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Local Wisdom-Based Rice Field Conservation Through Meugoe Customary Practices in Aceh Besar, Indonesia

Evi Apriana[1*], Erdi Surya[2], Nurul Akmal[2], Elvrida Rosa[1], Elfa Yeni[2]

[1] Master of Biology Education, Universitas Serambi Mekkah, Banda Aceh, Indonesia.
[2] Biology Education, Universitas Serambi Mekkah, Banda Aceh, Indonesia.

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Corresponding Author:
Evi Apriana
eviapriana@serambimekkah.ac.id

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Abstract: This research aims to analyze the local wisdom of the community in rice field conservation and identify customary sanctions for violations that occur. The research uses a qualitative approach with data collection techniques in the form of observation and interviews. The research subjects consisted of the imeum mukim, keujreun blang, and the community of Ateuk Mon Panah Village, Simpang Tiga District, Aceh Besar Regency, with a total of 30 respondents. The results of the study show that local wisdom in the form of meugoe (rice fields) customs, especially related to the order of going down to the rice fields, has been inherited from generation to generation and is still maintained to this day. In addition, there are customary sanctions imposed for violations, such as water theft, in the form of sanctions in the form of the obligation to make talam cakes up to 1000 pieces or the slaughter of goats, depending on the level of violation. Local wisdom in the practice of meugoe has been proven to be in line with the principles of rice field and environmental conservation. Therefore, the preservation of these traditional values is important to support environmental sustainability and can be used as a source of learning for the community and the world of education.

Keywords: Community; Customary law; Customary sanctions; Local wisdom; Meugoe (Rice Paddy) customs; Rice field conservation

Introduction

Aceh Province received a special title from the Government of the Republic of Indonesia as stipulated in Law Number 44 of 1999. Law No. 18 of 2001 concerning special autonomy for Aceh Province is an implementation of regional autonomy through Law No. 22 of 1999, by providing special authority to regulate and manage one's own household through the empowerment of regional potential resources including leadership, economic, political, cultural and customary resources towards independent autonomy. The birth of Law Number 11 of 2006 shows that the Indonesian government has begun to side with the people of Aceh by recognizing the existence of mukim and gampông as well as other customary institutions (Mahmuddin et al., 2024).

Local community wisdom is the values, knowledge, habits, and practices that develop and are inherited from generation to generation in a community or society, which are formed from their interaction with the local natural, social, and cultural environment. This wisdom is usually traditional but still relevant and useful in the lives of modern society (Supriatin et al., 2022).

The characteristics of local wisdom are 1) Coming from the local community – not from outside the community; 2) Learned and inherited from generation to generation – through stories, customs, and daily practices; 3) Maintaining balance with nature – much of the local wisdom is based on environmental sustainability; 4) Encourage social harmony – often a guiding principle of ethics and morals in society; and 5) Flexible and adaptive – able to adapt to the times without losing their basic values (Qodariah et al., 2015). The function of local wisdom is to preserve nature and resources; regulating social relations between citizens; become a cultural identity of the community; and

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helping communities survive changes and crises (Sawaludin et al., 2023).

The local wisdom of the Acehnese people is called the Acehnese custom is an Islamic custom. Mukim is in charge of government 40% and customs 60%. The customary board is responsible to the mukim imum. Aceh is referred to as a Special Region in the fields of religion, customs and education. Aceh is a region that implements Islamic Sharia in the life of its people. Customs are customs that occur in people's lives. The customs that apply in Aceh are heavily influenced by Islamic teachings, because Islamic law plays an important role in regulating community life, so that customary law is firmly attached to a habit (Salim, 2021).

The term adat comes from Arabic, which when translated into Indonesian means "habit" (Wikipedia 2023). Custom or habit can be interpreted as follows: "A person's behavior that is constantly carried out in a certain way and followed by the outside community for a long time". Each society or nation and country has its own customs, which are definitely not the same (Bedner et al., 2019).

