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POLICY AND CHALLENGE OF INSTITUTION THE WALI NANGGROE OVERCOMING POVERTY IN ACEH, INDONESIA

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Abstract

This article investigates the policies of Wali Nanggroe as having regional characteristics. Based on a qualitative analysis, through in-depth interviews, participant observation, and data triangulation, all society elements in Aceh await the Wali Nanggroe Institution in providing an analysis study related to poverty in Aceh Province. In September 2020, the Aceh BPS report shocked Aceh Province that the number of poor people increased to 19,000. In percentage terms, the poverty rate reached 15.43% or the highest on Sumatra's island. This study results in the institutional structure of Wali Nanggroe is a complete institution for overcoming poverty problems because functional assemblies and structural institutions are at the forefront of Wali Nanggroe in analyzing and compiling institutional plans. However, the Wali Nanggroe institution was trapped in a conflict between parties and certain groups' interests. The impetus for the Wali Nanggroe Institution's existence to reduce poverty refers to the large budget for the Wali Nanggroe Institution. However, the Wali Nanggroe Institution's contribution in providing opinions and views on

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community problems is minimal. The role and position of Wali Nanggroe is only a symbol so that the issue of poverty that occurs in Aceh goes unnoticed. Currently, the Wali Nanggroe Institution has not provided directly to the Government of Aceh regarding poverty alleviation plans and schemes based on regional characteristics.

Keyword: Policy, Institutions, Wali Nanggroe, Poverty, Aceh

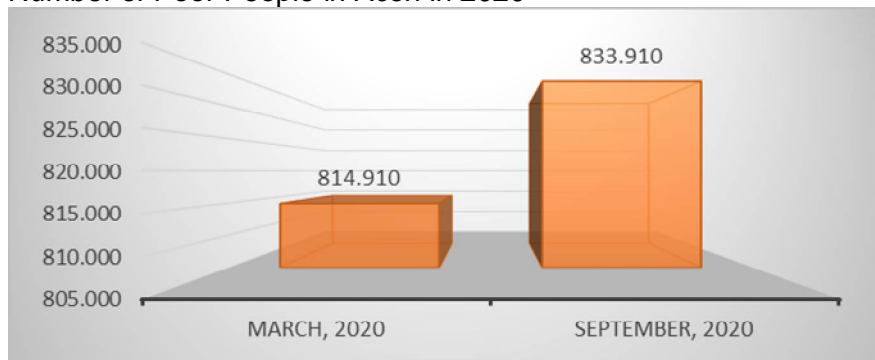
Introduction

The Wali Nanggroe institution's existence become a symbol of unifying the very diverse people of Aceh. Aceh is a unitary region consisting of various ethnic groups, namely Aceh, Gayo, Alas, Singkil, Jamee, Kluet, Simeulue, Tamiang and other tribes (Yunandar et al., 2014). Wali Nanggroe is a manifestation of the issuance of Law Number 11 of 2006 concerning Aceh Governance (called UUPA). Through this legal instrument, several unique autonomy forms have been granted, including political, administrative, and fiscal rights. In other words, the Aceh Regional Government has broad authority to independently resolve various problems of the Acehese people within the Indonesian nation-state framework (Utama, 2019).

As a traditional institution, The Wali Nanggroe is intended and a symbol of unifying the Acehese people (Abdullah, 2016). This institution is more directed towards customary institutions than government and political institutions (Husin, 2013). The problems that occur at this time are social and economic problems that have sprung up throughout the Aceh region. Social issues are different from other issues because of their close relationship with institutions and norms (Aßländer & Curbach, 2017; Rose & Miller, 2010; Salamon & Toepler, 2015). One of the social, economic problems is the high number of poor and unemployed population in Aceh.

The Central Statistics Agency of Aceh (called BPS) report shocked Aceh Province, which said the poor population had increased to 19,000 people in September 2020 (BPS-Aceh, 2021). "In percentage terms, the poverty rate in Serambi Mekkah reaches 15.43% or is now the highest on the island of Sumatra" <https://aceh.tribunnews.com>, accessed 02-01-2021. The following graph illustrates the increase in Aceh's poor population in 2020.

