

The Role of *Keujruen Blang* in Rice Farming Governance in West Aceh: A Customary Law and Structural-Functional Analysis

Nellis Mardhiah^{1,2}, Zikri Muhammad^{1*}, Fadli Afriandi², *Safrida², Jumadil Saputra³

¹Faculty of Business, Economics and Social Development, Universiti Malaysia Terengganu, Kuala Nerus, Terengganu, 21030, Malaysia

²Faculty of Social and Political Sciences, Teuku Umar University West Aceh, Aceh, 23681, Indonesia

³Faculty of Economics and Business, Universiti Malaysia Serawak, Samarahan, Serawak, 93400, Malaysia

*Corresponding author: zikri@umt.edu.my

Received date; May 12, 2026; Revised Date; June 26, 2026; Accepted date; July 4, 2026;
Published date; October 4, 2026

ABSTRACT

This study examines the role of the *Keujruen Blang* customary institution in agricultural governance as a customary legal system in accordance with local wisdom in Aceh. The presence of customary institutions has received legal recognition through Qanun Number 10 of 2008 concerning customary institutions in article 25, that their duties and functions are a vital role in the management of rice farming. However, its existence is still strong in the peasant community, while the recognition of legality in the implementation of public policies is still weak. This inequality is a challenge for the implementation of adaptive laws according to agricultural governance practices. This situation has caused a disparity between legality and legal administration in the lives of farmers. This research was analyzed using the Talcott Parson AGIL framework approach. Based on the analysis of customary law from a structural-functional perspective in terms of adaptation, goal achievement, integration, and latency. This study uses normative legal methods with a socio-legal approach and qualitative design in the form of a case study in West Aceh. Primary and secondary data collection techniques are then analyzed through the stages of reduction, presentation, and drawing conclusions. The focus of the research is limited to the effectiveness of the duties and functions of farmer customary institutions in the local customary law system as dynamic customary institutions in sustainable development. The Empirical Findings of the study show that the role of *Keujruen Blang* customary institutions is still culturally recognized but institutionally weak in formal agricultural governance. However, this customary institution is highly expected to be present by farmers in the governance of rice agriculture. The recommendations of the research results to strengthen the policies of the customary institutions of *Keujruen Blang* through stronger authorities, the existence of SOPs and collaboration with the village government and the agriculture office as inclusive partners can create a structurally and functionally superior agricultural system for both local and global farmers that are sustainable.

Keywords: Customary Law, Structural-Functionalism, Agricultural Policy.

INTRODUCTION

Customary institutions function as self-governing communities that complement the positive laws of the state, ensuring that grassroots development and law enforcement remain

grounded in substantive justice and local wisdom. Perspective of customary law, customary institutions not only serve as representations of a community's social and cultural values but also possess normative authority to regulate social life and manage community resources. Therefore, the state plays a crucial role in providing recognition, protection, and strengthening of customary institutions through implementable and sustainable policies (Jaza Folefack & Darr, 2021);(Deininger et al., 2021). Such recognition is not sufficient if it is merely manifested in the form of formal regulations; it must also be reflected in policy implementation that provides space, authority, and support for customary institutions to carry out their legal functions within the community (Suhardiman & Scurrah, 2021). This distinction between formal legal recognition and actual implementation is evident in the Acehnese context, where the implementation of Qanun at the village level may not always correspond to local community practices, highlighting the importance of translating legal frameworks into effective institutional arrangements (Fauzia, 2019).

The implementation of customary law policies serves as a crucial instrument in safeguarding the social, economic, and cultural sustainability of local communities, including in the governance of agriculture sectors grounded in local wisdom (Rignall & Kusunose, 2018). In the Indonesian context, Aceh is a region that receives special treatment to undergo special autonomy in the social, cultural, and governmental fields, including the recognition and strengthening of customary laws. The implementation of the recognition and application of customary law based on (Pemerintah Aceh, 2006) Law Number 11 of 2006 concerning the Government of Aceh Law No. 11 of 2006 Article 98 Recognition of customary institutions Not fully operationalized in agricultural policy and in more detail related to the functions and authorities regulated by the Qanun Number 10 of 2008 concerning Customary Institutions Article 25 Rice farming coordination, water distribution, sanctions, dispute resolution Weak involvement in formal governance This will make the legal analysis clearer and more systematic (Pemerintah Aceh, 2008). One of the customary institutions that has a strategic role in the agricultural sector is *Keujruen Blang*, which is a customary institution tasked with regulating rice field governance, irrigation management, planting patterns, resolving agricultural disputes, and maintaining the application of local wisdom values in the rice production system of the Acehnese people (Budi et al., 2019).

The implementation of customary law policies in the agricultural sector is crucial because customary-based agricultural governance not only represents the socio-cultural practices of the community but also reflects the existence of customary law as a living law that develops in the lives of local communities (Ibrahim et al., 2020). In the context of Aceh, the function of customary law in the agricultural sector is carried out by the *Keujruen Blang* as a customary institution that has the authority to regulate and coordinate community rice field activities. *Keujruen Blang* plays a role in setting simultaneous planting schedules, regulating the distribution and use of irrigation water, resolving disputes between farmers related to land and irrigation management, and maintaining the implementation of traditional agricultural traditions such as feast (Mardhiah et al., 2024). Through this authority, *Keujruen Blang* not only functions as a socio-cultural institution, but also as a customary law mechanism that maintains the order, cooperation, and sustainability of the community's agricultural system. Therefore, strengthening the function of *Keujruen Blang* through the implementation of government policies is important to ensure that customary authorities continue to run effectively in the face of social, economic, and modern agricultural governance changes. In line with that, (Olofsson, 2021) explained that strengthening the social functions of customary institutions supported by the state can contribute to improving the welfare of local communities, alleviating poverty, and optimizing community-based resource management. In this case, the effectiveness of policy implementation for *Keujruen Blang* is an important factor in maintaining the sustainability of customary-based agricultural governance and supporting the economic resilience of farming communities in Aceh.

Studies of customary institutions show that their existence is not only related to the preservation of cultural values but also constitutes an important component of legal pluralism that recognizes the coexistence of multiple legal systems within society (Adithiya Diar & Lestari, 2025; Yanti et al., 2025). From this perspective, customary institutions possess

social legitimacy to regulate social relations, maintain social order, and manage local resources based on norms that evolve within communities. Various studies have demonstrated that customary institutions contribute significantly to community-based development by strengthening social cohesion, facilitating collective resource management, and promoting local values that correspond to community needs (Bizoza & Opio-Omoding, 2021); (Ben & Gounder, 2019). Experiences from several countries further indicate that customary law continues to enjoy strong legitimacy in regulating agrarian resources and serves as an important instrument for supporting sustainable development and enhancing socio-economic resilience among local communities (Deininger et al., 2021).

Within the agricultural sector, the role of customary institutions extends beyond the regulation of resource use to encompass the integration of local wisdom into community governance systems. Previous studies suggest that successful agricultural development is closely associated with the capacity of customary institutions to internalize local values and strengthen community participation, thereby contributing to socio-economic resilience and sustainable rural development (Po & Hickey, 2018); (Scheyvens et al., 2020). The effectiveness of these institutions, however, depends largely on their organizational capacity, leadership mechanisms, and social legitimacy. Institutional arrangements that are aligned with local values are more likely to sustain community trust and enhance policy implementation, whereas development policies that disregard customary norms may reduce policy effectiveness and weaken public participation (Pahleviannur, 2020). Study McDonnell, (2021), these findings suggest that customary institutions play a strategic role not only as cultural entities but also as governance actors capable of mediating the relationship between communities and the state in agricultural development.

In Indonesia, the recognition of customary law forms part of the national legal framework that accommodates the existence of customary law communities and their traditional institutions. In Aceh, such recognition has been strengthened through its special autonomy status, which provides broader authority for customary institutions to perform social and legal functions within society. The existence of customary institutions in Aceh is formally recognized through Law Number 11 of 2006 concerning the Government of Aceh and further reinforced by Aceh Qanun Number 10 of 2008 concerning Customary Institutions, which positions customary institutions as integral components of community governance and dispute resolution through customary law mechanisms (Ikromatoun, 2017); (Azis et al., 2018).

The implementation of Aceh's special legal framework also demonstrates that the existence of qanun within the regional legal system requires attention to its practical implementation and the challenges that may emerge in its application (Qotadah & Achmad, 2020). Consequently, customary law in Aceh functions not merely as a cultural heritage but as a legally recognized system that contributes to social order, community governance, and local development (Djusfi, 2018). One of the most prominent manifestations of customary law in Aceh's agricultural sector is the institution of *Keujruen Blang*, which is specifically responsible for the governance of rice farming activities. According to Aceh Qanun Number 10 of 2008, *Keujruen Blang* is authorized to regulate planting schedules, coordinate irrigation water distribution, organize kenduri blang ceremonies, resolve disputes among farmers, and assist the government in agricultural affairs. These responsibilities demonstrate that *Keujruen Blang* functions not only as a customary institution but also as an important governance actor that bridges state policies and local farming communities. Research by Pandjaitan, (2019) shows that *Keujruen Blang* plays a significant role in facilitating agricultural Development programs through coordination with farmer groups and agricultural extension officers. Furthermore, effective cooperation between customary institutions and government agencies is considered essential for strengthening agricultural governance and rural development because it enables the integration of local knowledge, community aspirations, and development policies (Mursyidin et al., 2023). Similarly, (Budi et al., 2019) argue that the active involvement of *Keujruen Blang* in agricultural planning and program implementation can improve policy effectiveness by ensuring that development initiatives remain aligned with local wisdom and the socio-cultural characteristics of farming communities.. Recent studies in West Aceh show that *Keujruen Blang* has a strategic

role that is not only limited to the management of rice farming activities but also contributes to the achievement of broader development goals (Mardhiah et al., 2023) found that *Keujruen Blang* plays a role in strengthening food security through organizing agricultural activities, preserving local wisdom values, strengthening customary-based farmer institutions. Other research also emphasized the importance of strengthening and revitalizing the institution of *Keujruen Blang* to create a more inclusive and participatory farming community in the agricultural development process (Mardhiah et al., 2025). In addition, The synergy between government policies and farmers' customary institutions has been proven to contribute to poverty alleviation efforts through strengthening pentahelix-based agricultural governance in improving the welfare of farming households in West Aceh (Pratama et al., 2025).