Customs always adjust to the progress of society and the will of the times. The customs that live in the community are closely related to the traditions of the people and this is the main source of customary law. Customs in Acehnese society are something that is still upheld. This can be seen by the continued functioning of customary institutions at the gampong level (a designation for villages) or settlements (customary areas consisting of several villages under sub-districts, which are managed by mukim) (Kasim et al., 2020), although Law Number 5 of 1979 concerning Village Government once eliminated this function.

The life of the people of Aceh is very religious, upholding customs and assigning community leaders to an honorable role in the life of society, nation and state. This condition needs to be preserved and developed. Human behavior in society is generally influenced by the existence of certain beliefs that are considered right. Similarly, the people of Aceh believe in customary and religious norms that have been institutionalized in their lives (Tami, 2022).

As a society that is famous for upholding ancestral culture, Aceh's ureueng has a diversity of customs in daily life. However, the people who inhabit Aceh now may have begun to lack understanding between customs which are only a habit (reusam). There are also those who begin to consider customs as mere myths, especially for some people who claim to have thought forward, aka modern. As a result, wisdom as a custom or just mystical camouflage aka backward.

Likewise, in the community of Simpang Tiga District, most of them are indigenous people in the area. They have their own traditions and customs for generations that regulate the procedure of going down to the rice fields (Ikhsan et al., 2018). However, there are some people who do not heed the custom. Then they will be given sanctions according to the prevailing customs. Going down to the rice fields here is meant to be not just a term but real or concrete which is the nature of customary law. It is said to be legal because all rules regarding the procedure for going down to the rice fields have sanctions if there are community members who do not heed the rules that have been agreed upon, for example when someone is not allowed to plow the rice fields anymore and so on.

At this time, accurate information and data regarding local wisdom in the conservation of the rice fields of the community of Ateuk Mon Panah Village, Simpang Tiga District are still not well recorded. For this reason, it is necessary to conduct research, so that it can help provide the necessary data as a reference. Therefore, the researcher is interested in conducting a study on the local wisdom of the community in rice field conservation.

Method

This research was carried out in Gampong Ateuk Mon Panah, Mukim Simpang Tiga, Simpang Tiga District, Aceh Besar Regency. The research uses a qualitative approach with a descriptive research design that aims to examine in depth the local wisdom of the community in the conservation of rice fields as well as the forms of customary sanctions that are still applicable in customary-based agricultural management.

The research subjects were selected by purposive sampling, namely individuals who are considered to have knowledge and experience related to the meugoe (rice fields) custom. The research informants consisted of mukim imams, blang leaders, farmers, and people involved in rice field farming activities. The number of informants interviewed was 30 people.

Data collection was carried out through field observations, semi-structured interviews, and documentation. Observations were carried out to identify local wisdom practices applied by the community in rice field management. Semi-structured interviews were used to obtain in-depth information about the meugoe customs, customary rules, the role of the blang ministry, and the form of customary sanctions applied to the violations that occurred. Documentation in the form of photographs, field notes, and supporting documents was used to reinforce the results of observations and interviews.

The research instruments include observation sheets, interview guidelines, and documentation. The observation sheet is used to record community activities related to rice field conservation and the application of

meugoe customs. The interview guidelines were prepared based on the research objectives so that they were able to explore information about the form of local wisdom, customary rules, the mechanism of implementing rice paddy customs, and their contribution to environmental conservation.