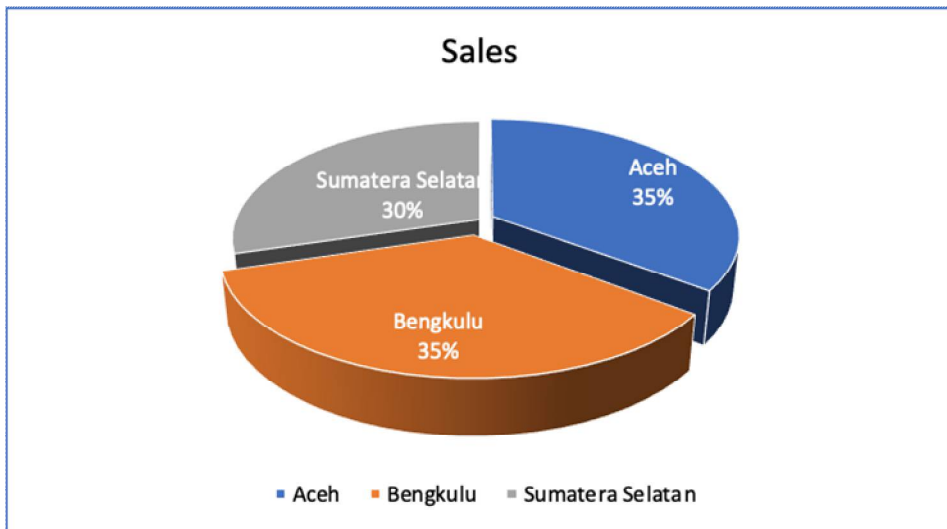
Graph 1
Number of Poor People in Aceh in 2020



Source: Central Statistics Agency of Aceh, 2021

The graph above is data from the Central Statistics Agency of Aceh, which shows that in March 2020, the number of poor people in Aceh was 814,910 thousand people or (14.99%). This number increased by 19,000 thousand people in September 2020, which numbered 833,910 thousand people (15.43%). "Aceh's poverty is 15.43%, followed by Bengkulu with a percentage of 15.30%, and South Sumatra with a percentage of 12.98%" (BPS-Aceh, 2021).

Diagram 1
Provincial Poverty Rankings in Sumatra in 2020



Source: Development Planning Agency at Sub-National Level of Aceh, 2021

Meanwhile, the number of open unemployment rates in Aceh is also high, referring to the BPS report for August 2020, which rose 6.59% higher than February 2020, which was 5.42% to 6.59% (BPS-Aceh, 2021). Details of the number of workforces and unemployed are shown in the following graph 2:

Graph 2
Number of Unemployment in Aceh in 2020



Source: Central Statistics Agency of Aceh, 2020

The graph above shows that the total workforces in August 2020 were 2,527 thousand people, increasing 122 thousand people than August 2019, which amounted to 2,405 thousand people. In August 2020, 2,360 thousand people were working, and 167 thousand people were unemployed. Compared to 2019, the number of working populations increased by 103 thousand people, while unemployment increased compared to August 2019, only 19 thousand people (BPS-Aceh, 2021).

Social and economic problems related to poverty in Aceh should be the concern of the Wali Nanggroe Institution. Based on Qanun No. 09/2013, there are principles of the Wali Nanggroe Institution such as the builder of the people's prosperity, justice, and the guardian/guard/sponsor of the Acehese people's government. According to the Head of the Indonesian Ombudsman Representative of Aceh, "it is recognized that Wali Nanggroe has not been optimal in carrying out his duties and functions so far, especially in terms of providing services in the form of advice, direction, advice and considerations to the Aceh Government" <https://www.acehportal.com/> accessed 02-01-2021.

In addition, the transformation of the Aceh governance structure that occurred as a result of the LoGA was not able to distribute the benefits of peace fairly, and the root causes of the conflict had not yet been resolved. As a result, poverty and socio-economic inequality remain unresolved phenomenon (Zainal, 2016). Therefore, this aspect of development inequality between regions also has implications for the formulation of regional development policies carried out by local governments (Andiny & Mandasari, 2017).