Refers to Law No. 11 of 2006 and detail related to the functions and authorities regulated by the (Pemerintah Aceh, 2008) Qanun Number 10 of 2008 concerning Customary Institutions. Thus, the *Qanun* on customary institutions can provide legal legitimacy to a customary community organization formed by the government to regulate and manage matters related to Acehese customs. *Keujruen Blang*, as one of the customary institutions that can be utilized in agricultural development, has the following details in the table 1 normative legal analysis below:

Table 1. Normative Legal Analysis of *Keujruen Blang*

No	Normative Legal Analysis	Implementation Gap in West Aceh
1	Law Number 11 of 2006 concerning the Government of Aceh, Article 98: Customary institutions serve as a vehicle for community participation in the governance of Aceh and its regencies/cities, particularly regarding security, peace, social harmony, and public order (Pemerintah Aceh, 2006).	The implementation of customary institutions' recognition has fallen short of policy provisions intended for the Acehese community
2	Qanun Number 10 of 2008 concerning the customs of institutions, Article 25, duties of <i>Keujreun Blang</i> as follows: Determining and coordinating the procedures for working in the rice fields; regulating the distribution of water to farmers' rice fields; assisting the government in the field of agriculture; coordinating khanduri or other ceremonies related to customary practices in rice farming; issuing warnings or imposing sanctions on farmers who violate traditional meugoe (rice farming) rules or fail to fulfill other obligations within the traditional rice farming system; and resolving disputes among farmers related to the implementation of rice farming operations (Pemerintah Aceh, 2008).	The execution of duties by the <i>Keujreun Blang</i> customary institution in rice agricultural management needs to be optimized.
3	Regulation of the Governor of Aceh Number 45 of 2015 concerning the Role of <i>Keujruen Blang</i> Customary Institutions in Irrigation Management, article 1: The <i>Keujreun Blang</i> also known by other names is a customary institution for managing rice field areas that serves as a forum for farmers within an irrigation service area. It is	The legal status of the <i>Keujruen Blang</i> customary institution as irrigation management is binding, but the support of the local government and authority is still limited.

	democratically established by the farmers themselves and consists of a <i>keujreun chik</i> and a <i>keujreun muda</i> (Pemerintah Aceh, 2015).	
4.	Qanun Aceh Number 12 of 2017 concerning Irrigation. The article 1, The Aceh Irrigation Commission serves as a coordination and communication body among representatives of the Aceh Government, <i>Keujruen Blang</i> representatives at the irrigation area level, representatives of other irrigation network users at the irrigation area level, and representatives of the Regency/City Irrigation Commission (Pemerintah Aceh, 2017).	Despite a strong legal framework, the recognition and empowerment of the <i>Keujreun Blang</i> customary institution still lack adequate budget allocation and facilities from the district government

Source: Authors’ analysis based on field data, 2024

Based on table above, it shows that the recognition of customary institutions has been regulated in regulations, but their role is still very limited, this will make a systematic legal analysis in accordance with Qanun Aceh Number 12 of 2017 and Aceh Governor Regulation Number 45 of 2015. Therefore, it is very detrimental to institutional strengthening, cross-sector coordination, and policy support for the function of the function Ministry of Agriculture to run effectively in agricultural governance. In addition, the implementation of this customary institution serves as a bridge for communication and program implementation between the government, farmer groups, and agricultural extension workers (Pandjaitan, 2019). Although *Keujruen Blang* is considered strategic for agricultural and rural development in Aceh, in practice, its effectiveness and functions have not yet been fully realized (Putra et al., 2016). A similar distinction between formal recognition and social practice can be observed in Aceh, where customary norms continue to interact with religious and formal legal frameworks in shaping community practices (Zuhrah et al., 2025). Efforts to achieve sustainable development in the village reflect the enhanced role of the customary institution as stipulated in the general provisions of Article 25 regarding the duties and functions of the *Keujruen Blang* customary institution, in accordance with Qanun Number 10 of 2008 on Aceh’s customary institutions. This is consistent with studies by (Doering et al., 2022); (Rumkel et al., 2019) which state that partnerships between customary institutions and the government can foster structural and functional harmonization in village development, enabling such efforts to be implemented in accordance with public policy provisions.

According to data from the Badan Pusat Statistik Aceh (2025), trends in rice cultivation area and production in Aceh in 2024 showed a shift in the peak harvest period. This trend indicates a decline in April, with the harvested area reaching 1.71 million hectares, a shift from the previous year when the peak occurred in March with an area of 1.65 million hectares. The lowest harvested area in 2024 was recorded in January, at around 0.29 million hectares. Overall, the total rice harvested area throughout 2024 reached approximately 10.05 million hectares, a decrease of 167,570 hectares (1.64 percent) compared to 2023, The following is Figure 1 graph about the harvest area and rice production in Aceh in 2024.

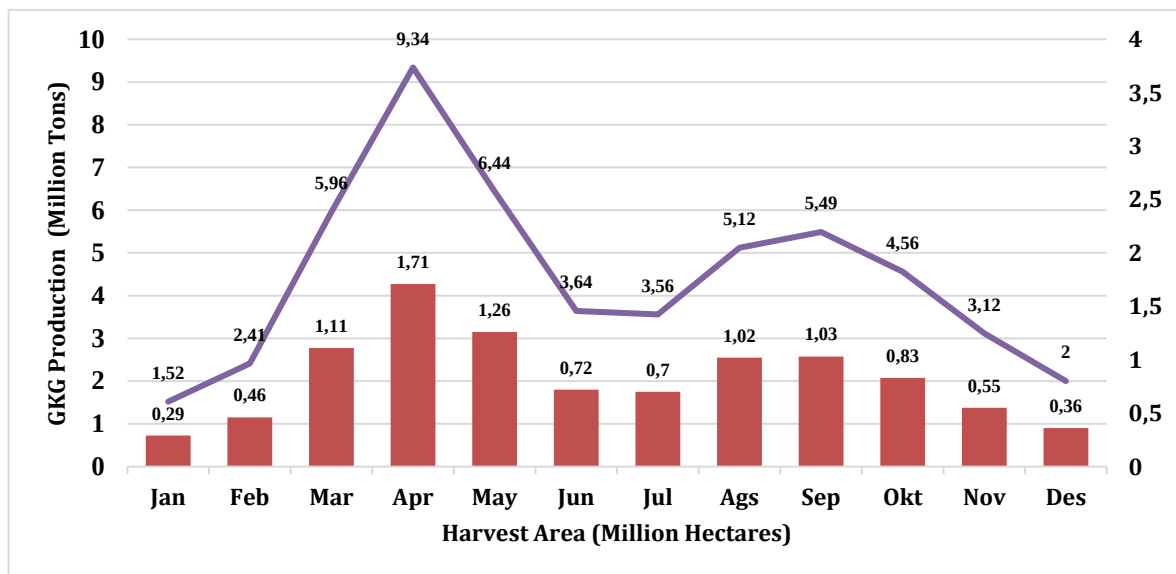


Figure 1. Graph about the Harvest Area and Rice Production in Aceh in 2024.

Source: Badan Pusat Statistik Aceh (2025).

Based on the graph in figure 1 about the harvest area and rice production in Aceh in 2024 above, it shows that the fluctuations in rice productivity results are decreasing. This is relevant to West Aceh because the condition of the rice farming area is decreasing and agricultural productivity does not reach the previous estimate. These dynamics have had an impact on the crucial agricultural sector, raising serious concerns such as a decline in farmers' interest and rising poverty (Baruna & Zalmita, 2022). Therefore, the integration of customary law as a strategic policy is urgently needed to address farmers' poverty. Although the legal status of customary institutions remains highly ambiguous within the Indonesian government framework, there is still potential to improve governance systems because the legal framework of Indonesia's legal system operates within the realm of modern decentralization (Jayuska et al., 2025). Thus, the implementation of customary institution policies in Aceh can be integrated as a new driving force within the special autonomous region for the recognition and strengthening of customary institutions in Aceh, as stipulated in Qanun Number 10 of 2008 on Customary Institutions.

Several studies have demonstrated the effectiveness of customary institutions; for instance, the research by (Mursyidin et al., 2023) and (Pandjaitan, 2019) emphasizes that to establish an effective strategic partnership with the government, it is absolutely essential to formulate concrete and functional forms of cooperation. Similarly, Budi et al., (2019), suggest that this can be realized through the active participation of the *Keujruen Blang* in designing programs aligned with farmers' local wisdom. However, they have not yet addressed the issue from the perspective of local customary law in agricultural governance. Thus, this study addresses a recent gap and serves as a reference for the government to integrate customary institution policies as a structural and functional system for analyzing rice agricultural governance in Aceh Talcott Parsons' AGIL framework paradigm. Previous studies have examined the role of *Keujruen Blang* in agricultural activities and farmer coordination, but they have not sufficiently analyzed the gap between the formal duties of *Keujruen Blang* under Qanun Number 10 of 2008 and its actual implementation in West Aceh using a structural-functional framework. This novelty analisis examining *Keujruen Blang* through the AGIL functions of adaptation, goal attainment, integration, and latency. Structural-functional theory identifies four crucial functions for all systems or actions, known as the AGIL framework (George Ritzer, 2015) Talcott Parsons' AGIL perspective in the analysis of the philosophy of local culture can adapt to the environment according to the development of the times. This function has the purpose of forming the character of social and cultural values. Therefore, it must be able to maintain a significant and comprehensive social system

relationship between the government and the community and customary institutions in inheriting adaptive and dynamic local social and cultural values (Rusydiyah & Rohman, 2020).