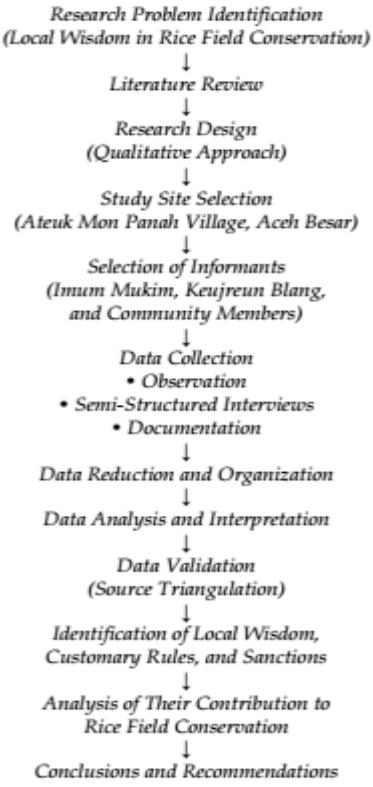


Figure 1. The research flow

Data analysis is carried out qualitatively through the stages of data reduction, data presentation, and conclusion drawn. The data obtained from observations, interviews, and documentation were first reduced to select information that was relevant to the focus of the research. Furthermore, the data is presented in the form of narrative descriptions and tables to facilitate interpretation. The final stage is to draw conclusions based on the patterns of findings that emerge from field data.

The validity of the data is maintained through the source triangulation technique by comparing information obtained from various informants, namely the mukim imam, keujreun blang, community leaders, and farmers. In addition, the triangulation method is carried out by comparing the results of observations, interviews, and documentation so that valid and accountable data are obtained.

The research flow starts from identifying problems regarding local wisdom in rice field conservation, followed by literature study, determination of research locations, determination of informants, data collection through observation, interviews, and documentation, data analysis, validation of findings through triangulation, to the preparation of research conclusions and recommendations.

Result and Discussion

The local wisdom of the community in rice field conservation is as follows:

Table 1. Results of Observation of Local Community Wisdom in Rice Field Conservation

Indicator	Observation Results
Rice field conservation management	The meugoe (rice farming) custom regulates rice field management under the authority of the keujreun blang.
Positive practices	Farmers collectively maintain irrigation channels, conduct kenduri blang, and follow cultivation schedules determined through community deliberation.
Cultivation regulations	Rice fields must be protected by fences, and farmers are encouraged to use organic and compost fertilizers to maintain soil fertility.
Prohibited practices	Releasing livestock into rice fields, transporting forest products through cultivated fields, and cutting wood during the harvesting period are prohibited.
Customary sanctions	Violations such as water theft are subject to customary sanctions, including the obligation to prepare up to 1,000 traditional cakes (talam) or slaughter a goat depending on the severity of the offense.
Production costs	Major expenses include rice seeds, fertilizers, pest control materials, machinery rental, and field maintenance.
Challenges encountered	Climate variability, drought, flooding, and pest infestations are the main constraints affecting rice production.
Recommendations	Greater government support, improved irrigation management, and stronger collaboration between stakeholders are needed to sustain rice field conservation.

The rules and habits of these communities are in accordance with the principles of rice field conservation and their environment (Mujiyo et al., 2022; Rostini, 2023; Wardhani et al., 2023). Farmers can manage blang effectively, this can be seen from their farming patterns (Aziz, 2018; Mursyidin et al., 2023). Rice field farming is

carried out in an environmentally friendly manner, using natural fertilizers (organic, compost, manure) to repair, maintain, and maintain soil fertility so that it is able to store water (Wihardjaka, 2021) This is in line with the results of research by Destiani et al. (2022) that conservation and development efforts for rice fields include protection and security, preservation, restoration of regional functions, and sustainable utilization.

The results of the research obtained from 20 statements show that local wisdom (customary) in Ateuk Mon Panah Village, Simpang Tiga District is well maintained, but there are several rules that were previously implemented but are no longer used today. For them, there are no taboos that they must do when they go to the rice fields as long as what they do is still considered right and has a positive impact.

