

Leadership Imeum Mukim in Aceh Community

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Abstract: Imeum Mukim in Aceh, has a central role in the community. In addition to acting as the organization of indigenous leaders and traditional dispute, by law Mukim role as local government leaders also now get recognition. In hierarchical government, Mukim are under the district and on top of Geusyik / village head. A habitation, will lead a government and indigenous territories. This study aims to analyze and describe the position of the Community institutions Imeum Mukim Aceh, analyze and describe the Imeum Mukim role in government, analyzing and describing the terms of appointment Imeum Mukim and to analyze and describe the factors that encourage and inhibit the existence of traditional leadership Imeum Mukim. This study used a qualitative approach, because the researcher intends to acquire in-depth description of a particular social phenomenon in the sense of traditional leadership Imeum describe Mukim. In the process of data analysis techniques used in this research is the analysis using interactive model consisting of a reduction, grain and data, and conclusion. The results showed that Imeum Mukim government is a government formed by the Kingdom of Aceh. Government subordinate Ulhee Balang. Imeum Mukim is a leader who has the charisma to the public for an understanding of and behavior in accordance with Islamic Shari'a were embraced by the people of Aceh. Duties, functions and powers of Mukim government in governance in a democratic and participatory Settlements based on history and tradition that has its roots in the socio-cultural system of Aceh hereditary. Imeum Mukim role in a very important rule that is a construction coordinator who can bring about change both in terms of religious spiritual mentally and physically, so that changes people's lives Mukim and village from year to year will be better. Imeum Mukim into mediation in dispute resolution relating Settlements customs issues and customs. Terms of appointment Imeum formal Mukim must qualify as a minimal first High School graduate or equivalent and is evidenced by the Certificate of Graduate Study, as well as an informal requirement as to be expert in religion and customs. The factors that drive and impede the existence of traditional leadership Imeum Mukim comes from internal factors such as educational background and experience, while external factors such as facilities and infrastructure. Terms of appointment Imeum formal Mukim must qualify as a minimal first High School graduate or equivalent and is evidenced by the Certificate of Graduate Study, as well as an informal requirement as to be expert in religion and customs. The factors that drive and impede the existence of traditional leadership Imeum Mukim comes from internal factors such as educational background and experience, while external factors such as facilities and infrastructure. Terms of appointment Imeum formal Mukim must qualify as a minimal first High School graduate or equivalent and is evidenced by the Certificate of Graduate Study, as well as an informal requirement as to be expert in religion and customs. The factors that drive and impede the existence of traditional leadership Imeum Mukim comes from internal factors such as educational background and experience, while external factors such as facilities and infrastructure.

Keywords: Leadership, Imeum Mukim

Date of Submission: 20-07-2018

Date of acceptance: 4-08-2018

I. INTRODUCTION

Leadership Imeum Mukim in Aceh is one of the symbols of indigenous (traditional), in a society that is still shaped association (rechsgemeenschap), characteristics of community associations, namely: People who still form the community (rechsgemeenschap), there is institutional in the form of control cultures, there was territory customary law is clear, the legal order, especially the traditional justice that still adhered to and still hold harvesting in the surrounding forest areas to meet the needs of everyday life, (Taqwaddin, 2010: 1).

A top leader was also a leader of covers, with broader powers, which covers an area consisting of a number of groups and villages. In Indonesia a leader as it is called by the titles of "sultan", "king" or other, and although various tasks carried out by the officials obligations which often have enormous power, prestige, and power was last in his hands. On the other hand, the political and sociological literature there are several types of leadership, namely leadership traditional, charismatic leadership, and rational legal leadership. The first type,

traditional kepemimpinan, is the type of leadership that comes from the tradition passed down from generation to generation, including to the side (in-law).

