

REVITALIZATION OF ACEH CULTURE FOR THE TRANSFORMATIONAL LEADERSHIP IN THE PROVINCIAL GOVERNMENT SYSTEM

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ABSTRACT

Aceh is a unique province in Indonesia which has the privilege local autonomy in socio-religious, cultural, political and administrative sectors. This contribution discusses the revitalization of local genius of Aceh culture for developing transformative leadership in facing regional challenges. Local genius is one of the vital factors in the reconstruction of administrative system of Provincial Government in Aceh. With Islamic values and social norms of Adat Aceh, Province of Aceh basically has a great culture that needs to be reformulated and implemented in the administrative system in the provincial, regencies and cities levels. In other word, this paper explores the potential cultural values of Aceh that could be transformed by the Aceh leaders and local government official in the public administration. The physical constructions and administrative system in Aceh now need the transformational leadership model based on the local genius of Aceh culture to improve the public facilities and services in the local government offices.

Keywords: Local genius, culture of Aceh, revitalization, transformation leadership, government system

INTRODUCTION

Aceh, which situates in the northern part of Sumatra Island of Indonesia, is not only well-known in the History of Nusantara Islamic Kingdoms, but also its plural society of natives and foreign decent of India, Middle East, Eurasian and China. In terms of cultural context, acculturation with Islamic values and norms, the local genius of Aceh culture has been mixed in pluralism forms for many years. Local culture and Islamic values are settled in the mind and, performed in the attitudes and behaviors of Aceh people. Due to the wars in colonial and post-colonial eras as well as Tsunami disaster a few years ago, values and norms as the plural identity of Aceh is now in danger. The idea of revitalization of local genius of Aceh culture in the development of public facilities and services in the provincial government administration by the transformational leaders is necessary. The transformational leaders improve public amenities by embracing local genius in the provincial government system. According to Bass, "the transformational leaders change their culture by first understanding it and then realigning the organization's culture with a new vision and a revision of its shared assumptions, values, and norms" (Bass, 1985). So the Aceh province' culture organization or local government should be characterized by dynamic process of socio-cultural in the provincial or society. Modern government organization system also includes the local genius for better public services.



Figure 1: Map of Aceh Province

CULTURAL REVITALIZATION FOR PROVINCIAL LEADERSHIP

Aceh province was given the *Gampong* (village) privilege by the central government of Indonesia since 2014 (UU No 6 in 2014) in which the lowest level of Indonesian government system has any possibility in revitalizing the local culture and customs /adat in regulations. This regulation encourages the provincial government to revitalize the local wisdom through legislation. It is then accommodated in Law No. 44 1999 article 3, (2) which mentions that the province has the power to regulate; 1) the organization of religious life; 2) the implementation of indigenous life; 3) provision of education and the role of scholars in setting local policies.

Efforts of revitalization back such wisdom continue to do this is evident with the adoption of Anon (local regulation) 5 of 2003 concerning the Government Gimping that strengthen and enhance the previous Canons. In the Anon, the village is the lowest administration organization under Kemukiman (residency) within the organization structure of the Province Aceh.16.

Aceh has been known in international trade and sea transportation. Aceh not only has uniqueness in terms of religion but also in local products for Arab, Turkey and European markets. One of visitors that brought accounts on Aceh to International scholars is Marco Polo's account of the places he visited or had described to him on the voyage from China to the Persian Gulf, which last more than 24 months. His account shows the cultural identification that most anthropologists sought in the Southeast Asian region. Marco Polo's writing maps out the culture of Aceh clear in international position. Government administrative of Aceh was accompanying an escort taking a princess of China to the court of the Ilkhan of Persia.

Kingdom of Aceh in 13th century adopted values of Islam and established Islamic community in Southeast Asia. It had the culture, social relations and religious leaders to actualize the

Islam in social behaviors. All these could change Acehnese to purely become Muslims and no other religion was accepted in past rather than Islam. Aceh was then identical with the hybrid cultures of Islam and local traditions, but it gave other religions of merchants and visitors living in peacefully. The strength and power of King Sultan Malikussaleh in the Samudera Pasai Kingdom or King Sultan Iskandar Muda of Darussalam Kingdom shaped the cultural patterns of Acehnese. The regulation in implementation of Islamic Shari's includes public affairs.