Even so, the custom is still carried out today. Before going down to the rice fields (*tron u blang*), a consensus is first carried out, meaning deliberation in order to prepare to cultivate the rice fields. It is held every year which is attended by the blang ministry, mukim and village government as well as several representatives from the community. In the deliberation, the schedule of rice processing activities was discussed, including the division of tasks for repairing waterways, the implementation of *tron u blang feasts*, the determination of rice seeds, and so on. The cleaning of the water line (irrigation) is carried out by the farmers simultaneously to repair the waterways, so that in a short time their rice fields can be completely irrigated. It is usually done for up to three days. Then after that, the farmers prepare a plot of rice fields that are hoed to be used as a nursery for rice seeds. As the results of Safrijal et al. (2023) research found that *the meugoe* (rice fielding) custom is the custom of going down to work on the rice fields, as follows: the person in charge is *the keujruen blang*; in general, the one who knows the weather is *the keujruen blang* (head of the rice field); *A blang feast* is to pray to Allah for the success of the rice fields, the community gathers, communicates, listens to announcements of what is allowed and what is not allowed to be done in their rice fields.

This year, in Ateuk Mon Panah Village, they only went down to the rice fields once because the previous season was the dry season. Usually they together look for water to the next village and even to Indrapuri District. The villagers did not go to the rice fields due to the lack of water stock. Usually they work out this by planting other crops in their fields such as tomatoes, chilies, corn, cucumbers, beans and so on. Thelocal audience in Aceh Besar Regency is that the people in Aceh Besar understand the benefits of local wisdom, especially the availability of water, the experience experienced by the community is that in the past the water never dried up, but now it has started to dry (Wulandari et al., 2021).

In the people of Ateuk Mon Panah Village, the custom of feasting blang has existed since the time of previous ancestors. The people in the village always hold *a blang feast* when they are about to start the rice field season. The results of the research by Attas et al. (2021) show that local wisdom exists in Lhoknga District, Aceh Besar Regency. This local wisdom is in the form of a traditional ritual of the local community known as Kenduri Blang. Kenduri Blang is a ritual carried out by the community when they are about to start the process of planting rice in the rice fields. Sometimes Kenduri Blang is also carried out when the farmers have successfully harvested rice in the rice fields. There was a unification and assimilation of local cultural values with Islamic values. This is reflected in the establishment of a strong sense of brotherhood between fellow citizens, mutual cooperation, mutual cooperation and gratitude to Allah SWT who has given an abundance of blessings to mankind. The Blang feast carried out by the community also does not deviate from the teachings of Islam.

The people of Ateuk Mon Panah Village always adhere to their customs even though the times continue to change. For the community, carrying out the *blang feast* ceremony is a gratitude to Allah SWT for the harvest obtained. This is strengthened by the results of research by Anismar et al. (2021) showing that people interpret feasting as a symbol of gratitude and ask for blessings from Allah so that the next harvest will be abundant. In addition, the blang feast is also interpreted as the preservation of Acehnese culture, an event to strengthen the friendship between communities to remain united and respect each other. The blang feast is held in September, precisely before the start of going down to the rice fields. The community participates by donating funds to buy buffalo, spices, and other necessities needed during the event.

In addition, before going down to the rice fields (*tron u blang*), a consensus is first carried out, meaning deliberation in order to prepare to cultivate the rice fields. It is held every year which is attended by the blang ministry, mukim and village government as well as several representatives from the community. In the deliberation, the schedule of rice processing activities was discussed, including the division of tasks for repairing waterways, the implementation of *tron u blang feasts*, the determination of rice seeds, and so on. On the initiative of the blang, a gampong or duek pakat deliberation was held consisting of geuchik, imuem meunasah, scholars and community leaders to discuss meugo issues (Hanafiah, 2021).