Research Method

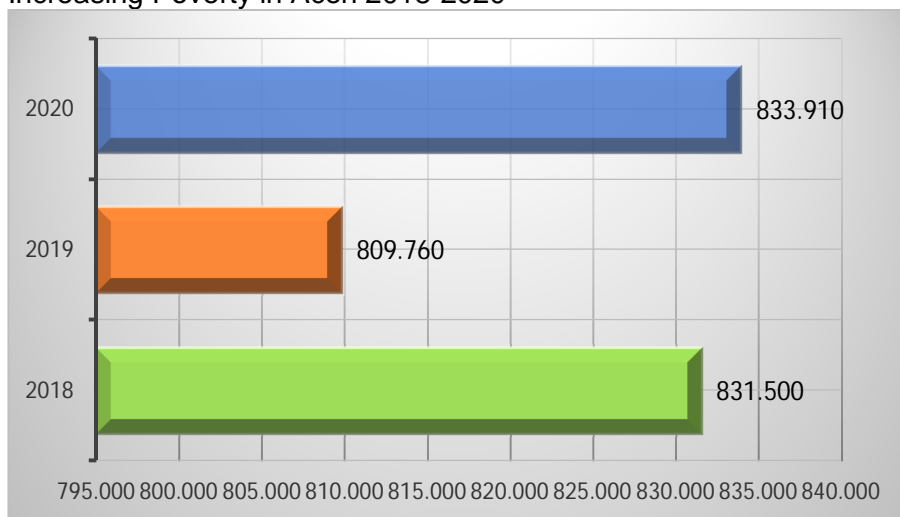
This research was conducted from January 2019 to December 2020. Data triangulation was conducted to check the validity of information from the provincial government, Wali Nanggroe, stakeholders, rural and urban communities. Extending the research process related to the dimensions of poverty, unemployment, and types of workers is analyzed using the participants' perspective and the researcher's perspective to the point of saturation (Creswell & Creswell, 2018).

The data collection techniques are observation to collect data by directly observing the natural world's facts that occur at the research location. An interview and focused group discussion conduct to exchange information and ideas through question and answer to construct meaning in a particular topic. Documentation of collecting data from written documents and conformance, publications and official reports, personal diaries, letters, photos (Zamili, 2015).

Discussion

Dye (2013) defines public policy as what government does, why it does it, and its difference. Public policy problems are values, needs or opportunities that have not been met, but can be identified and achieved through public action. Information regarding the nature of the problem and its potential solutions is generated through the application of a problem formulation policy analysis procedure (Dunn, 2017). The problem of social conditions, the economy of the Acehnese people is currently faced with a poverty rate that continues to increase in number as shown in the following graph:

Graph 3
Increasing Poverty in Aceh 2018-2020



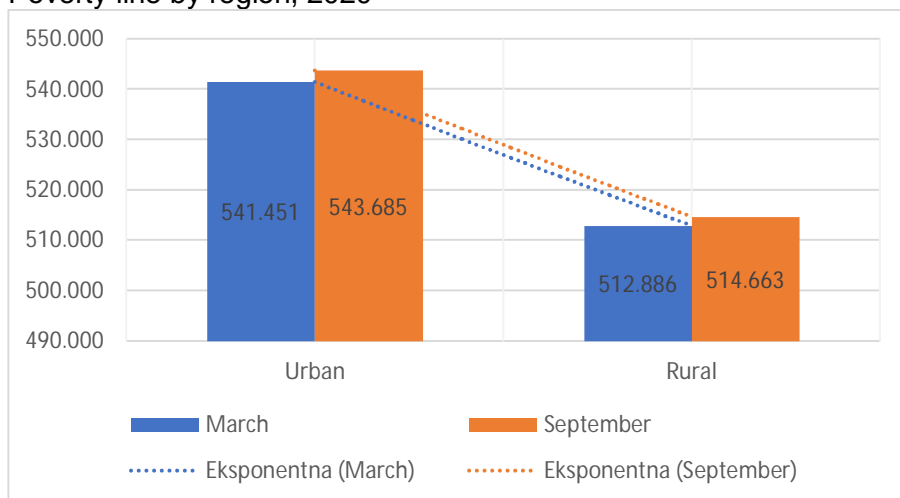
Source: BPS Aceh, 2021

The graph above illustrates how poverty in Aceh in the last three years has always been at the position of eight thousand people. In 2019 the number of Aceh's poor in urban and rural areas had

decreased. In urban areas, the percentage of poor people decreased by 0.21%, while in rural areas, it decreased by 0.35% (BPS, 2020). Poverty has an impact on decreasing the quality of life, hindering the creation of superior human resources, creating a social and economic burden on the community, increasing crime, and reducing public order (Starke, 2020).

