

Culture Analysis in the Implementation Dynamics of Qanun No. 05 the Year 2011 Concerning the Location of Livestock (Peruweren) in Bener Meriah Regency

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ABSTRACT

The government of Bener Meriah Regency has established a livestock area through Qanun No. 05 of 2011 regarding the location of livestock (peruweren) which aims to fulfill the community's animal protein needs and efforts to preserve traditional buffalo farming practices in the Gayo community. It has been ten years since it was enacted, the Qanun is still not optimal in its implementation to date. Many problems occur in the field, both cultural and structural. Therefore, this study was conducted to determine the social and cultural factors that influence the implementation process of Qanun No. 05 of 2011. This type of research is exploratory, where the aspect of the study focuses on extracting information that can help identify obstacles in the implementation of Qanun. The approach used is ethnography based on a qualitative approach. Data collection techniques are through participatory observation, in-depth interviews, field surveys, FGDs, and document studies.

The results of the study show that the determination of livestock areas in Uber-Uber and Blang Paku through Qanun 05 of 2011 carried out by the Bener Meriah Regency government is a form of effort to advance the livestock sector and efforts to preserve customs. In its implementation, there are many dynamics and problems so that the implementation of the qanun does not run optimally to date, including 1) The dissemination of the qanun is still very limited so that the information that reaches farmers is also very limited; 2) Overlapping occupations of land in the livestock area, and 3) The local wisdom contained in the Peruweren is not accommodated in the management of livestock areas according to Qanun 05 of 2011.

Keywords: Livestock Area, Local Wisdom, Food Security

1. BACKGROUND OF STUDY

Of the many human problems related to food, one of them is the issue of food safety [1]. Food safety itself is not only related to the issue of safety or insecurity of food elements but also relates to the accessibility of food ingredients. Human history records that this debate has existed throughout the history of the civilization of ideas. Even so in Indonesia, guaranteeing the availability of food faces various problems. Constraints on the availability of food, mostly contributed by errors in the management of food production. Many requests for food have not been able to

be met domestically, so imports are the solution. One of them is the fulfillment of animal protein foods, in this case, beef and buffalo, whose consumption needs are increasing every day. Due to limited domestic production capabilities, opening an import route is the solution [2].

To boost domestic meat production, the government has issued various policies. The newest program is the *SIKOMANDAN* program campaign. *SIKOMANDAN* defines as for Cow and

Buffalo Commodity Mainstay of the Country. The *SIKOMANDAN* program is a continuation of the Special Program for the Acceleration of Increasing the Population of Pregnant Cows and Buffaloes (*Upsus Siwab*). Broadly speaking, *SIKOMANDAN* is a program that aims to increase the population of cattle and buffalo nationally, which in turn can meet the national demand for meat.

Even though the demand for meat continues to increase, the facts show that traditional cattle/buffalo farming practices are starting to be marginalized for various reasons. This is contradictory to the condition that for tens or hundreds of years the practice of traditional cattle/buffalo farming has been proven to be able to meet the meat needs of each community. But oddly enough, when integrated into the national food management system, the animal protein food supply system that has been owned by each community has been marginalized.

Conditions that occur in local livestock systems in many places in Indonesia are also indicated to occur in the traditional farming system belonging to the Gayo community. In local terminology, the traditional Gayo farming pattern is called *peruweren*. In several kinds of literature [3] it is explained that *peruweren* is a breeding pattern that relies on extensive grazing land and is dotted on the cage (*uwer*) as the center. In its development, this *peruweren* tradition has begun to be abandoned. If the original *pureweren* with the loose wild pattern was found in all areas that became the cultural area of the Gayo Tribe, but currently it is only found in the Gayo Lues area.