According to observations of investigators all the above requirements are still found in everyday life in gampong especially in Poh Blang in the district of Banda Aceh Jaya Baru. Most people in the village still has a bond of brotherhood (genealogical) neighbor, so caring and sharing in the village and also in the Settlements, mutual entanglement is not only due to territorial solidarity, but the feel of the or descent (gemeenschap). Implementation of activities in the Mukim Poh Blang in the district of Banda Aceh Jaya Baru, Declaring the rules of forest management on June 5, 2005, the activities declaration attended by delegates District Government, District and delegates Mukim in the District this activity facilitated by the Province of Aceh, with a view to the reinforcement of customs rules, and the implementation of the Memorandum of Illegal Logging, other activities on land clearing by smallholders (meulampoh). Strengthening the settings in the paddy fields, the local community to discuss post-conflict economy and utilization of forest products bertentangtan regulations pause penembangan Governor timber for the salvation of nature. Arable land use is also a concern leaders at provincial government level Settlements because less attention to indigenous peoples' rights are still maintained to this place of livelihood income needs an economic factor of indigenous peoples as traditional farmers to be grasped by the Imeum Mukim as their leader. In the matter of arable land in the region are mining the provincial government and district gave permission for companies to explore such as iron ore as a result of the earth, so that their rights were taken over by perusahaan explorers their area, while local communities are not involved so that it appears jealousy and gaps social. Poh Blang in the district of Banda Aceh Jaya Baru according to researchers at the general observation of the population in Settlements Poh Blang in the district of Banda Aceh Jaya Baru worked as a farmer, as a society occupies a strip comprising the hills and valleys of natural forests is groundless arable land as the source of the results provided by nature as a means of fulfilling the needs of the community group or habitation. People still have a feeling of guilt if not the funeral home village residents who suffered so others do a celebration (meukerieja) community from the beginning until the end of the khanduri, continues to assist with every effort so that the event a success with no shortage of anything. In fact, often a celebration party to give full authority, to Keuchik as the Head of the Village. In Acehnese society the relationship between customary law are two things that can not be separated, which in the maja hadih called, Hukum custom Ngon Ngon lagee sifet substances,

The main problems of this research was led by Institutional Mukim Imeum Mukim as formal leadership (local wisdom) that is recognized by the government in Qanun No. 4 of 2003 and the Aceh Government Law No. 11 of 2006. The implementation of tasks and functions to coordinate the various fields of development and institutional mukim. Law No. 32 of 2004 on Regional Government stated in Article 203 paragraph (3), "Election of Village Head in the unity of indigenous communities along traditional rights, all still alive and acknowledged the applicable provisions of local customs laws set out in the legislation, based on the legislation applicable ", the existence of a very strong habitation in indigenous communities. Legally, the position of Mukim (indigenous and tribal peoples),

Imeum Mukim in Aceh, has a central role in the community. In addition to acting as the organization of indigenous leaders and traditional dispute, by law Mukim role as local government leaders also now get recognition. In hierarchical government, Mukim are under the district and on top of Geusyik / village head. A habitation, will lead a government and indigenous territories. Which includes some of the village / villages. In certain cases sometimes, there is one area of habitation that are different in the two districts adjoining but enters into a Settlements region. These areas are indigenous territories are generally still sociologically has a value of kinship / homogeneity which a customary rule has been set. A leader must be able to be a role model in addition, should also be able to motivate towards improvement.

Imum Mukim often figure as a role model in the implementation of Islamic law and turned the mosque with a variety of beneficial activities such as making assembly of science with various disciplines for children, teenagers, to adults who regularly held every day, so this will make people more familiar with mosque. In addition Imeum Mukimas executor and social customs, such as dispute resolution between villagers and village boundaries under leadership and native customary lintobaro conductivity (the groom) who must use a tray with a lid sange, when the release of the bodies of the dead and so forth concerning local custom. The obstacle is even already Act of the Central or Local Government Act and the Qanun, but the rules of the Mayor unclear (there is) thus impeding the implementation of the tasks for Imeum Mukim.