This study aims to analyze the implementation of the duties and functions of *Keujruen Blang* in West Aceh based on Aceh Qanun Number 10 of 2008 and to evaluate its structural and functional role in sustainable rice farming governance using Talcott Parsons' AGIL framework with the following objectives:

1. Analyze the ability of *Keujruen Blang customary institutions* to adapt to changes in agriculture, government policies, and modern agricultural challenges
2. Analyzing the Role of *Keujruen Blang* in achieving sustainable rice productivity, irrigation management, and food security goals for farmers in West Aceh;
3. Analyzing the integration mechanism of *Keujruen Blang* customary institutions by connecting farmers, village governments and local governments as sustainable inclusive partners

Analyzing the role of *Keujruen Blang* in preserving values, norms, customary sanctions, and mechanisms for resolving rice farming disputes in West Aceh.

METHOD

This study examines the implementation of customary law policies through the existence of the *Keujruen Blang* institution in the regional legal system in Aceh, especially related to the management of rice farming based on local wisdom and sustainable agricultural development. This research focuses on the effectiveness of legal recognition as well as the implementation of the duties and functions of the *Keujruen Blang* as stipulated in Qanun Aceh Number 10 of 2008. This study analyzes how formal recognition of customary institutions is implemented in local government practices and how the relationship between customary law and the local legal system affects the agricultural governance of communities in West Aceh.

This study employs a normative legal methodology with a socio-legal approach, utilizing a synthetic framework analysis to empirically integrate legal insights and examine how legal norms and rules function in social behavior and qualitative design in the form of a case study in West Aceh (Khan et al., 2026);(Lim, 2025). The normative legal approach is used to examine the legal framework that regulates the status, authority, and duties and functions of *Keujruen Blang* in the regional legal system in Aceh. Normative analysis was carried out on Law Number 11 of 2006 and Qanun Aceh Number 10 of 2008. Meanwhile, a sociological-legal approach is used to understand how these legal provisions are interpreted, implemented, and practiced in the social realities of communities, especially by indigenous actors, local governments, and peasant groups. This research was carried out in the West Aceh region, with the consideration of this area's livelihood as rice farmers. This location was purposefully selected because the region operates under a distinct legal framework grounded in Sharia autonomy, and because a significant proportion of local rice farmers continue to live below the poverty line.

This study uses primary and secondary data. Primary data were obtained through field observation and in-depth interviews with 17 informants by providing informant code (I). This informant code represents a sequence number used to organize the interview data. Informants were selected using purposive sampling techniques, the selection was based on their involvement and level of understanding of the implementation of customary law and agricultural governance directly, with details of informants as shown in table 2 below.

Table 2. Informants

No	Informant Categories	Agency	Code
1	Aceh Customary Council	Aceh Customary Council of West Aceh Regency	I01
2	Head of the Agricultural Extension Agency	Agricultural Extension Agency	I02

No	Informant Categories	Agency	Code
3	Head of the Department of Agriculture and Horticulture	West Aceh Agriculture and Horticultural Office	I03
4	The intermediate farmer group in Johan Pahlawan	Lapang Village	I04
5	The intermediate farmer group in Samatiga	Paya Lumpat Village	I05
		Suak Timah Village	I06
		Deuah Village	I07
		Cot Village	I08
		Keureuseng Village	I09
6	The intermediate farmer group in Arongan Lambalek	Seuneubok Teungoh Village	I010
7	The intermediate farmer group in Woyla	Gempa Raya Village	I011
		Pasie Pandan Village	I012
		Padang Jawa Village	I013
8	The intermediate farmer group in Woyla Timur	Lhok Malee Village	I014
9	The intermediate farmer group in Pantan Reu	Meutulang Village	I015
		Blang Teungoh Village	I016
10	The intermediate farmer group in Meureubo	Ujong Tanjong Village	I017

Source: West Aceh Agriculture and Horticultural Office, 2024

Based on the table above, which shows the specific criteria for informants it shows that the election of the Chairman of the Farmer Group representing 14 villages from 7 sub-districts in West Aceh Regency is a recommendation from the agriculture office. The selection of 7 sub-districts is also based on consideration of the level of intermediate farmer groups, as the level of farmer groups that are classified as having better knowledge and expertise in rice farming governance than farmer groups in other sub-districts. The interview process certainly takes place through the approval of the informant with an estimated time of 9 months in the period from February to October 2024. These considerations have received approval from the parties involved in providing information.

This research uses a structured interview protocol that is prepared based on the determination of the theme, questions and research objectives, with several stages starting from the creation of a matrix research question table, designing themes and indicator categories, testing the validity and reliability of research instruments. The validity and reliability of the research instrument were established using interview guidelines whose validity had been confirmed by previous studies. Furthermore, the interviews were conducted in a semi-structured format and ending with finalizing interview guidelines so that they are comprehensive and accountable ((Ambele, 2025). Secondary data were obtained from legal documents, Qanun, government reports, scientific journals, books, previous research findings, and publications related to customary law and sustainable agricultural development.

Document analysis and field interviews were the main techniques used for data collection in this study (Coleman et al., 2021). This research systematically examines various legal provisions, policy documents, and institutional regulations to identify the normative basis of the authority of *Keujruen Blang* and its implementation in the local government system. Field observations were also carried out to understand customary law practices in agricultural management and dispute resolution among farmers in the community. In strengthening the validity of the data, this study uses triangulation of sources and methods by comparing the results of interviews, field observations, and relevant legal documents. This study adhered to strict ethical standards, prior to data collection, administrative permissions and participant consent were obtained. Following the research, findings were reported objectively and utilized solely to achieve the established research objectives.

This study uses manual thematic analysis in the process of organizing data (Mezmir, 2020). This data analysis aims to identify legal, institutional, and social patterns related to the implementation of customary law through the *institution of Keujruen Blang*. This analysis focuses on the relationship between normative legal recognition and empirical implementation in local governance practices and community life. In addition, this study analyzes the traditional institution of *Keujruen Blang* maintaining its social legitimacy in the midst of the limitations of its institutional role in the formal governance system. Data analysis goes through several stages starting with data reduction, data identification, data interpretation, data presentation and drawing conclusions and answering research questions in a reflective and contextual manner. The findings of this study are expected to contribute to the development of structural-functional sociological studies of customs, especially related to the integration of customary law and positive law in supporting sustainable agricultural governance.

RESULTS AND DISCUSSION

The policy system of farmers' customary institutions in the perspective of modern customary law

The policy system of the *Keujruen Blang* in West Aceh can adapt to the challenges and opportunities as well as the potential for integration in the modern government system. The organizational system of *the Keujruen Blang customary institution* must be able to adapt to maintaining its existence in the midst of modern agricultural changes. This observation is based on the legal provisions of Aceh's customary institutions in accordance with Qanun 10 of 2008 concerning customary institutions. In the first function, namely alignment and determination of how to go down to the rice fields. This statement is supported by the results of interviews which stated the following:

“Before the planting process, the Keujruen Blang will usually determine the schedule for going to the rice fields simultaneously through a deliberation process with the village farmer groups and extension workers in each village. The position of the Keujruen Blang is very important because, as a traditional institution, it has a better understanding of when the moon and days are favourable for farmers to start working in the fields” (Interview with IO1, 2024).

“The Keujruen Blang in the village is a respected traditional institution in rice farming management. Keujruen Blang has an understanding of the climate and the ability to read the correct planting moon calendar for farmers to go to the fields. The determination of the schedule by the Keujruen Blang is still preceded by deliberations with all farmer groups in the village. We, as extension workers, support and assist in facilitating these deliberations, but in terms of determining the planting season, we focus more on joint decisions, especially the direction from the Keujruen Blang, who are indeed experts in traditions and determining the climate for rice cultivation” ((Interview with IO3, 2024).

The results of the study comprehensively show that the role in determining and aligning rice fields has not been optimal in the West Aceh region, this is due to the lack of involvement of the *Keujruen Blang* customary institution as a position of the role of legal and administrative provisions in every rice farming governance process such as deliberation, determination of rice planting schedules, conveying information in the initial rice planters, matters in the preparation of rice planting, participation in the maintenance stages of the planting season, pest control and the use of machine tools, facilitators in traditional traditions and post-harvest educators. However, even so, if these dynamics are in the perspective of Talcott Parsons' AGIL framework theory, especially in the Adaptation function, it has been explained that a system must be able to interact effectively with its environment in order to survive and achieve its goals (George Ritzer, 2015) However, the current dynamics of customary institutional organizational practices in West Aceh Regency have not led to the development of socio-economic development in the rice farming sector.

This is stated in a study from (Shawoo & Thornton, 2019) that the integration of customary institutions into village government organizations will affect their position, both internally and externally must be able to adapt to environmental changes. This dynamic is an adaptation process that does not only occur within customary institutions and farmers, but also involves village governments (Sari et al., 2021). Stated that the internal conditions of the village government organization have been determined in each binding line of government but must be able to integrate with adaptive and dynamic policy changes in rice farming governance.