To ensure the availability of sufficient grazing land and to ensure the sustainability of *pureweren* practice, the government of Bener Meriah Regency in 2011 has established special grazing areas in Uber-uber and Blang Paku, Mesidah District. The area of the special livestock area is 4,166 ha. The determination of the special area is stated in Qanun/Perda No. 05 of 2011. In its journey, until now there are still obstacles in the implementation of the

qanun, including the existence of community groups occupying land in special livestock areas as agricultural land, causing conflicts [4]. Not only that, there are still groups of breeders who are reluctant to graze in special livestock areas for various reasons. The existence of these various obstacles certainly shows that there are problems in the process of implementing Qanun No. 05 of 2011.

If the various obstacles and obstacles that occur in the process of implementing Qanun No. 05 of 2011 regarding animal husbandry areas (*pureweren*) are not identified and solutions are sought, certainly, the purpose of establishing the qanun will not succeed. Thus, the potential to increase beef/buffalo production will fail so that the availability of food in the form of animal protein will be disrupted. In this regard, it is deemed necessary to conduct a study that seeks to inventory various obstacles and obstacles in the process of implementing Qanun No. 05 of 2011 concerning the Determination of Livestock Areas (*Pureweren*).

2. STUDY METHOD

The main focus of the study is to see how the dynamics of the implementation process of Qanun 05 of 2011 concerning the Determination of Livestock Areas (*Peruweren*) in Uber-Uber and Blang Paku area. Therefore, the data collection techniques used were participatory observation, in-depth interviews, Focus Group Discussions (FGD), and document studies. Then the data obtained ethnographically are processed with a comprehensive "On-Going Analysis" model then validation and data classification is carried out based on the formulation of the problem to be answered. So that it can produce a regulatory model that is considered "fit" by livestock stakeholders in the development of ideal livestock areas.

3. FINDINGS

The term *peruweren* in the Gayo language is used for the cage area for buffalo or *koro* livestock. In 1969, Central Aceh Regency determined one area to be used as a livestock

area, named *Peruweren* Uber-Uber and Blang Paku. The Uber-Uber and Blang Paku husbandry areas (*peruweren*) are farm locations that have been carried out for generations and are customary lands or ulayat/edet lands of the Gayo community, covering an area from Blang Jorong to Kulem Paloh.

Before the conflict, the Gayo community worked as buffalo breeders in the Uber-Uber area with a population of 2000 buffaloes, while in the Blang Paku area the population reached 3000. After the conflict between the Free Aceh Movement (GAM) and the Indonesian Government in the *Peruweren* area resulted in looting, expulsion and even shooting of buffaloes carried out by GAM and the TNI. Because the owners have also left the *Peruweren* location, this has an impact on the decline in the population of buffaloes in Bener Meriah Regency.

In the *Peruweren* area, there is also a level of exploitation of plantation land which has penetrated to the location of Uber-Uber and Blang Paku farms (*peruweren*), especially on the outskirts of the *Peruweren* area. As a result, conflicts or problems occur between community farmers and farmers because livestock enters and damage community gardens. On the other hand, because the encroachment of *peruweren* land is increasing, the farmers in the Uber-Uber and Blang Paku areas are fighting for the area by bringing livestock to the front of the Bener Meriah Regent's Office.

Finally, to promote business in the livestock sector and efforts to preserve customs, the Regional Government of Bener Meriah Regency on November 8, 2011, stipulates Qanun 05 of 2011 concerning the location of Uber-Uber and Blang Paku livestock farms as a livestock area in Bener Meriah Regency covering an area of 4,166 hectares. This is an effort by the local government of Bener Meriah Regency as a middle way to resolve conflicts between traditional farming communities and planters. The area of the Uber-Uber and Blang Paku *peruweren* area is

divided into several coordinate points which are divided into 20 stakes located in two villages, namely Perumpakan Benjadi Village and Simpung Village. The main *peruweren* area is located in the Uber-Uber area with an area of $\pm 1,600$ ha while the area of Blang Paku is $\pm 2,555$ ha, these two areas are separated by the Perumpakan River which connects the two villages.