Research aimed to analyze and describe the position of Mukim Poh Blang Imeum institutions in the Village East Lamteumen Jaya Baru Sub District Banda Aceh; analyze and describe the role of Imeum Mukim Poh Blang Gampong Lamteumen Eastern District of New Banda Aceh Jaya; analyze and describe the terms of appointment Imeum Mukim Poh Blang in the Village East Lamteumen Jaya Baru Sub District Banda Aceh; and to analyze and describe the factors that encourage and inhibit the existence of leadership Imeum traditional Mukim Poh Blang Gampong Lamteumen Eastern District of New Banda Aceh Jaya,

II. LITERATURE REVIEW

Leadership theory

Traditional leadership according to Weber is a social order which relied on old-fashioned habits with which the status and rights leader is also determined by the customs. Traditional leadership also requires elements of personal loyalty that connects the servant with his Lord. In contrast to the rational-legal type in which all the rules clearly written and promulgated by the firm, then the officials authorized limits prescribed by the rules; obedience and loyalty are not addressed to the officials personally but to the impersonal institution. While Weber's analysis of leadership 'charismatic' is a leader or king who has the sacred nature (Koentjaraningrat, 1986). Sometimes difficult to provide a clear boundary between the traditional type with a charismatic,

Social Interaction Theory

Social interaction is a reciprocal relationship that occurs between individuals, individuals and groups as well as groups with the group. Interaction is an inevitable activity of human life as a social being. Human beings are always aware that he cannot live alone without interacting with other human beings, both individually and collectively. Interaction is the initial formation process of action and social activities are done together thus giving birth to a harmonious cooperation, both between the individual, the individual with the group and the group with the group. According to Abraham (1982: 1), that the symbolic interactionism in essence is a perspective of social-psychological nature which is especially relevant for sociological inquiry. This theory dealing with social structures,

Theory of Social Institution

Koentjaraningrat (1986) says that the social order is a system of behavior and relationship centered on activities complexes to meet special needs in public life. Based on such understanding can be understood that in a social institution, there are two main things, namely activities to meet the needs and norms that regulate the activity. In the social institutions are a set of rules based on the culture. Therefore social institutions is abstract because it is a set of rules.

III. RESEARCH METHODS

This study used a qualitative approach, because the researcher intends to acquire in-depth description of a particular social phenomenon in the sense of traditional leadership imeum describe habitation. Theoretically, a qualitative research study using self (researchers) as a research instrument. In the course of research, researchers will follow at the same cultural assumptions follow the data, in an effort to add insights and imagination into the social world of information, which the researchers hoped flexible and reflective but still able to set the distance.

In the process of data analysis techniques used in this research is the analysis using an interactive model where in the data analysis was conducted by interactive methods are classified into 3 (three) components of the analysis, the "reduction", serving and data, and conclusion.

IV. DISCUSSION

Position Imeum Institute Mukim Within the Community

Imeum Mukim act as Head of Government who supervises several villages. In connection with the history of the emergence of habitation has undergone a very long time. Problems and tug on their habitation of existence also has undergone changes significant. Mukim formed simultaneously with the entry of Islam to Aceh. Its presence has a good solid foundation for setting social life and to religious life.

In systems that run in their daily lives habitation system has a special characteristic, namely; basic applied in religious rituals show that the system of government be a resident of azas Islam, presence of attention to the terms of the religious that must be met by the leaders or Islamic religious leaders, their mechanisms and patterns of land management of the run, and last in the settlement of disputes that promotes peace through deliberation. Position Imeum Mukim recognized and given a position as village chief coordinator and head of the Institute of Traditional Village and along concerning customary law, customs and habits of the people. Settlements government enforced throughout Aceh are under the district head position and supervise several villages (the Village).

Imeum Mukim influence in society can be seen from any problems that cannot be resolved at the level of the Village can be completed at a rate of Mukim. Mukim organizations generally consists of influential people and at once recognized by their peoples as their leader in a variety of activities. Their key role in the running of public life shows that the people of Aceh who represent by the elite in the province of Aceh Government wanted the widest possible autonomy in order to foster the participation that is rooted in the local community.

In the giving and receiving of the leadership's delegation to subordinates contained in Mukim Jaya Baru has been running quite well. It is seen by the bustle-bustle going on in the Mukim as the delegation of tasks of leadership is often given and also takes a lot of time in completion. Because in his role as a leader, a Imeum Mukim has no small task and in doing all jobs require a short time, therefore the delegation of tasks assigned to subordinates very important role in assisting the Imeum Mukim.