The local government of Aceh in revitalization of Islamic values and local traditions has a wider implication. For instance, a settlement of disputes, conflict and the various cases in the village can be resolved by peaceful means, which it called as dispute resolution outside the court or the ADR (alternative dispute resolution). Barnes (2003) argues that cultural mediation in improvement of human relation in a local community is very important. It can be applied to solve a problem on the outside courts of general jurisdiction to a forum, and it also is cheaper, faster, closer and harmoniously relations sustaining. Cultural or local traditional institutions in Aceh have functions in taking dispute resolution outside the court. Between the functions of traditional institutions and the application of Aceh culture is likely to have a match for the social system, customs and culture of Aceh based on consultation and consensus. The adoption of culture also has the same spirit. Cultural institution makes an advantage if the settlement of disputes and conflicts conducted through mediation.

TRANSFORMATIONAL LEADERSHIP IN THE ACEH CULTURE

Local culture and Sharia law make the system of leaders recruitment based on future vision and public services in the transformational model. Thus, Aceh provincial government has an urgently task to make a new step to revitalize the leadership system which adapts Bass' transformational leadership model. According to Bass and Avolio (1993), there is a constant interplay between culture and leadership. Leaders create mechanisms for cultural development and the reinforcement of norms and behaviors expressed within the boundaries of the culture. Cultural norms arise and change because of what leaders focus their attention on, how government administrative of Aceh react to crises, the behaviors government administrative of Aceh role model, and whom government administrative of Aceh attract to their organizations. The characteristics and qualities of an organization's culture are taught by its leadership and eventually adopted by its followers (Bass and Avolio, 1993:113).

It is believed that transformation leadership model raises the people trust. People of Aceh now dream of the trustworthy and purposeful models in leadership. The culture of Aceh is certainly having a potent uniquely value and, the complex administrative problems in provincial level can be managed. Leaders who build such cultures articulate democracy and people expectations.

By adoption Islam and tradition Aceh have leaders that typically exhibit a sense of vision and purpose. In accordance to transformational leadership concept, government administrative of Aceh aligns others around the vision and empowers others to take greater responsibility for achieving the vision. Such leaders facilitate and teach followers. Government administrative of Aceh fosters a culture of creative change and growth rather than one which maintains the status quo. Government administrative of Aceh takes personal responsibility for the development of their followers. Their followers operate under the assumption that all organizational members should be developed to their full potential (Bass and Avolio,1993: 113) transformational leaders change their culture by first understanding it and then realigning the organization's culture with a new vision and a revision of its shared

assumptions, values, and norms (Bass, 1985). Based on anthropological perspective, the positions of local administrative model in Aceh community can be described as follows:

a). The people of Aceh will consider the local government administrative on Aceh cultural basis as formal leadership system. It must keep the good attitudes of elected leaders all the time, fulfill the invitation from society, care for the people's affairs, and live and mingle together with community. When the non cultural basis applied, it recruits the non participative leaders. Government administrative of Aceh serves the society and government administrative of Aceh is trusted. More as expectation from people to the local government administrative on the Aceh cultural basis is higher. Therefore, the local government administrative on Aceh cultural basis becomes an instrument to find the public figures that bring Aceh in further developments. From the beginning, the local government administrative on Aceh cultural basis in Aceh has more power. Local government administrative on Aceh cultural basis also embraces the schools of cross rules and has good management of leadership.

For instance, after the signing of the MoU on August 15, 2005 that enforces the Law on Governing Aceh (LOGA), the idea of transforming of local gampong system in a more socio-cultural embedded has been stated clearly. Eventually, the Law 11 Year 2006 came up and in the Act is set on Customary Institutions in Chapter XIII of article 98. In paragraph (3) Traditional institutions referred to in paragraph (1) and (2), give the following interrelation Aceh councils; a) The Assembly customary Aceh; b) *Imeum Mukim* or other name; c) *Imuem chik* or other name; d) *Keuchik* or other name; e) *Tuha Peut* or other name; f) *Tuha Lapan* or other name; g) *Imuem meunasah* or other name; h) *Keujreun Blang* or other name; i) *Laot* or other name.

b). Local government administrative on Aceh cultural basis can be shaped in public spaces. In applying the values of Islam in Aceh, it serves in Islam way to local people and it would be success to form provincial government in. Not only it adopts the values of Islam but also does lead the local people in farming, trading. Government administrative of Aceh also records the local culture and as a result, this local government administrative on Aceh cultural basis could make leaders communicate well to the people and understand the Acehnese. By so doing, Islam could be easily accepted and even it became a role model for the administrators.