The determination of the schedule for determining and coordinating the rice planting schedule often experiences conflicts among farmer groups due to differences between customary adjustments and modern planting patterns. This affects the mindset of farmers in rice field management. Such dynamics have resulted in conflicts between farmers. This is due to the lack of understanding of the role and function of *Keujruen Blang* at the village government level in West Aceh Regency. The results of the interviews show that however, several farmer groups in the village stated in interviews that no lembaga adat *Keujreun Blang* had been formed, so the deliberation process prior to planting was not optimal, as stated in the following interview results:

“Currently, the Keujruen Blang has not been formed in Gempa Raya Village. Actually, it was once formed, but it did not work well, perhaps because there is no salary payment in all villages in West Aceh, so in relation to deliberation, we only involve the group leaders” (Interview with leader of the rice farming group the Village IO11, 2024).

“Specifically, for this area, we do not have a Keujruen Blang, so only the farmer leader manages agriculture Interview with leader of the rice farming group the Village (Interview with leader of the rice farming group the Village IO13; IO12; IO15; IO10; IO16, 2024).

Therefore, the customary law system is very important to be realized effectively so that it has a significant impact on community food security in accordance with the scale of dynamic-based and adaptive government provisions (Punggodewi & Pratiwi, 2020) Therefore, the role of *Keujreun Blang customary institutions* is very important to be the focus of attention because it can affect rice productivity in increasing the socio-economic development of the community. However, this effectiveness is often hampered by weak coordination between traditional institutions and the government, this is due to the weak implementation of applicable provisions. The alignment of customary institutions and local governments with the potential and challenges of the rice farming environment to support the modality system in community socio-economic development as an acceleration of adaptive environmental resources (Satibi et al., 2023)

Water Management of Rice Agriculture in Achieving Local Food Security Goals

The role of *Keujruen Blang* in achieving the goals of rice productivity, irrigation management, and sustainable local food security for the people in West Aceh. Regulating water flow for rice fields is the second function of the *Keujruen Blang* in realising socio-economic development in West Aceh Regency. Several village areas in West Aceh use the traditional institution *Keujruen Blang* shows that they do not participate well in governance. However, based on the results of the study, it was found that 10 villages in West Aceh Regency did not properly carry out their responsibilities as *Keujruen Blang* customary institutions in the process of directing the regulation and distribution of water flow for rice fields. As a result, the management of water distribution and the utilisation of water resources among farmer groups cannot be controlled effectively. This has led to difficulties in regulating water flow, which should be jointly maintained by the *Keujruen Blang* and the farmers. As mentioned in the interviews, they stated the following:

“There is no communication or direction regarding water distribution from the Keujruen Blang, so we often experience difficulties and are forced to resolve them ourselves” (Interview with leader of the rice farming group the Village IO12; IO5, 2024).

"The Keujruen Blang does exist, but it does not play a significant role in the process of regulating water flow, so ultimately, water management is usually the direct responsibility of the farmer groups" (Interview with leader of the rice farming group the Village IO4; IO8, 2024).

"When it comes to water issues, we really hope that the Keujruen Blang will be established, but because in our village the Keujruen Blang has not even been formed yet, we have to resolve water-related issues ourselves" (Interview with leader of the rice farming group the Village IO10, IO11, IO16, 2024).

The management of the resources of the *Keujruen Blang* customary institution is urgently needed for a professional role in the field of water distribution management. The role of customary institutions shows that in West Aceh it must be in line with customary law obligations according to Qanun Number 10 of 2008 in article 25 it is necessary to involve customary institutions in irrigation management. Irrigation management is the management of rice fields that are a forum for farmers in an area in irrigation services that are democratically formed in accordance with the Aceh governor's regulation number 45 of 2015 concerning the role of customary institutions in irrigation management (Pemerintah Aceh, 2017). However, this situation shows that only a small part of the region is still a customary institution that plays a role in regulating water flow. This shows that the traditional institution of *Keujruen Blang* is the main resource that is very vital in organizing the distribution of water to farmers' rice fields to create rice agricultural productivity. This condition is at a very high risk if not properly generated, it will have an impact on conflicts between farmer groups, and result in crop failure.

Likewise, this situation shows a lack of involvement and direction from *Keujruen Blang* customary institution *cus* in terms of regulating and distributing water to rice fields, which should be a shared responsibility to ensure the smooth and effective use of water among farmers in West Aceh. However, there are four villages that show the active role of the *Keujruen Blang* in directing water distribution, where traditional institutions also play a role as directors and providers of solutions to problems that arise in water management for agriculture. These four villages receive clear directions from the *Keujruen Blang* to avoid crop failure in the future. This can be seen in the following interview:

"Keujruen Blang usually provides assistance in overcoming water-related problems. For example, if there is no water, the Keujruen Blang will advise farmers not to plant rice" (Interview with leader of the rice farming group the Village Of IO14, 2024).

"The Keujreun Blang acts as a provider of guidance and solutions for these problems" (Interview with leader of the rice farming group the Village of IO7, 2024).

"We have a large pond for water storage that is managed by the Keujruen Blang" (Interview with leader of the rice farming group the Village of IO5, 2024).

"We face water shortages, even though we have water pumps, because the available water sources are insufficient. The water in Suak is also salty, meaning that not all rice fields receive sufficient water. However, the Keujruen Blang still plays a role in helping us" (Interview with leader of the rice farming group the Village of IO6, 2024).

The role of *Keujruen Blang* customary institutions is often not formally recognized in the comprehensive governance of irrigation in West Aceh. This is not in line with the applicable provisions in accordance with the Aceh Qanun number 12 of 2017 concerning irrigation. The impact of these problems is caused by irrigation infrastructure, government intervention, farmer behavior, or institutional decline that causes structural and functional disharmony in socio-cultural practices to be hampered. This customary institution is as an irrigation commission and a coordinating and communication institution between government representatives at the regional level in water use governance. Therefore, the existence of this customary institution must be recognized by the government, because it has an important role in operationalizing the goals and objectives of community development

(Roe et al., 2001) This causes the weakness and authority of *the Keujruen Blang* customary institution to not be optimized properly. The weakness of the authority and position of customary institutions is caused by internal factors about the position of customary institutions structurally not binding with the legal structure and organizational governance in the implementation of the village government system, and external factors of social and political conditions that become obstacles to the effectiveness of tasks and functions are often ignored. However, the main problem faced is the lack of focus and attention from the local government in realizing the vision and mission as well as targets in development. As a result, the position of *the Keujruen Blang* customary institution has become weak and rigid in the organizational structure of the government. Furthermore, weak water management often triggers conflict between farmers due to competition for access to irrigation water. Unclear water distribution regulations and the weakened role of customary institutions such as the Keujruen Blang in regulating irrigation can lead to disputes, reduce cooperation, and disrupt social stability in agricultural communities. Consequently, the effectiveness of agricultural management and the achievement of agricultural sector development targets are hampered. In fact, based on its task orientation and function, this institution has great potential to realize socio-economic resilience in participatory development (Brahma & Subrahmanyam, 2023) Poor water management can affect rice productivity and conflicts between farmers. According to (Ikromatoun, 2017) stated that policies and the determination of criteria are very important to be formed by the government clearly because of local institutions and wisdom. The realization and process of being adjusted to the Qanun customary law Number 10 of 2008 has also been strengthened by the existence of customary institutions within the scope of the Aceh government in accordance with Article 25 in order to realize adaptive and participatory socio-economic resilience as a public policy energy in the region.

According to (George Ritzer, 2015), the Talcott Parsons' AGIL perspective is one of the elements in achieving policy goals based on the perspective of the customary law system, the perspective of the Talcott Parsons' AGIL framework, namely, the Goal Attainment, the position of *the Keujruen Blang* customary institution as an effective, fair, and sustainable resource for rice farming irrigation water management for the farming community in West Aceh. Realization requires a systematic approach to ensure that rice farmers' rice field water management policies are on target. The following is the governance mechanism for regulating water flow as shown in Figure 2.

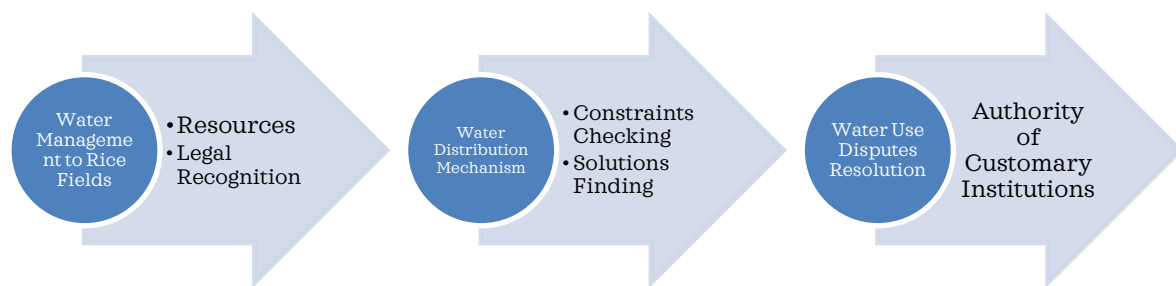


Figure 2. Water Distribution Governance Mechanism

Source: Authors' analysis based on field data, 2024

Based on the results of the above research, it shows that the water distribution governance mechanism in the farmer customary law system to achieve the goal of increasing rice productivity in local food security, is as follows:

1. Water to Farmers' Rice Fields Management is a crucial step in integrating *the traditional institutions of Keujruen Blang* into the framework of a sustainable governance structure. This stage is a step in identifying farmers' problems in regulating the flow of water to rice fields. This shows that the problems of farmers in the management of rice fields are well understood by the customary institutions of *Keujruen Blang*, therefore the management of water to rice fields must optimize the tasks and functions of the resources of the *Keujruen Blang* institution, the legality of this resource must be optimized in the determination of decisions in achieving the goal of increasing rice productivity.