However, with the vastness of the *peruweren* area stipulated in this qanun, it turns out that since the beginning of its development its condition has not been taken care of. Where in 2011 the *Peruweren* area started from the zero point of the area to the entrance of the area. However, from the beginning of development until now, the buildings that have been built have not functioned at all and are even abandoned and currently, there is the land in this area that has been used as a Final Waste Processing Site (TPA) covering an area of 11 hectares. In addition, in the area, there is the utilization of natural resources in the form of wood and forest products carried out by PT. Tusam Hutan Lestari (THL).

In fact, in the *Peruweren* area, there are already supporting facilities following Qanun 05 of 2011 including animal health center facilities (*PUSKESWAN*), meeting halls, farmer's huts, toilet facilities, and water collection rings. All the facilities that should be available are adequate, it's just that concern in managing and joint ownership is not carried out by all parties involved in the management of livestock areas which causes the area to be neglected and the implementation of the qanun does not run optimally.

4. ANALYSIS AND DISCUSSION

Since Qanun 05 of 2011 was enacted and has been running for 10 years, it turns out that its implementation has not run optimally. This is caused by several things that hinder why Qanun 05/2011 has not run optimally, even though this area is an asset of the Regional Government of Bener Meriah Regency. These barriers include:

4.1. Socialization of Qanun 05/2011

Qanun 05 of 2011 concerning the Location of Livestock (*Peruweren*) Uber-Uber and Blang Paku in Bener Meriah Regency is regional government regulation in Bener Meriah Regency. This area is designated in the qanun as a livestock area to maintain the sustainability of the traditional livestock farming of the local indigenous community which has long been a caged area (*peruweren*). Before being designated as a livestock area, the farmer community fought for the area so that the Uber-Uber and Blang Paku areas were recognized as places for indigenous peoples to raise livestock.

Efforts were made by the farming community to ask for regional recognition. So that before Qanun 05/2011 was enacted, there had been some rejection by some people because at that time there were already people who had converted or looted land to become gardens. So that during the planning process and inauguration of the implementation of Qanun 05/2011, there was a lack of socialization efforts carried out by the Bener Meriah Regency Government. Initially, this Qanun was only known and disseminated by the public through word of mouth. So it can be said that before its inauguration, there was no gradual approach or explanation by the Bener Meriah Regency Government to introduce the contents of the Qanun. Then, after being inaugurated and enacted by Qanun 05 of 2011, it was only the government's initiative to put up a banner containing the Qanun around the *Peruweren* area.

Even though before Qanun No. 5 of 2011 concerning *Peruweren*, socialization was carried out in 2010 to farmers but in its implementation, not all breeders knew. In the end, the socialization that had been carried out did not work at all regarding the *Peruweren* area, even in the Mesidah District, which had been socialized, but not all the people in the villages in the Mesidah District knew about the qanun. As a result, socialization at the village/sub-district level has not run optimally, resulting in obstacles. As a result of the limited

information regarding Qanun 05 of 2011 concerning Uber-Uber and Blang Paku Livestock Areas to farmers and the community in Bener Meriah Regency, the implementation of the qanun does not run optimally.

4.2. Overlapping Land Occupations in Livestock Areas

In the *Peruweren* area, there has been a level of exploitation of plantation land which has penetrated to the location of Uber-Uber and Blang Paku farms (*peruweren*), especially on the outskirts of the *Peruweren* area. As a result, conflicts or problems occur between community farmers and farmers because livestock enters and damage community gardens. On the other hand, because the encroachment of *peruweren* land is increasing, the farmers in the Uber-Uber and Blang Paku areas are fighting for the area by bringing livestock to the front of the Bener Meriah Regent's Office.

As a result of overlapping land in the livestock, causes conflicts that still occur in the *Peruweren* area. This is because between the *Peruweren* area and the community gardens, it is easy for livestock to enter the community gardens. As for the term "*empus bepeger koro beruwer*" (sometimes buffalo fenced garden) so both of them should refer to the qanun where the *peruweren* area must be all fenced and comfortable for raising livestock so that livestock do not leave the area and the garden is also given a fence so that if cattle are caught leaving the area they cannot enter the garden and destroy it. Usually, the fence that we need so that cattle cannot pass for buffalo, 3 wires is enough, but cows have at least 6 wires. If we use 3 wires in the cow garden, the cows are still free to enter."