The role of a leader in an organization is very important in giving direction to bawahanya to be able to work well so as to achieve a goal that is expected. Thus a leader in its role to improve morale or motivation of employees has its own way in order to obtain maximum results in duties or obligations have diberikanya to subordinates. Role or style leaders in an organization must also comply with the norms and regulations that apply to the organization because it was to be shown on bawahanya so as to set a good example in order to achieve common goals.

Imeum Mukim role in the Government

Imeum Mukim role in a very important rule in relation to the quality of performance is done by the village in delivering services to the surrounding community. In order to contribute to good leadership, among others:

- a. Which became the main base in the effectiveness of leadership is not the appointment or appointment, but the acceptance of others on the leadership question.
- b. Leadership effectiveness is reflected in its ability to grow and develop.
- c. Leadership effectiveness requires proficiency to "read" the situation.
- d. A person's behavior is not formed so alone, but through growth and development.
- e. Life of a dynamic and harmonious organization can be created if every member wants to adjust the way of thinking and acts to achieve organizational goals.

For leaders of decision making is an important dynamic factor in the leadership process. The organization is a collaboration between the organizations which are bound by rules and ethics of the organization itself, so the success of the leaders in moving the organization through the decisions are not regardless of the attitude of members or subordinate to that decision. The subordinate the implementation of the decision of the leader. Inaccuracy in good decision making regarding the forum, processes, approaches and the decision itself will reduce the performance among members of the organization in support of the decision. One of the important issues facing leaders is determining the appropriate decision-making system and efficient in the sense that the decision must be able to meet the needs of employees as well as to achieve organizational goals. In the decision making leaders need to pay attention to the norms that are used when trying to influence other people's behavior as seen by the other person.

In organizational life of the principle of command unit (command) is one element that can not be underestimated, because these elements will affect the movement and life of the organization. It can be said that the principle of command unit is one of the elements that determine the success of the organization in achieving its goals. The problem could be a major priority to support the success and smooth running of the administrative services provided to the public.

Imeum Mukim as one of the traditional institutions have the authority to resolve social disputes to more community in Aceh as stipulated in the Law PA and Qanun Aceh. Imeum Mukim role as a mediator in resolving social disputes in Aceh belonging to the type of social mediator who is a person who has authority or charisma and respected by the local community as well as having good social relations with the dispute. In generally Keuchik in implementation is sought out their duties Imeum Mukim, particularly in resolving disputes in the village include Imeum Mukim, especially to the dispute cannot be resolved at the village level. As the concept of Hendricks (2001: 195) states that the conflict is a social process that is not idealized, as opposed to integration as well as the fulfillment of basic human needs for security. Moreover, in a pluralistic society, where social conflict is a chronic pathology.

Existence Aceh requires local customs and culture in Aceh adapt itself according to the conditions of the people of Aceh, both then and now. Promotion and development of life and customs aim to create a harmonious social order; availability of guidelines in arranging public life; fostering strong indigenous society and dignified; maintain, preserve and protect-repertoire repertoire of customs, cultures, languages and heritage of indigenous areas; revitalize customs, culture and language arts are alive and thriving in Aceh; and create creativity that can provide economic benefits to the welfare of society. Promotion and development of life and customs do with foster public awareness and participation.

Terms of Appointment

Imeum Mukim position, appointed and dismissed by the regent or mayor on the proposed sub-district of a legitimate election results. Imeum Mukim election conducted directly, publicly, freely and in confidence by the people of Mukim concerned. Imeum Mukim tenure during 5 (five) years and may be reelected 1 (one) time period for another term.