In society, these taboos no longer apply. For them, there are no taboos that they must do during the rice

field as long as what they do is still considered right and has a positive impact, there is no view that is too disciplined, because this feast is social and religious, so what needs to be avoided from this ceremony is that it must be far from the nature of fun, takabur and contrary to the teachings of Islam. In rice fields (*meupadé*) there are also a number of provisions for the sustainability of comfort and safety of farming. The ban on releasing livestock has been implemented, as can be seen from the number of livestock released by livestock owners has decreased and is not even visible in rice fields. The sanctions given by *the Gampong* to people who violate the Qanun are quite effective because they provide a deterrent effect so that no livestock is released in prohibited places or locations. The community thinks that *Reusam* is very useful so that livestock do not roam and damage crops around the rice fields (Huda et al., 2021). It's like *a squirrel trying to get rid of the squirrels.* This means that it is not allowed to cut wood when the rice is about to be harvested. If this is violated, it is believed that it will bring leaf pests (*geusong*). There is also a prohibition on *ceumeucah lam ujeuen tunjai,* which is to cut down bushes (not trees). There is also *a Scotch Shepherd (Scotland*). If this is violated, it is believed that it will bring locust pests (*daruet*) which will result in crop failure.

According to the community, the role of the keujreun blang and imuem mukim is also classified as good because they are still role models for the traditional event. According to the community, the existence of keujreun blang and imuem mukim is very necessary, in addition to leading during the blang feast event, they also to solve problems that arise according to custom. As stated by Budi et al. (2021), the government has the authority to give reprimands and sanctions to farmers who violate the rules of the meugo custom. Keujreun blang also has the task of resolving disputes between farmers related to the implementation of rice field farming businesses. For example, the problem of water theft fights. The sanctions given by the keujreun blang are sanctions that have been agreed upon at the time of the gampong meeting.

The customary sanction that is still valid today on the community is a sanction for water thieves. The sanction given can be in the form of making 1000 talam cakes. However, if the fight leads to carrying a sharp weapon, the sanction given is in the form of a goat cut (depending on the size of the fight). Customary law is a regulation of human behavior in daily life, always obeyed and respected because it has legal consequences or sanctions for violations that have been committed. However, the facts on the ground show that many customary violations occur every year. Customary sanctions are rules that must be obeyed by the community. Customary sanctions are hereditary inheritances from ancient ancestors that are still used today. However, in reality, customary sanctions have not been implemented properly because there is still selective felling or favoritism between communities. The community should comply with the applicable village customary rules by paying customary sanctions given by customary institutions as a sign of having committed a mistake. Customary institutions are able to provide understanding to the community to follow the customary rules of the village, in order to reduce violations of customary sanctions (Alatas et al., 2021).

During the feast, all residents provided wrapped rice. In addition to wrapped rice, during the blang feast, various tools are usually also provided for peusijuk such as rice, rice, flour, seunejeuk leaves, and so on. These tools will be used for peusijuk when in the rice fields later. Preparation for the feast of blang is enough ingredients simply added with ingredients for the purpose of unsalted flour (peusijuk) (Darmawati, 2020; Maifizar et al., 2020). The ingredients for this purpose consist of yellow glutinous rice, rice seeds, maneh manoe leaves, sambo grass, seunejeuk leaves and a little raw water.

In rice fields, pests are often attacked. Similar to other rice fields, pests that often attack are caterpillars, rice field snails, leafhoppers, ladybugs, rats, and tulo (sparrows) (Amir et al., 2021) The way to deal with these pests is usually by giving them poison or spraying with pesticides and also installing scarecrows to scare away birds. The enemies of rice that are often disturbed are rats, caterpillars, birds, geusong and rice caterpillars (Manueke et al., 2018) The way to overcome this in the past was by installing scarecrows to scare birds away or using dried banana leaves or used cans hung on a rope to make noise (Istiaji et al., 2020).

In addition to being planted with rice, rice fields are also planted with other crops such as tomatoes, chili, corn, cucumbers, beans and so on during the dry season when rice has not been planted. In addition to planting rice, additional businesses such as palawija plants are also carried out such as peanuts, corn, tomatoes, cucumbers, and so on (Indahsari et al., 2021; Sianipar et al., 2024; Syamsuri et al., 2022).