Thus, the main factor that causes conflicts over overlapping areas is also triggered because of the difficulty of finding grass in the livestock area, sometimes even livestock owners looking for grass for their livestock when they come to *Peruweren*. So it can be said that the overlapping of the area is also due to unclear boundaries and no firm management of the area. So it can be said that Qanun 05/2011 is

weak because in the qanun if there is a stabbing of cattle in the garden/*peruweren*, a fine of 50 million imprisonments for 6 months. After the criminal process, the 6 months imprisonment is not included and the perpetrator is free. Due to weak law enforcement applied to cases due to conflict in the *Peruweren* area, the implementation of Qanun 05/2011 has not been maximized.

4.3. Not Accommodating Local Wisdom in Area Management of Qanun 05/2011

Traditional farming patterns in the Uber-Uber and Blang Paku Ranch Areas are carried out by the local indigenous community communally and for generations with a population of buffaloes. Along with the times, the traditional patterns carried out by the local indigenous people continue to develop but with inappropriate management because they do not adopt local wisdom to manage the *peruweren* area. Where local wisdom carried out by the farming community is carried out by releasing it to the wild. Currently, the pattern of freelancing is still being applied by breeders and has also developed well with the type of livestock population that inhabits the Uber-Uber and Blang Paku Livestock Areas (*Peruweren*).

In the traditional farming pattern, the first name of the Gayo buffalo was *Duru Bie*. The local wisdom that is still developing until now is still being adopted by breeders is to call their buffalo using *Duru Bie*. The summoning of *Duru Bie* is called so that his buffalo obeys home or a kind of inner bond that has been established between the buffalo and the owner. So that not all breeders call it *Duru Bie*. Then the farming pattern that still adopts local wisdom is the determination of the *ulu fresh* (buffalo leader).

Then if the management of the uwer board, the election of the uwer board must be carried out by mutual deliberation, it should be in determining the uwer board by adopting local wisdom. By [5] it is stated that at least there are principles contained in local wisdom in the practice of *peruweren* including; The criteria for those who are successful in raising

livestock are those who have "good luck", knowledge of the ideal location to release livestock and types of livestock, that the practice of raising livestock is a sharing network of welfare. Some of the local wisdom that exists in the practice of traditional *peruweren* in its formal process as the implementation of the *Peruweren* Qanun is not fully based on the principles of existing local wisdom. This is certainly one of the obstacles to the process of managing the livestock area. At least the factual conditions today are anyone can release their livestock, even if the one who has the opposite has no "good luck". In addition, the existing management model does not guarantee the establishment of a network for the distribution of welfare (capital and profit sharing) among livestock actors. This is a separate issue. Thus, it can be said that the sustainability of wild animal husbandry as a livestock tradition is maintained, however, at the implementation level of [6], the application of the principle of local wisdom to develop the *peruweren* area is not optimally accommodated.

5. CONCLUSION

Qanun 05 of 2011 is a livestock area for the Gayo indigenous people in Bener Meriah Regency which has been running for 10 years with an illegal management model. Management model with a wild system with cattle, buffalo, cows, and horses. However, during [6] the condition of the *Peruweren* area was determined, there was absolutely no development, especially the non-functioning of the available supporting facilities. Several obstacles have caused the management of this animal husbandry area not to be optimal. the existence of overlapping areas and the lack of accommodation of local wisdom in the development of the *Peruweren* area. So it is necessary to recommend models and principles of ideal area management in regional development.

AUTHORS' CONTRIBUTIONS

Abdullah Akhyar NST and Iromi Ilham have made substantial contributions in drafting manuscripts and analyzing data. Ade Ikhsan

Kamil and M. Nazaruddin have been revised critically for the content. And Rizki Yunanda has adapted to the template for publishing.

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