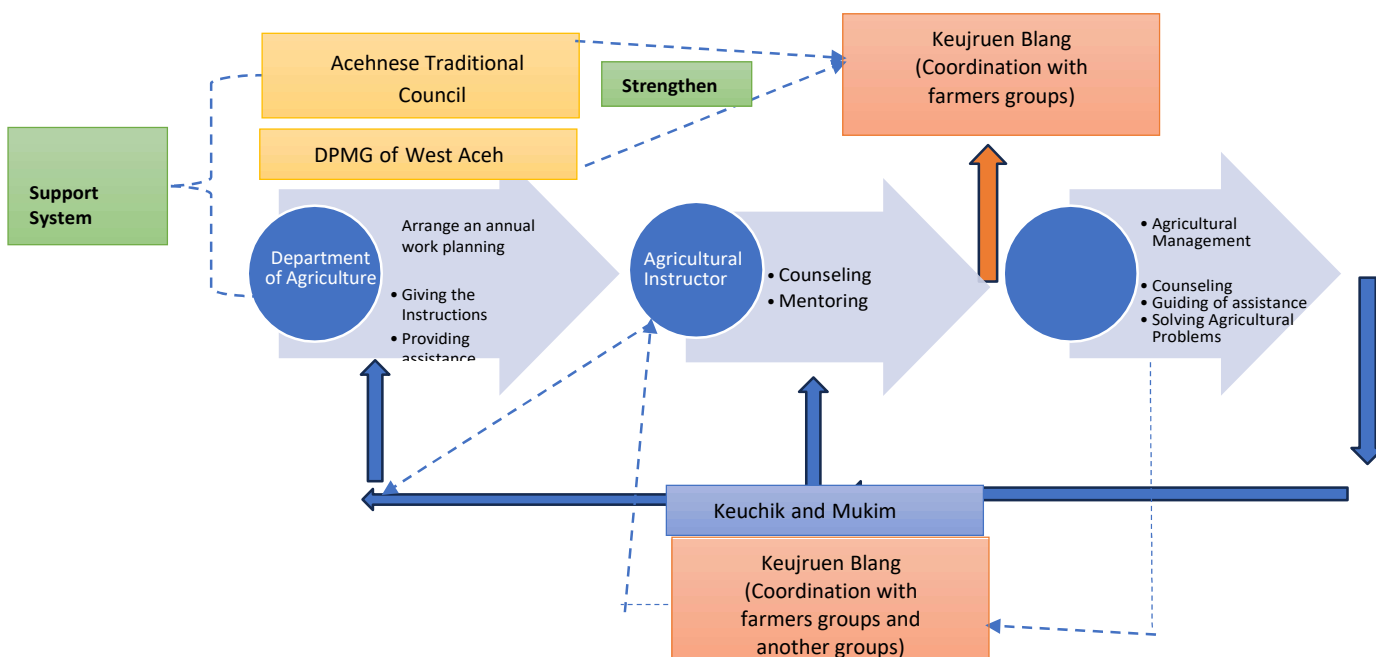
In fact, farmers really need information and knowledge from extension workers to find solutions related to agricultural problems in general, more specifically, farmers really need "*keujruen blang*" who are figures who understand agriculture regarding the ins and outs of irrigation, planting calendars, types of fertilizer that should be used, the latest types and planting processes, traditional *kenduri* as a form of ceremony for the start of the rice fields and a form of thanksgiving, how to properly cultivate rice fields, and so on. Broadly speaking, *keujruen blang* is also referred to as "manager and regulator" of rice fields so that farmers can increase productivity and develop knowledge in the field of farming in which they are engaged.

According to Mrs. Syarifah, (Head of the Department of Agriculture, Food Crops and Horticulture, West Aceh), before tsunami, the use of *blang* actually existed, but for one reason or another, the use of *blang* slowly disappeared. One of the factors that may be an obstacle to the formation of *blang keujruen* is the honorarium that must be received by the *keujruen* itself. Perhaps due to other considerations and needs in the village, the honorarium for the *blang* function was eliminated on the basis that there were no clear rules governing this matter. Researchers are increasingly interested in studying further the rules, juridical basis and legality related to this matter. Therefore, researchers also sought information of West Aceh Regency, especially at Village Community Empowerment Service office.

Based on the results of in-depth interviews with the DPMG office, information was obtained that, in fact, legally, *Gampong* is justified in facilitating the required village SDGs supporting traditional institutions along with clear technical guidelines and SOPs. For legality, at least there must be a *Gampong Reusam* regarding funding payments to the traditional institutions namely *Keujruen Blang*. There is approximately 20% of *Gampong* funds that are permitted to be used to develop and strengthen the capacity of traditional institutions in *Gampong*. This is also in line with the rules adopted by DPMG when carrying out empowerment in accordance with the provisions of Qanun no. 4 of 2014 (Head of DPMG West Aceh).

In addition, the formation of this Agro-based traditional institution also requires the very significant role of the West Aceh Aceh Traditional Council (MAA). However, in fact there are some obstacles found in the realization of the formation of local wisdom-based traditional institutions, this is influenced by the lack of positive response from the provincial government in terms of budgeting funds for traditional institutions, especially *Keujruen Blang*. *Keujruen blang* traditional institutions are not under the *Gampong* apparatus, however is at the Mukim *Gampong* level so it requires greater access, there has been no special coordination meeting regarding the formation of the *Gampong* traditional institution, the existence of activity programs that are not accommodated by the province makes it even more difficult to form the *Keujruen Blang* traditional institution.

In general, it can be concluded that the government really supports the formation of the *Keujruen Blang* traditional institution in advancing the *Gampong*, however there are obstacles faced that make it difficult to realize the formation of this traditional institution. The following is an illustration of the communication pattern that occurs:



Dotted line = Communication pattern that should be available.

Blue solid line = Communication pattern that occurs

Red box = Party that should participate, but currently does not participate

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CONCLUSION

The results of the study show that the objectives of local government organizations regarding rice farming governance have not been organized optimally. This is due to the existence of inappropriate communication patterns between the regional government and the *Gampong* government, which has an impact on the difficulty of realizing the legality of the *Gampong Keujruen Blang* traditional institution.

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