The poverty line very much influences the calculation of the number of poor people. Where the poor are people who have an average monthly per-capita expenditure below the poverty line. BPS reports for the period March-September 2020, the poverty line increased by 0.40%, from Rp. 522,126 per capita per month to Rp. 524,208 per capita per month" (BPS, 2020).

Graph 4
Poverty line by region, 2020



Source: BPS Aceh, 2021

Graph 4 illustrates that urban areas had a poverty line of IDR 541,451 per capita in March 2020 to IDR 543,685 per capita in September 2020. In rural areas, IDR 512,886 per capita in March 2020 became IDR 514,663 per capita in September 2020. Poverty reduction is a policy that the government must implement consistently. Poverty alleviation as a form of development policy is the responsibility of all elements, including the government, business

world, and society (Craig & Porter, 2003; Fisher et al., 2013; Groce et al., 2011; Kate & Williams Shanks, 2010).

In realizing the Wali Nanggroe Institution's existence, it provides an analytical study related to poverty in Aceh. The institutional structure of Wali Nanggroe is very comprehensive in addressing the problems of the Acehese people. The institutional system of Wali Nanggroe is regulated in Qanun No. 09 of 2013 consists of the Wali Nanggroe, Waliyul'ahdi, the Upper House, the Functional Council, and the Keurukon Katibul Wali Institution or the Secretariat of the Wali Nanggroe Institution. The concept of an institution can mean (1) a system of specific norms or rules (2) possible attitudes and a willingness to interpret, and (3) monitorable normality of behavior, regularity of interactions, (4) several groups or organizations, (5) an environment or subsystem of society (Farkas, 2019). In comparison, North (1990) emphasizes institutions as the game rules in a strongly influenced group by economic, social, and political factors. The description of the structure of the Wali Nanggroe Institution is present in the table.

Table 1
Wali Nanggroe Institutional Structure

No	Institutional Structure	Institutional Sub Structure			
1.	Wali Nanggroe	Wali Nanggroe			
2.	Waliyul'ahdi	Waliyul'ahdi			
3.	Majelis Tinggi	Majelis Tuha	Peuet	Wali Nanggroe	
		Majelis Fatwa			
		Majelis Tuha	Lapan	Wali Nanggroe	

- | | | |
|------------------------|--------------------|--|
| 4. | Majelis Fungsional | Majelis Ulama Nanggroe Aceh (MUNA)
Majelis Adat Aceh (MAA)
Majelis Pendidikan Aceh (MPA)
Majelis Ekonomi Aceh
Baitul Mal Aceh
Bentara
Majelis Hutan Aceh
Majelis Khazanah dan Kekayaan Aceh
Majelis Pertambangan dan Energi
Majelis Kesejahteraan Sosial dan Kesehatan
Majelis Perempuan |
| 5. | Struktur Institusi | Katibul Wali/Kepala Sekretariat; |
| 6. | Struktur bagian | Bagian Umum
Bagian Keuangan
Bagian Hukum dan Persidangan
Bagian Perencanaan dan Kerjasama
Bagian Data dan Sistem Informasi |
| 7. Kelompok Fungsional | | |

Source: Secretariat Wali Nanggroe, 2020

Seeing the institutional structure of Wali Nanggroe, it is a very comprehensive institution to solve Aceh's problems, including the issue of poverty. This problem causes functional assemblies and structural institutions at the forefront of wali nanggroe to analyze and compile institutional plans oriented towards the Acehnese people. However, the Wali Nanggroe institution, trapped in party conflicts and certain groups' interests, has a tiny contribution to solving chiral problems in Aceh, such as poverty alleviation.