2. The water distribution mechanism is a stage in regulating the flow of water to rice fields. This stage is to develop solutions and achieve farmers' goals. This mechanism is a control and empowerment of the customary institution of *Keujruen Blang* in upholding customary law. Therefore, the *customary institution of Keujruen Blang* must form a mechanism in accordance with the reality of customary practices in the field. The purpose of the water distribution mechanism in a targeted manner can be implemented as an obligation of *Keujruen Blang*, the target of the implementation of this obligation is the role of customary institutions of *Keujruen Blang* to be able to monitor water constraints and provide alternative solutions to farmers in meeting water needs.
3. Water dispute resolution is a stage in the policy choice that customary institutions must have the authority and responsibility to provide solutions and mediation in disputes between farmers. These criteria are the selected program options, measured in accordance with the 18th SDGs development target indicators, namely customary institutions creating adaptive and dynamic development. The stage of policy design on the work procedures of customary institutions to be integrated with the structure of the customary institution of *Keujruen Blang* must have autonomous authority from the village government to realize socio-economic resilience. This dynamic is in accordance with the customary law of farmers in accordance with Qanun Number 10 of 2008 concerning Customary Institutions in Aceh which is continuously in accordance with the local law as an autonomous region. Collaborative towards Customary-Based Legal System Integration as shown in Figure 3.

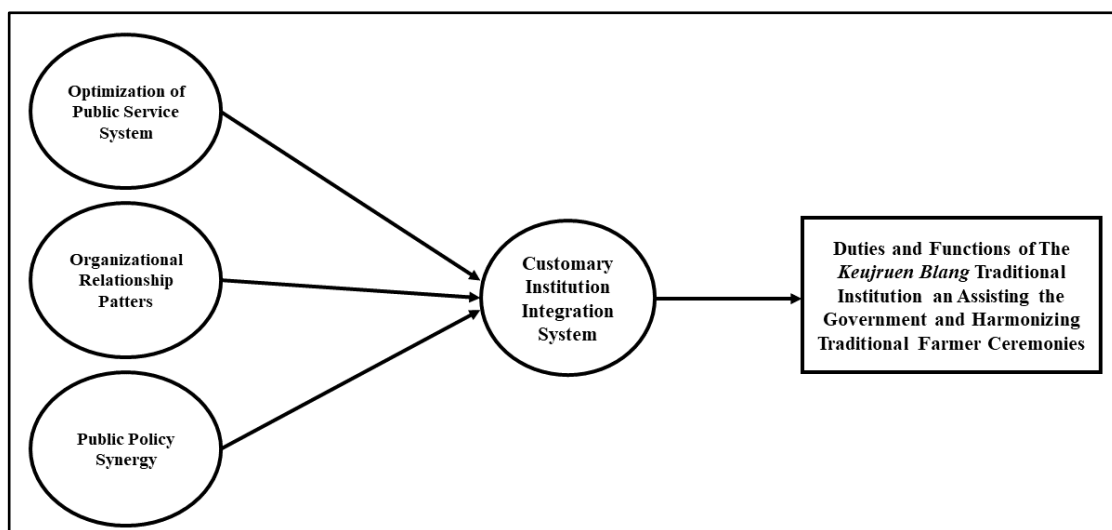


Figure 3. Framework for Relationship Patterns of the Integration System of *Keujruen Blang* Customary Institutions

Source: Authors' analysis based on field data, 2024

The integration mechanism towards the collaboration of *Keujruen Blang* customary institutions by connecting farmers, village governments and local governments as sustainable inclusive partners. The Collaborative-Based Customary Legal System is one of the collaboration mechanisms between *Keujruen Blang*, farmers and local governments in the implementation of the agricultural customary law system in West Aceh. An integrated system can realize collaboration as a form of decentralization in local governance (Sabitov et al., 2025) The embodiment of this system is an integration of public policies that aims to provide solutions to challenges in agricultural governance (Cheng et al., 2021). This integration system is that customary institutions and governments as well as farmer groups in achieving socio-economic development as a new energy in sustainable regional

development policies. This customary law system is also a form of relationship pattern in organizational governance that can influence the development of customary institution organizations in the modern era (Dawson et al., 2021). One of the roles of *the Keujruen Blang customary institution* in accordance with the customary law system has a role in assisting the government in the governance of rice farming. The following is the pattern of relationships in terms of the integration of customary institutions in carrying out their duties and functions is presented in figure 3 about the pattern of relationships in the integration system of customary institutions of *Keujruen Blang*.

Based on Figure 3, it shows that the duties and functions of customary institutions are in accordance with the provisions of Qanun Number 10 of 2008 that the customary institution of *Keujruen Blang* as the main working partner of the local government in West Aceh has not met the expectations of farmers in agricultural management. This has an impact on the inability to determine the optimal planting season, educate farming communities about determining rice productivity characteristics, and determine the traditions and customs of the farming community. Such conditions show that customary institutions as coordinators of customs and customs and cultural values of rice agriculture, such as regular meetings, joint SOPs, village regulations, planting calendar agreements, water distribution schedules, and rice agricultural governance dispute resolution forums. The importance of institutional mechanisms in resolving disputes over local resources is also evident in other community governance contexts, where effective dispute-resolution arrangements and stakeholder involvement are essential for achieving sustainable and consensual outcomes (Siddiqui, 2024). This statement is evidenced by the results of the following interviews:

"The spearhead of the preservation of various traditions in rice farming management is the Keujruen Blang, because its role is very important in maintaining the sustainability of cultural traditions in Aceh. However, as we can see today, the Keujruen Blang is not optimal in providing guidance on the planning of cultural traditions, and there are even some areas where the Keujruen Blang has not been formed. Therefore, there should be maximum reinforcement of the role of the Keujruen Blang, both in terms of structuring its duties and functions and providing written incentives, so that the culture in agriculture will continue to be preserved"(Interview with IO1, 2024).

"The virtue of this customary institution is always as an actor in gathering farmer groups, maintaining farmer rules, water schedules given to all farmer groups, and simultaneous planting schedules. Although this institution is still weak and vague, in the future we will optimize it again" (Interview with IO2, 2024).

The collaborative system of customary institutions of *keujruen blang* as customs and customs and cultural values of rice farming farmers is a part of the public service system that is very critical and requires a clear target. The village government as administrative support. This policy is a form of the values of togetherness, fair consensus and care in the rice farming environment. Optimization of the public service system to the farming community at the village government level. The realization of this system can promote sustainable participatory development (Sellberg et al., 2020). This has positive implications for the preservation of the traditional culture of rice farming. Then binding administrative support is the alignment of local government relations as a good organizational relationship in the implementation of policies, the role is the agricultural service as technical support to determine the salary and wage system that must be given in accordance with applicable regulations. This situation in West Aceh has been comprehensively determined according to expectations. Therefore, it is very necessary to optimize the policies of customary institutions in the government legal system in accordance with the provisions of qanun. This consistency is that the *customary institution of Keujruen Blang* must have SOPs and work procedures structurally and functionally. In addition, the role of the Customary Assembly as an institutional supervisor of governance organizations that have been organized is simultaneously a cultural treasure of Aceh. The virtues of this council are still very weak and have not been organized with the structure and working procedures of the local government,

so that optimization in the position of this role is still very ambiguous and does not run well in the government environment. This is as evidenced by the results of the following interviews:

"This customary assembly is legal, but it is still pseudo, but our work system is considered not so important in the government's priority programs, possibly because the weak position of these customary resources is also due to budget limitations from the government" (Interview with IO1, 2024).

The mechanism of collaboration between *Keujruen Blang*, farmers and local governments in the implementation of the agricultural customary law system in West Aceh is in line with the perspective of Talcott Parsons' AGIL framework on the Integration function as stated by (George Ritzer, 2015) that The policy system of customary institutions must be organized appropriately so that it can meet the expectations of the community as an increase in the value of cultural elements. This element of cultural value can provide opportunities to improve adaptive and dynamic development for the region as an effective and efficient new policy energy (He et al., 2021) Therefore, the *Keujruen Blang customary institution* is also a position as an operational that is very important to pay attention to. This must be strengthened the control point and coordination of customary institutions with the agriculture office and the Aceh Customary Assembly in harmonious and measurable development planning every year in realizing regional development based on local potential and wisdom (Nathan, 2025). This synergy is very important to be realized so that the pattern of relations between the divisions of customary institutions, village governments and local governments is well integrated according to the community's expectations (Rustriningsih et al., 2023). Therefore, the purpose of the policy system of *the Keujruen Blang* customary institution is to realize integrative collaboration in order to understand the functions and positions of each in carrying out their respective duties, especially attention to the economic development of the community. Farmer groups as implementers of agricultural management in regulating water use, rice cultivation, and supporting cooperation between *Keujruen Blang* customary institutions in order to increase rice productivity. The government's collaborative approach is essential to be advocated as a very central role in addressing sustainable internal security challenges in a partispatial and inclusive manner (Mabuku & Olutola, 2023).

Preservation of Values and Norms

The role of the *Keujreun Blang* customary institution in preserving, inheriting, and strengthening local values, norms, and wisdom that support the sustainability of the rice farming governance system in West Aceh. The preservation of the values and norms of the rice farming governance system is of course often faced with problems such as traditional rice farming rules. Such as, sanctions for violations of planting rules or water distribution rules, customary dispute resolution procedures and the role of customary ceremonies such as khanduri blang and changes in farmers' compliance with customary rules. This is based on Article 25 of Qanun Aceh Number 10 of 2008 that this customary institution plays a role in providing warnings and sanctions to farmer groups and resolving disputes between farmer groups in the governance of rice farming. This study identifies that the effectiveness of the lembaga adat *Keujruen Blang* role in imposing social sanctions on farmers in West Aceh still faces significant challenges. The weak control and enforcement of customary law is an obstacle to realising the vision of development based on local wisdom, given that sanctions should serve as a preventive instrument that maintains harmony and collective productivity. This phenomenon is confirmed by field data indicating that the mechanism for issuing warnings to rule violators has not been optimally implemented, as reflected in the following interview excerpt:

"Regarding warnings, so far none have been issued by the Keujruen Blang, so often many farmer groups violate the rules and cultural traditions of farmers (Interview with leader of the rice farming group the Villages of IO4, IO5, IO8, IO14, IO17, 2024).