Imeum Mukim given his honorarium for each month the amount determined in accordance with the Regional Capabilities budgeted through the Budget of the District Government. Imeum which later became imeum habitation and become traditional leaders, who are elected from among the intelligentsia or community leaders, but the offices still attached imeum Mukim his responsibilities in the field of religion. This was reflected in the terms that are religious to be an imeum habitation, in addition to the terms that are customary, as specified in the Qanun Syara 'Sultanate of Aceh. Terms of a religious nature such as know the laws of Personality 'Allah and the prophet of Sharia's law, fear of wrongdoing, can do fard' ain and fard kifayah, can be imam Friday prayers, and can be Khatib on Friday. The requirements of a religious nature, of course, that a habitation imeum can play a role to perform the role in the religious field. Especially when imeum mosques are not in place, such as priests pray in congregation, became a preacher or run other kifayah fardhu. The need for habitation and prerequisites that are Islamic in the establishment and administration habitation habitation is one form of institutionalization of matters relating to worship in the life of the Islamic community. The fact that there is in the people of Aceh, in conjunction with the application delivery system habitation, it seems clear that the government Mukim implemented based on the concept of Islam. At least three characteristics that shows that the system of government based on Islam habitation. First, the terms and conditions that must be met by the religious leaders of the Mukim and village level. Second, it can be seen in the system of management of public lands are not owned by anyone, that the Acehnese referred to as Tanoh Potallah or land lord. In this case, who turned and commercialize "dead land" is, he has a right to the land, to be held or transferred to another person, of course after the customary requirements are met. Third, in the settlement of disputes that promote peace through compromise and aim to rebuild post-conflict harmony in society. The Acehnese referred to as Tanoh Potallah or land lord. In this case, who turned and commercialize "dead land" is, he has a right to the land, to be held or transferred to another person, of course after the customary requirements are met. Third, in the settlement of disputes that promote peace through compromise and aim to rebuild post-conflict harmony in society. The Acehnese referred to as Tanoh Potallah or land lord. In this case, who turned and commercialize "dead land" is, he has a right to the land, to be held or transferred to another person, of course after the customary requirements are met. Third, in the settlement of disputes that promote peace through compromise and aim to rebuild post-conflict harmony in society.

The leader is a person who has certain skills that can influence their followers to cooperate towards the achievement of predetermined objectives. Bernard suggested that the leaders be influenced by the needs and expectations of the group members. Thus it is clear that the leader needs to have many advantages compared with other members. Multitudinous advantages include: an excess of moral or morals, morale, intelligence, skill and tenacity.

The people of Aceh crave a leader who cares for people in all walks of life. This principle is still held by the public. For a leader who is able to menjalank anamanah, then the people will feel love him. Acehnese society really live the teachings of Islam in their lives. Appreciation is so large and deep against Islamic teachings embodied in the form of acculturation between traditional religious teachings. Therefore, the requirements for someone to be Imum Mukim is to be an expert in religion and customs.

Factors Incentives and

A leader who is forward-looking means will be able to drive what will happen and always be alert to the possibility. This provides assurance that the course of the process towards the intended work will be going on continuously without obstacles and adverse deviation. Hence a leader should be sensitive to the situation both inside and outside the organization that is able to detect obstacles arise, both small and great. The results support the research Sulfianur (2009) which states that the lack of quality human resources in the implementation of the Government of Mukim and Gampong in innovation, resulting in Mukim level of institutional autonomy and Gampong only regulated by local government to the Qanun,

Competence and professionalism are inadequate, it will greatly affect the productivity of labor and the quality of service to the community that became one of the demands of regional autonomy. Not to mention the burden of a given task that is not necessarily commensurate with the competence and professionalism of the employee-owned. These employees feel that the job or task given load is a learning process. The employee will also tend to be more oriented to the task and formal accountability rather than outcomes or quality of service. Innovation, creativity and initiative become unfulfilled and tend to make employees concerned to adjust its works with guidelines and technical guidelines that already exist. With pegged on implementation guidelines and the technical guidelines, employees will be not dare to make real changes necessary for improved productivity and quality of service to the community. The employee will have high anxiety about failure and ultimately make employees afraid to take risks or do not act. To provide services in accordance with the community expected Mukim Office requires a lot of office tools to carry out the tasks as expected. Office supplies in the Office of Mukim is sufficient so as to provide a service to the community to run smoothly. employees will be not dare to make real changes necessary for improved productivity and quality of service to