Demonstration by college Students in Aceh voiced the Wali Nanggroe Institute's encouragement to overcome poverty in Aceh. Students ask for job opportunities, creative economy development, and agricultural development. Students also requested Wali Nanggroe not to get caught up in symbolic politics. So, they want the Wali Nanggroe operational budget to be diverted for the construction of houses for victims of conflict, orphans, and the poor" <https://aceh.tribunnews.com>, accessed 02-01-2021. The pressure

from the student alliance refers to the large budget for the Wali Nanggroe Institution each year.

Table 2
Budget Allocation of the Wali Nanggroe Institution

No	Institution	Year	Budget
1.	Wali Nanggroe	2016	20.559.524.032,-
2.	Wali Nanggroe	2017	25.526.051.891,-
3.	Wali Nanggroe	2018	32.608.635.235,-
4.	Wali Nanggroe	2019	33.173.142.815,-

Source: Aceh Provincial Government, 2020

The Wali Nanggroe institution's budget allocation for implementation is very high in the table above and comes from the Aceh regional budget. The executor of the Wali Nanggroe Institution uses APBD funds so that transparency is needed, participation and accountability in institutional nitraton are needed (Rahman, 2020). By looking at the large budget allocation and the institution's principles, it has not been implemented optimally. The Principles of the Wali Nanggroe Institution in Qanun No. 09 of 2013 as an independent and dignified and dignified unifier, the foster of the greatness of the Islamic dynasty, the prosperity of the people, justice and peace, the builder of the honor and authority of politics, customs, historical traditions, and Acehnese civilization and builder/guard/support for the governance of the Acehnese people.

When the administration and financial management were in Khatibul Wali Nanggroe, echelon officials assigned by the Aceh Government to manage, act and act unilaterally. The wrong perception arises as if the tens of billions of funds were managed by Wali Nanggroe. In fact, from the tens of billions of funds, Khatibul Wali is managed by Aceh government workers. The existence of Wali Nanggroe is considered only as a symbol of government administration that does not result in any action, an interview quoted in the journal quoted as saying (Ridwan et al., 2019). Yunandar et al. (2014) Since the beginning, the draft Qanun of the Wali Nanggroe Institution has generated controversy among politicians, academics, and the public. Gayo Merdeka views the draft Qanun of the Wali Nanggroe Institution as very discriminatory, especially in the article on the obligatory language of Aceh to become Wali Nanggroe. It seems that QLWN is only the tyrannical interest of the majority in Aceh.

The minimal contribution of the Wali Nanggroe Institution in providing opinions and views regarding community problems, this institution's existence is questionable. The role and position of Wali Nanggroe are only limited to symbols. Wali Nanggroe does not apply any strategy in resolving conflicts between institutions and among communities. Wali Nanggroe is very passive in responding to social phenomena that occur in Aceh (Hillman, 2012; Lee, 2020; Waizenegger & Hyndman, 2010). The existence of the Wali Nanggroe institution brings with it various opportunities and challenges in uniting the people of Aceh after the conflict (Barter, 2011; Hillman, 2011, 2013; Rahman & Abdullah, 2018). The problem of poverty that occurs in Aceh has escaped the Wali Nanggroe Institution's attention, which has not contributed to planning suggestions and poverty alleviation schemes based on the characteristics of the Aceh region.

Conclusion

The institutional structure of Wali Nanggroe is such a complete institution to solve Aceh's problems, including the problem of poverty. This is due to the functional assemblies and structural institutions at the forefront of wali nanggroe in analyzing and compiling institutional plans oriented towards the Acehnese people. However, the Wali Nanggroe institution is trapped in the problem of party conflicts and certain groups' interests. It has minimal contribution in solving cairal problems in Aceh, such as poverty alleviation.

The impetus for the Wali Nanggroe Institution's existence to participate in overcoming poverty in Aceh refers to the large budget for the Wali Nanggroe Institution each year. With the minimal contribution of the Wali Nanggroe Institution in providing opinions and views regarding community problems, this institution's existence is questionable. The role and position of Wali Nanggroe are only limited to a symbol so that the problem of poverty that occurs in Aceh has gone unnoticed. To date, the wali nanggroe institution has not provided the Government of Aceh with advice on planning and poverty alleviation schemes based on regional characteristics.

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