"There is no Keujruen Blang, so no one acts to issue warnings against violations" (Interview with leader of the rice farming group the Villages of IO10, IO13, IO15, 2024).

Therefore, it is necessary to maintain sustainable patterns of values and norms between farmer groups through the role of *the traditional institution of Keujruen Blang*. The mechanism for maintaining sustainable patterns of values and norms can be reviewed through the aspect of Latency in the Talcott Parsons' AGIL Theory, because an operational system and procedures are in accordance with the goal as a maintenance of the pattern of government-indigenous institutional relations in a system that motivates each other for goals and objectives in policy. The pattern of relationships between organizations aims to be formulated in a specific way that can be reviewed through a transformation-based organizational diagnosis approach (Yatini et al., 2022)

This model is one of the most honest and easy-to-use models to be able to understand and know the organization's dinoses. Similarly, (Xu et al., 2022) state that this model can describe the diagnosis of organizations for the public interest in policy transformation as a consulting tool proposed in the 1970s. This model was promoted by Alibaba in China and is now widely used in the field of organizational development. The same thing (Adebayo et al., 2021) mentioned that it is also an organizational development pattern that can affect the survival of the organization consisting of goals, structure, working relationships, organizational leadership and incentive policies. Although the existence of customary institutions is still weak. Therefore, the following is the maintenance of patterns of values and norms in giving warnings, sanctions, prosedure and resolving disputes between farmer groups. The following framework for maintaining sustainable values and norms is presented in figure 4.

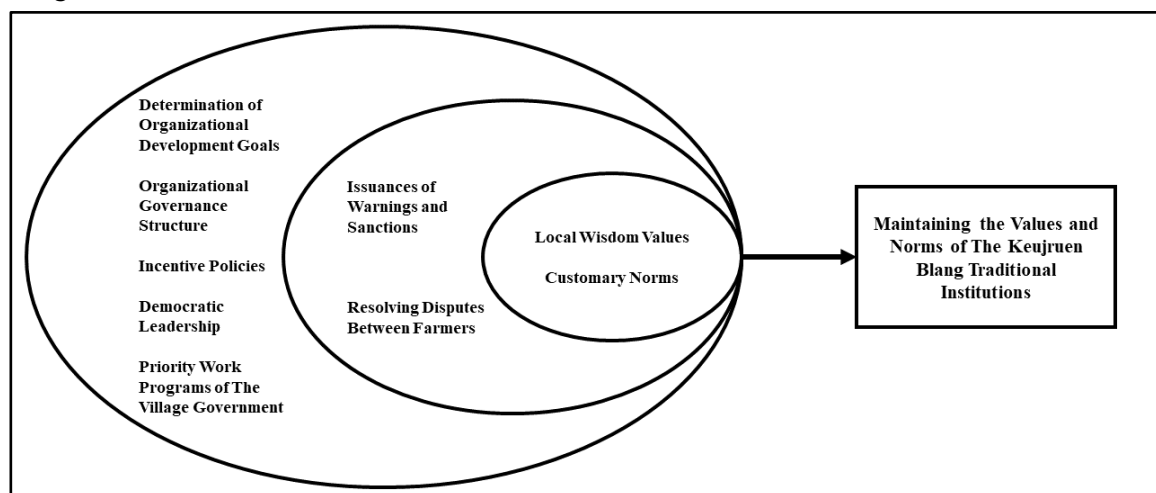


Figure 4. Framework for maintaining sustainable values and norms

Source: Authors' analysis based on field data, 2024

Based on figure 4 on the maintenance of sustainable values and norms, there must be rules for traditional rice farming. The explanation of the purpose and agreement on the organization's objectives is the principle and legality of the provisions of this customary law in accordance with Qanun Number 10 of 2008. However, in the West Aceh Region, it has not been optimized properly in every village area. However, it must be controlled and re-optimized, strengthening the values and norms of the customary institutions of *Keujruen Blang* accompanied by inherent provisions to facilitate the achievement of socio-economic resilience for the community in a sustainable manner. Although the position of this institution has a high value from a cultural perspective for the community, legally, the duties and functions of this institution are very strong in managing rice fields for the welfare of the community (Sari et al., 2021). Therefore, local governments, village governments and customary institutions must have the same goals and targets with the Standard Operating Procedures (SOP) so that the development of the SDGs can be followed up in accordance with the rules.

Sanctions for violations of planting and distribution rules can be resolved by the mechanism of the customary law system by prioritizing deliberation and the restoration of

social relations in accordance with the provisions of the customary dispute resolution procedure. The alignment of sanctions is accelerated in traditional ceremonial activities such as *khanduri blang*. In addition to acting as part of the *Kendhuri Padee* Facilitator, *Keujruen Blang* also plays a role in motivating farmer groups to determine and harmonise how to work in the rice fields. However, this motivation has not been conveyed to most villages. As in the following interview:

“There was no motivation or guidance provided to us by the Keujruen Blang during the harvest” (Interview with leader of the rice farming group the Villages of IO4, IO6, IO15, IO17, 2024).

“I feel that the absence of Keujruen Blang in the village has caused us, the farmer groups, to lack motivation and self-evaluation for the future in rice farming”. (Interview with leader of the rice farming group the Villages of IO10, IO11, IO12, IO13, IO15 and IO16, 2024).

The village government's work program in realizing food security can be realized together with the customary institution of *Keujruen Blang* in accordance with the provisions of the public service standards based on performance achievements. However, the position of this customary institution can be affirmed by the policy of the local government in an operational manner in organizational development. The village government must have a high commitment to realizing food security by maximizing the duties and functions as well as the existence of the *Keujruen Blang* customary institution in achieving organizational goals. The existence of the *Keujruen Blang* customary institution can be integrated into the village government structure and adjusted to binding regulations. This structure can be regulated in local government policies so that it can be adjusted according to regional demographics, socio-cultural values of the community in improving welfare for the sustainability of SDGs development at the village government level (Shawoo & Thornton, 2019) The *Keujruen Blang* customary institution under the supervision of the village government in carrying out rice field governance procedures has the authority to direct and control farmers' compliance with the binding legal system.

CONCLUSION

This study demonstrates that the effectiveness of *Keujruen Blang* in rice farming governance is shaped by the interaction of legal recognition, institutional capacity, and inter-organizational coordination. Although *Keujruen Blang* has been formally recognized under Law Number 11 of 2006 on the Government of Aceh and Qanun Aceh Number 10 of 2008, such recognition has not automatically translated into effective institutional performance. Its roles in regulating planting schedules, facilitating irrigation water distribution, applying customary norms, and resolving disputes among farmers remain constrained by its capacity to respond to changing agricultural and governance conditions. The application of Talcott Parsons' AGIL framework reveals uneven institutional functioning across the four functional imperatives. Adaptation is constrained by limited capacity to respond to social changes and agricultural policies; goal attainment is weakened by the absence of clearly defined institutional objectives and operational targets; and integration requires stronger coordination among *Keujruen Blang*, village governments, farmer groups, and relevant government agencies. Latency remains important in maintaining customary values and norms that provide social legitimacy for collective action in rice farming. These findings indicate that the effectiveness of *Keujruen Blang* depends not only on its formal legal status, but also on its capacity to connect customary norms and institutional arrangements with contemporary agricultural governance.

Theoretically, this study contributes to the understanding of customary institutions by demonstrating that legal recognition is an enabling condition, but not a sufficient condition, for effective customary governance. From an AGIL perspective, institutional sustainability depends on the capacity to adapt to changing conditions, pursue clearly defined goals, integrate with other governance actors, and maintain the normative foundations of collective action. These findings imply a policy shift from formal recognition toward institutional empowerment. Such empowerment should include clearer institutional

authority and responsibilities, context-sensitive standard operating procedures, stronger coordination mechanisms with village and government institutions, and sustained institutional support. Importantly, institutional strengthening should complement rather than replace customary authority, allowing *Keujruen Blang* to adapt its functions without undermining the customary values and norms that underpin its legitimacy. This approach can provide a stronger institutional foundation for *Keujruen Blang* to contribute to sustainable rice farming governance and, in the longer term, to farmer welfare and regional food security in West Aceh.

ACKNOWLEDGMENT

The author expresses his gratitude to all research participants who have taken the time and shared their experiences, knowledge, and views which are an important part of the implementation of this research. The author also expresses his appreciation to the local community and indigenous stakeholders who have helped open access to the research site and supported the data collection process.

AUTHOR CONTRIBUTIONS

Nellis Mardhiah: Conceptualization, methodology, investigation, data analysis, preparation of the initial draft, until the end.

Zikri Muhammad: Conceptualization, investigation, data analysis, validation, review of manuscripts and research administration including correspondence.

Fadli Afriandi: Manuscript review and editing.

Safrida: Data management, documentation, and visualization of research results

Jumadil Saputra: Supervision, validation, and review of manuscripts

FUNDING

This research received no external funding.

CONFLICTS OF INTEREST

The authors declare that there is no conflict of interest related to the research, authorship, or publication of this article.

DATA AVAILABILITY

The research data is not publicly available because it contains information that is confidential and potentially identifies participants. These restrictions are implemented to maintain the privacy and confidentiality of the study participants.