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In addition to the obstacles that arise from internal factors, it turns out there is another obstacle also externally. These barriers caused from their personal problems such as the economic situation in the self-employees themselves. Circumstances or economic conditions is one of the things that may affect the lives of employees either inside or outside the habitation environment. Everyone will be trying hard to meet the needs of daily life for the sake of welfare. Although Imeum Mukim is someone who has the highest positions in Mukim, but still there are limitations that must be understood by the Imeum Mukim to interfere in the personal problems of employees. Based on these descriptions can be said that Imeum Mukim should be able to provide direction or guidance that are more internal to the employees so as to reduce those barriers, although not as a whole is able to overcome personal problems but still there are limitations that need to be known by Imeum Mukim. From this Imeum Mukim was experiencing difficulties, due to their personal problems especially regarding economic conditions employees can also indirectly affect the level of employee performance. Therefore Imeum Mukim should at least be able to understand and pay attention to their employees better, in addition to monitoring or efforts that have been made. Overall though not able to overcome this personal matter but still there are limits that need to be known by Imeum Mukim. From this Imeum Mukim was experiencing difficulties, due to their personal problems especially regarding economic conditions employees can also indirectly affect the level of employee performance. Therefore Imeum Mukim should at least be able to understand and pay attention to their employees better, in addition to monitoring or efforts that have been made. Overall though not able to overcome this personal matter but still there are limits that need to be known by Imeum Mukim. From this Imeum Mukim was experiencing difficulties, due to their personal problems especially regarding economic conditions employees can also indirectly affect the level of employee performance. Therefore Imeum Mukim should at least be able to understand and pay attention to their employees better, in addition to monitoring or efforts that have been made.

The organization's goals will be achieved if supported by the office facilities were adequate, especially in the public service. Services will be quickly, accurately and efficiently and ensure quality service. Adequate facilities and infrastructure that will be useful as it should be if the public service providers are aware and reliable expertise or skills in memanfaatkannya. Apart from that, people will feel the comfort and security and to encourage public participation to maintain and to use it well.

Adequate office equipment to function properly and in accordance with the needs of the office will provide great benefits in the public service penyelenggaraan. The office equipment must also be supported with adequate competence and expertise in the use was. Office equipment in Mukim, sufficient to meet the requirements and standards of the office needs. Adequate office equipment, high-tech, and supported by the competence or mastery over the equipment, enough to give a positive contribution to the public service. The results of the analysis also shows that the author, inadequate office equipment also accelerate fluency in the public service. Archival management will be increased, so as to facilitate in the ministry.

V. CONCLUSION

Imeum Mukim notch institutions Poh Blang in the Village East Lamteumen Jaya Baru sub-district in Banda Aceh Under sub-district over Keuchik, Imeum Mukim is a leader who has the charisma to the public for an understanding of the behavior in accordance with Islamic Shari'a were embraced by the people of Aceh. Duties, functions and powers of Mukim government in governance in a democratic and participatory Settlements based on history and tradition that has its roots in the socio-cultural system of Aceh hereditary

Imeum Mukim role in Gampong Lamteumen Poh Blang Eastern District of New Banda Aceh Jaya is very important that as coordinator of development that can bring changes both in terms of religious spiritual mentally and physically, so that changes people's lives Mukim and village from year to year will be better. Imeum Mukim into mediation in dispute resolution relating Settlements customs issues and customs as well as a custom builder to build a harmonious community life system and balanced blessed by Allah SWT.

Terms of appointment appointment ImeumMukimPohBlangGampongLamteumenEastern District of New Banda Aceh Jaya must meet formal requirements such as a minimum of the first High School graduate or equivalent and is evidenced by the Certificate of Graduate Study, as well as an informal requirement as to be expert in religion and customs.

The factors that drive and impede the existence of traditional leadership appointment ImeumMukimPohBlangGampongLamteumen Eastern District of New Banda Aceh Jaya comes from internal factors such as educational background and external factors such as economic personal problems.

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