In addition to working on the rice fields themselves, there is a system of working on the rice fields by pawning (*gala*). Pawns here are usually divided into three, namely those who work one part, the owner of one part of the rice field and one part of the rice field (Safrizal, 2016). In working on other people's rice fields, half of the rice field harvest is divided in half. If it is agreed that the division is outside of that, it is not called mawaih (divided into two) but is called for example for lhee and so on. In this case, the landowner gets a third of the harvest (Maulina, 2019). They handed over their fields based on the mawaih contract and did not

intervene again until the harvest. When calculating the harvest, it will usually be attended by himself or by a representative to count the rice and set aside half of the portion (Ulfa, 2019).

According to the community, adat *meugoe* (rice fields) is a custom of going down to work on the rice fields with the person in charge *of the keujruen blang* (head of the rice fields) must be preserved because with this custom they feel more togetherness that is still thick. This *meugoe* (rice fielding) custom must remain so that the heritage that has been inherited by previous people can be passed on to their children and grandchildren because it contains many positive values. The local wisdom of the community in rice field conservation as *a meugoe* (rice fielding) custom that has been carried out with all the rules and habits of this community is in accordance with the principles of rice field conservation and its environment and must be preserved. Understanding the *custom of meugoe* (rice fields) is very helpful for teachers, students, students and the community to want to protect and preserve the rice fields and their environment.

Rice field conservation is an effort to protect, conserve, and manage paddy fields so that they continue to function optimally sustainably for agricultural production, especially rice, while maintaining environmental balance. This conservation is important because rice paddies are a major source of food security and have important ecological functions such as water absorption, flood control, and biodiversity conservation. The forms of rice field conservation are land conservation (Mujiyo et al., 2022), water conservation (Simbolon et al. 2017), legal and spatial conservation (Rostini 2023), and socio-economic conservation (Bakari, 2019).

The local wisdom of the community in rice field conservation must be preserved because it contains values, knowledge, and practices that have been proven to be effective in maintaining the sustainability of agricultural land for generations. Local wisdom is not only a matter of tradition, but a form of ecological knowledge that is very valuable. Preserving them is a smart move to protect rice fields, strengthen culture, and build a sustainable agricultural future (Arini et al., 2021).

Conclusion

Based on the results of research that has been carried out in Ateuk Mon Panah Village, Simpang Tiga District, it can be concluded that the local wisdom of the community in rice field conservation as a meugoe (rice fielding) custom that has been carried out with all the rules and habits of this community is in accordance with the principles of rice field conservation and its environment and must be preserved. Understanding the custom of meugoe (rice fields) is very helpful for teachers, students, students and the community to want to protect and preserve the rice fields and their environment. The custom of meugoe (rice fields), especially the order of going down to the rice fields to plant rice in the community, has existed for a long time, and this tradition is still maintained today. With the revival of the Mukim institution in Aceh, it is hoped that the traditional tradition of descending to the rice fields can be implemented perfectly and can be preserved to achieve common prosperity. The customary sanction that is still valid today on the community is a sanction for water thieves. The sanction given can be in the form of making 1000 talam cakes. However, if the fight leads to carrying a sharp weapon, the sanction given is in the form of a goat cut (depending on the size of the fight).

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Author Contributions

For research articles with several authors, a short paragraph specifying their individual contributions must be provided. The following statements should be used "Conceptualization, E A. and E.S.; methodology, NA.; software, E.S.; validation, E.A., N.A. and E.S.; formal analysis, E.A.; investigation, E.S.; resources, E.A.; data curation, NA.; writing—original draft preparation, El.; writing—review and editing, E.R.; visualization, E.R.; supervision, EL.; project administration, E.R.; funding acquisition, E.L. All authors have read and agreed to the published version of the manuscript.

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Conflicts of Interest

The authors declare no conflict of interest.

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