AI USE DECLARATION

Authors use OpenAI to assist with language editing, grammar improvement, and editorial refinement. Its use is limited to the language and editorial aspects. All AI-assisted results are checked and verified by the author, and full responsibility remains with the author.

ETHICAL CLEARANCE

This study was conducted in accordance with institutional research ethics guidelines and received ethical approval from Teuku Umar University (Decision No. 005/UN59.5.1/PP/2024, issued on January 15, 2024). All participants provided informed consent prior to interviews, and their privacy and confidentiality were strictly maintained.

REFERENCES

Adebayo, O. P., Worlu, R. E., Moses, C. L., Ogunnaike, O. O., & Salau, O. P. (2021). An Organisational Diagnostic model for a Sustainable Organizational Performance. *IOP Conference Series: Earth and Environmental Science*, 655(1). <https://doi.org/10.1088/1755-1315/655/1/012026>

- Adithiya Diar, & Lestari, A. D. (2025). The Legal Standing of the Anak Dalam Tribe in Initiating Class Action Lawsuits Regarding Land Disputes. *LITIGASI*, 26(2), 238-271. <https://doi.org/10.23969/litigasi.v26i2.29708>
- Ambele, E. A. (2025). Developing Interview Guide in Qualitative Research: Problems and Solutions from a Needs Analysis Doctoral Study. *Refletion*, 32(1), 576-594. <https://doi.org/https://doi.org/10.61508/refl.v32i1.280411>
- Azis, D., Furqan, M. H., & Darma, M. (2018). Keberadaan Lembaga Adat Keujruen Blang Dalam meningkatkan Produksi Padi Petani Manggeng Aceh Barat Daya. *Pendidikan Geografi*, 8(1), 41-56. <https://doi.org/https://doi.org/10.17509/gea.v18i2.10437>
- Budi, S., Hamid, A. ., Fajri, & Agussabti. (2019). The Role Of Customary Institutions For Agricultural Communities And Agricultural Extension. *Tropical and Subtropical Agroecosystems*, 22(2), 443-450. <http://www.revista.ccba.uady.mx/ojs/index.php/TSA/article/view/2720/1257>
- Badan Pusat Statistik Aceh. (2025). *Provinsi Aceh dalam angka tahun 2025*. <https://aceh.bps.go.id>.
- Baruna, S., & Zalmita, N. (2022). Dampak Alih Fungsi Lahan Pertanian Terhadap Mata Pencarian Petani di Desa Miruk Kecamatan Krueng Barona Jaya Kabupaten Aceh Besar. *Jurnal Pendidikan Geosfer*, 7(2), 214. <https://doi.org/10.24815/jpg.v7i2.23947>
- Ben, C., & Gounder, N. (2019). Property rights: Principles of customary land and urban development in Fiji. *Land Use Policy*, 87(July), 104089. <https://doi.org/10.1016/j.landusepol.2019.104089>
- Bizoza, A. R., & Opio-Omoding, J. (2021). Assessing the impacts of land tenure regularization: Evidence from Rwanda and Ethiopia. *Land Use Policy*, 100(May 2020), 104904. <https://doi.org/10.1016/j.landusepol.2020.104904>
- Brahma, P., & Subrahmanyam, A. (2023). Role of Traditional Weavers in Socio - Economic Development. *Journal of Law and Sustainable Development*, 11(7), 1-17. <https://doi.org/10.55908/sdgs.v11i7.883>
- Cheng, Y., Liu, H., Wang, S., Cui, X., & Li, Q. (2021). Global Action on SDGs: Policy Review and Outlook in a Post-Pandemic Era. *Sustainability (Switzerland)*, 13(11). <https://doi.org/10.3390/su13116461>.
- Coleman, P., Ed, M., Dip, N., & Ed, C. (2021). Validity and Reliability within Qualitative Research in the Caring Sciences. *International Journal of Caring Sciences*, 14(3), 2041-2045. <http://www.internationaljournalofcaringsciences.org/>
- Dawson, N. M., Coolsaet, B., Sterling, E. J., Loveridge, R., Gross-Camp, N. D., Wongbusarakum, S., Sangha, K. K., Scherl, L. M., Phan, H. P., Zafra-Calvo, N., Lavey, W. G., Byakagaba, P., Idrobo, C. J., Chenet, A., Bennett, N. J., Mansourian, S., & Rosado-May, F. J. (2021). The role of indigenous peoples and local communities in effective and equitable conservation. *Ecology and Society*, 26(3). <https://doi.org/10.5751/ES-12625-260319>
- Deininger, K., Xia, F., Kilic, T., & Moylan, H. (2021). Investment impacts of gendered land rights in customary tenure systems: Substantive and methodological insights from Malawi. *World Development*, 147, 105654. <https://doi.org/10.1016/j.worlddev.2021.105654>
- Djusfi, A. R. (2018). Keberadaan Tuha Peut Gampong Dalam Penyelesaianperselisihan Hukum Adat Aceh. *Jurnal Public Policy*, 2(1), 51-58. <https://doi.org/10.35308/jpp.v2i1.666>
- Doering, N., Dudeck, S., Elverum, S., Fisher, C., Henriksen, J. E., Herrmann, T. M., Kramvig, B., Laptander, R., Milton, J., Omma, E. M., Saxinger, G., Scheepstra, A. J. M., & Wilson, K. (2022). Improving the relationships between Indigenous rights holders and researchers in the Arctic: An invitation for change in funding and collaboration. *Environmental Research Letters*, 17(6), 065014. <https://doi.org/10.1088/1748-9326/ac72b5>
- Fauzia, I. (2019). Indonesia dalam doktrin hukum dan pembangunan: Indonesia in the doctrine of law and development. *Asy-Syari'ah*, 19(2), 197-206. <https://doi.org/10.15575/as.v19i2.4358>
- George Ritzer. (2015). *Teori Sosiologi Modern* (McGraww Hill (ed.); Seventh Ed). PRANADAMEDIA GROUP. www.prenadarmedia.com

- He, S., Ding, L., & Min, Q. (2021). The Role of the Important Agricultural Heritage Systems in the Construction of China's National Park System and the Optimisation of the Protected Area System. *Journal of Resources and Ecology*, 12(4), 444-452. <https://doi.org/10.5814/j.issn.1674-764x.2021.04.002>
- Ibrahim, A. S., Akanbang, B. A. A., Nunbogu, A. M., Kuusaana, E. D., & Ahmed, A. (2020). Collaborative customary land governance: Motivations and challenges of forming land management committees (LMCs) in the upper west region of Ghana. *Land Use Policy*, 99(September), 105051. <https://doi.org/10.1016/j.landusepol.2020.105051>
- Ikromatoun, S. (2017). Respon Masyarakat Aceh Terhadap Aturan Dan Implementasi Syariat Islam Pasca Tsunami. *Jurnal Sosiologi Reflektif*, 11(1), 1. <https://doi.org/10.14421/jsr.v11i1.1261>
- Jayuska, R., Ayu, I. G., Rachmi, K., & Marzuki, I. (2025). The Ambiguous Authority of Provincial Governors in Customary Law Recognition: Regulatory Fragmentation in Indonesia ' s Decentralization Era. *Khazanah Hukum*, 7(2), 276-294. <https://doi.org/10.15575/kh.v7i2.46367>
- Jaza Folefack, A. J., & Darr, D. (2021). Promoting cocoa agroforestry under conditions of separated ownership of land and trees: Strengthening customary tenure institutions in Cameroon. *Land Use Policy*, 108(February), 105524. <https://doi.org/10.1016/j.landusepol.2021.105524>
- Khan, M. A., Qureshi, A. N., & Khan, M. Z. (2026). Methodological Foundations of Legal Research: A Critical Examination of Doctrinal, Comparative, and Socio-Legal Approaches. *Advance Social Science Archive Journal*, 05(02), 106-113. <https://assajournal.com/>
- Lim, W. M. (2025). What Is Qualitative Research? An Overview and Guidelines. *Australasian Marketing Journal*, 33(2), 199-229. <https://doi.org/10.1177/14413582241264619>
- Mabuku, K., & Olutola, A. (2023). Synergizing Social Contract and Stakeholder Theories : An Analysis of Internal Security Preservation in Namibia ' s Context. *Khazanah Hukum*, 5(2), 89-104. <https://doi.org/10.15575/kh.v5i2.28722>
- Mardhiah, N., Marefanda, N., Jonsa, A., & Afriandi, F. (2024). Socialization on the Urgency of Establishing the Keujruen Blang Customary Institution Towards an Inclusive Farmer Community. *Bubungan Tinggi: Jurnal Pengabdian Masyarakat*, 6(2), 389. <https://doi.org/10.20527/btjpm.v6i2.10454>
- Mardhiah, N., Muhammad, Z., & Saputra, J. (2023). Traditional Institutions and Economic Transformation of West Aceh Coastal Community in Indonesia: A Sustainable Energy Policy. *International Journal of Advances in Social Sciences and Humanities*, 2(4), 276-291. <https://doi.org/10.56225/ijassh.v2i4.276>
- Mardhiah, N., Saputra, J., Muhammad, Z., Fitriati, C. A., & Omalia, N. (2025). Keujruen Blang's Role in Strengthening Food Security and National Resilience. *Jurnal Lemhannas RI (JLRI)*, 13(2), 199-215. <https://doi.org/10.55960/jlri.v13i2.1098>
- McDonnell, S. (2021). The importance of attention to customary tenure solutions: Slow onset risks and the limits of Vanuatu's climate change and resettlement policy. *Current Opinion in Environmental Sustainability*, 50(June 2020), 281-288. <https://doi.org/10.1016/j.cosust.2021.06.008>
- Mezmir, E. A. (2020). Qualitative Data Analysis: An Overview of Data Reduction, Data Display and Interpretation. *Research on Humanities and Social Sciences*, 10(21), 15-27. <https://doi.org/10.7176/rhss/10-21-02>
- Mursyidin, Saputra, A., Baihaqi, Saputra, J., & Siregar, W. M. (2023). The Crisis of the Agency for Customary Institutions (Keujruen Blang): From the New Order , Reformation to Peace of Aceh. *Jurnal Ilmiah Peuradeun*, 11(1), 363-378. <https://doi.org/https://doi.org/10.26811/peuradeun.v11i1.911>
- Nathan, I. A. (2025). Strategi Pemerintah Daerah dalam mewujudkan ketahanan pangan: Sinergi Kebijakan dan Administrasi publik Di Merauke. *Ilmiah Multidisiplin*, 1(4), 1573-1591. <https://doi.org/https://doi.org/10.63822/9y5pyw47>
- Olofsson, M. (2021). Expanding commodity frontiers and the emergence of customary land markets: A case study of tree-crop farming in Venda, South Africa. *Land Use Policy*, 101(October 2020), 105203. <https://doi.org/10.1016/j.landusepol.2020.105203>

- Pandjaitan, N. K. (2019). Peran Kelembagaan Lokal Keujreun Blang dalam Pengembangan USAhatani Padi Sawah di Kabupaten Aceh Besar. *Jurnal Pengkajian Dan Pengembangan Teknologi Pertanian*, 21(2), 159–175. <https://doi.org/10.21082/jpftp.v21n2.2018.p159-175>
- Pemerintah Aceh. (2006). *Undang-undang Nomor 11 Tahun 2006 tentang Pemerintahan Aceh*. <https://peraturan.go.id>.
- Pemerintah Aceh. (2008). *Qanun Aceh Nomor 10 Tahun 2008 Tentang Lembaga Adat*. <https://dsi.acehprov.go.id>.
- Pemerintah Aceh. (2015). *Peraturan Gubernur Aceh Nomor 45 Tahun 2015 Tentang Peran Lembaga Adat Keujreun Blang dalam Pengelolaan irigasi*. Dinas Perairan Aceh. <https://pengairan.acehprov.go.id>
- Pemerintah Aceh. (2017). *Qanun Aceh Nomor 12 tahun 2017 Tentang Irigasi*. Dinas Perairan Aceh. <https://pengairan.acehprov.go.id>
- Po, J. Y. T., & Hickey, G. M. (2018). Local institutions and smallholder women's access to land resources in semi-arid Kenya. *Land Use Policy*, 76(March), 252–263. <https://doi.org/10.1016/j.landusepol.2018.03.055>
- Pratama, A., Jalaluddin, Safrida, Mardhiah, N., & Maulida, D. (2025). Pentahelix Collaboration In The Implementation Of Agricultural Policies For Regional Food Security : A Study In. *Jurnal Trias Politika*, 9(2), 360–377. <https://doi.org/doi.org/10.33373/jtp.v9i2.8387>
- Punggodewi, P., & Pratiwi, N. (2020). Pemodelan Faktor-Faktor Yang Mempengaruhi Indeks Ketahanan Pangan Dengan Menggunakan Pendekatan Multivariate Adaptive Regression Spline (Mars). *Statistika Industri Dan Komputasi*, 5(1), 93–106. <https://ejournal.akprint.ac.id>
- Putra, A. W. S., Hariadi, S. S., & Subejo. (2016). Peran Keujreun Blang terhadap Perilaku Petani dalam Pengelolaan Air Pertanian di Nanggroe Aceh Darussalam. *Seminar Nasional Multi Disiplin Ilmu Unisbank*, 1, 945–955. <https://www.neliti.com/conferences/sendu-2016>
- Pahleviannur, M. R. (2020). Pengelolaan Sumberdaya Alam dan Pelestarian Lingkungan Hidup melalui Hukum Adat SASI di Indonesia: A Systematic Literature Review. *International Journal of Scientific and Technology Research*, 9(2), 5193–5195. <https://doi.org/https://doi.org/10.47134/rei.v1i1.1>
- Qotadah, H. A., & Achmad, A. D. (2021). Undang-Undang Jinayat Syariat Islam di Aceh antara implementasi, isu dan tantangan. *ADLIYA: Jurnal Hukum dan Kemanusiaan*, 14(2), 171–194. DOI: <https://doi.org/10.15575/adliya.v14i2.9246>.
- Rignall, K., & Kusunose, Y. (2018). Governing livelihood and land use transitions: The role of customary tenure in southeastern Morocco. *Land Use Policy*, 78(January), 91–103. <https://doi.org/10.1016/j.landusepol.2018.03.035>
- Roe, R. M., Busemeyer, J. R., & Townsend, J. T. (2001). Multialternative decision field theory: A dynamic connectionist model of decision making. *Psychological Review*, 108(2), 370–392. <https://doi.org/10.1037/0033-295X.108.2.370>
- Rumkel, L., Sam, B., & Umanailo, M. C. B. (2019). Village head partnership, village consultative body and customary institution in village development. *International Journal of Scientific and Technology Research*, 8(8), 1058–1063. <https://doi.org/10.2139/ssrn.3461855>
- Rustriningsih, R., Mutiara, S. S., Ulya, T. F., & Redjosari, S. M. (2023). Pemberdayaan Kelompok Tani Dalam Meningkatkan Hasil Panen Padi di Dusun Kaloang Desa Lerang Sulawesi Selatan. *Jurnal Pemberdayaan Masyarakat*, 10(2), 82. <https://doi.org/10.37064/jpm.v10i2.10713>
- Rusydiyah, E. F., & Rohman, F. (2020). Local Culture-Based Education: An Analysis of Talcott Parsons' Philosophy. *International Journal of Innovation, Creativity and Change*, 12(3), 1–16. <http://www.ijicc.net>
- Sari, A. W., Ilmar, A., & Pide, A. S. M. (2021). Function and Duties of Traditional Institutions in Implementing Village Government in Luwu Utara Regency. *Awang Long Law Review*, 3(2), 219–230. <https://doi.org/https://doi.org/10.56301/awl.v3i2.250>
- Sabitov, K., Alibayeva, G., & Rakimbayev, E. (2025). Comparative Analysis of Decentralization and Power Distribution in Local Self-Government: Kazakhstan and Europe. *Khazanah Hukum*, 7(2), 255–275. <https://doi.org/10.15575/kh.v7i2.45130>

- Satibi, I., Ediyanto, E., & Vaugan, R. (2023). Konstruksi Konsep Sinergitas Kebijakan Pemerintah Pusat Dan Daerah Dalam Pengadaan Rumah Bagi Masyarakat Berpenghasilan Rendah (Studi Di Kabupaten Bandung Provinsi Jawa Barat). *Kebijakan : Jurnal Ilmu Administrasi*, 14(1), 33–46. <https://doi.org/10.23969/kebijakan.v14i1.5855>
- Scheyvens, R., Banks, G., Vunibola, S., Steven, H., & Meo-Sewabu, L. (2020). Business serves society: Successful locally-driven development on customary land in the South Pacific. *Geoforum*, 112(June 2019), 52–62. <https://doi.org/10.1016/j.geoforum.2020.03.012>
- Sellberg, M. M., Norström, A. V., Peterson, G. D., & Gordon, L. J. (2020). Using local initiatives to envision sustainable and resilient food systems in the Stockholm city-region. *Global Food Security*, 24(10), 1–18. <https://doi.org/10.1016/j.gfs.2019.100334>
- Shawoo, Z., & Thornton, T. F. (2019). The UN local communities and Indigenous peoples' platform: A traditional ecological knowledge-based evaluation. *Wiley Interdisciplinary Reviews: Climate Change*, 10(3), 1–10. <https://doi.org/10.1002/wcc.575>
- Siddiqui, M. A. H. (2024). Land dispute settlement: A key issue to ensure long-lasting peace in Chattogram Hill Tracts. *Journal of Current Social and Political Issues*, 2(2), 102–113. <https://doi.org/10.15575/jcspi.v2i2.754>
- Suhardiman, D., & Scurrah, N. (2021). Farmer's agency and institutional bricolage in land use plan implementation in upland Laos. *Land Use Policy*, 104(March 2020), 105316. <https://doi.org/10.1016/j.landusepol.2021.105316>
- Xu, Y., Zhao, J., Fang, Q., Wang, H., Wang, D., Zeng, B., & Wang, Y. (2022). The Theory and Method of Organizational Effectiveness Evaluation. *Proceedings of the 2022 8th International Conference on Humanities and Social Science Research (ICHSSR 2022)*, 664(Ichssr), 2419–2423. <https://doi.org/10.2991/assehr.k.220504.437>
- Yanti, I., Yuliatin, S. Mahmudah, Mahluddin, & Larasati, Y. G. (2025). Negotiating Shari'ah and Customary Law: Legal Pluralism in Familial Relationships among the Suku Anak Dalam in Jambi. *Journal of Islamic Law*, 6(2), 177–205. DOI: <https://doi.org/10.24260/jil.v6i2.3311>
- Yatini, M., Amberi, M., & Budhi, S. (2022). The Role of Dayak Customary Institutions in the Implementation of District Government in Gunung Timang, North Barito Regency. *International Journal of Political, Law, and Social Science*, 3(3), 56–72. <https://ijpls.org/index.php/IJPLS/index>.
- Zuhrah, F., Sugiyarto, W., Marpuah, Khalikin, A., & Fauzah, T. I. (2025). Tradition Beyond Formal Fiqh: Ethnic Perspectives on Negotiating Kafā'ah in Marriage within the Aceh Singkil Community. *Journal of Islamic Law*, 6(2), 155–176. DOI . <https://doi.org/10.24260/jil.v6i2.4187>.