Government administrators in Aceh should note the survivals of indigenous cultures. The people of Aceh are very impressed with the special territory in which local government administrative on Aceh cultural basis understands people who hope that their descendants later became pious, clever and rich. In short, the local government administrative in Aceh adopts the concept of cultural basis and become aspirations for the people. Government administrative system in Aceh is fully manifested in the cultural basis in which Islam as religion for life in various aspects of social life. Local government administrative on Aceh cultural basis that most of the people wish is to make this province applies Sharia rules (based on al-Quran and Hadith).

Aceh's regulation refers to the primary sources and these two sources should be not be excluded the local cultural customs. In the post-Soeharto Regim, the local regulation of Law No. 44 of 1999 instructs the implementation of local autonomy. The role of the local government administrative on Aceh cultural basis is determined to be legal formal and this condition was thought for many decades. With this legislation status the local government administrative on Aceh has been legally responsible to shape the Acehnese into Islamic society. System makes the Acehnese into Islamic spheres again. The establishment of Qanun Asyi Meukuta Alam (literally 'the application of Islamic Sharia') which is monitored and

erected by Sharia institution, so called Wilayatul Hisbah (WH for short). This WH functions as the Sharia police who have the right to arrest people who are not wearing Moslem attires. Aceh people should also be shaped through education; therefore, teaching programs are primarily based on religious values and these programs are applicable in schools. During Acehese Kingdom in the past all Sultans were involved in the establishment of Islamic school buildings and in the creation of educational curriculum. One of them was Sultan al-Dhahir Malikul who himself participated in a study which was held at a hall in Sultan palace.

In the early period of Reform era and after Aceh was declared as a province with Islamic Law, the local provincial government has determined the priority programs from 2000-2005. These programs were about the implementation of Sharia Law. Religious teaching programs should be adopted by all people living in Aceh. For common people, religious teaching was conducted in the mosques, homes, and mosques. The civil and non-civil servants, administration was held in government offices. Right now, all these programs are applied in all regencies and municipalities.

The initial implementation of these programs has been supported by the local leaders in Aceh. It sees the functional meaning cultural basis the government. Public services cannot be run optimally as government administrative of Aceh are expected to does it. Since these programs are meant to establish the learning culture and national character building so Governor of Aceh Province in 2010 instructed to strengthen the learning of Qur'an after the evening *Maghrib* Prayer. Local government administrative in Aceh is organized by regency administration. The contents of culture provide knowledge of the faith, worship and morality, and about legal application. In the past, teuku took important roles, but now is hoped that the local government administrative widely put the contents in legal system were related to the fundamentals of religious knowledge, such the pillars of faith and the pillars of Islam. Then, the next step focuses on the services provided with administrators who are having skillful certificates.

Additionally, all districts and cities in Aceh should hold legal system with cultural elements. Therefore, this should be run by people who have sufficient capacity about knowledge of religion and culture of Aceh. The basic concept is in the ASWAJA (abbreviation of Ahlu Sunnah Waljamaah) which is based on the school of Shafi. Local government administrative has many contributions to public affairs and directly involves in the formation of Islamic nuance in Aceh. Local government administrative is then reinvents the founding fathers of Aceh in the inclusion of Islamic law. This law must be still adopted and has been approved by local and central governments. The position of local government administrative on Aceh cultural basis plays an important in shaping the Acehese. In the past Aceh kingdoms could also be seen from what government administrative of Aceh. It should recall the planting religious values in various aspects of life, so that all elements of society supported and must be submissive to the regulations. The key success of the local government administrative in Aceh is to revitalize the cultural elements, and community has the firm regulation. Province government in the Islamic law can be accepted with open heart, so the local government administrative helps the people in any professions, such as workers, laborers and merchants.

In regard with Aceh Darussalam, the Islamic values in Aceh have the prominent function in local relation and in the world. If Aceh Kingdoms with Islam values were aligned with Turkey, and Gulf nations, present local government is still asked to allow Aceh people to implement Islamic Shariah in regional context. In the early days of Indonesian independence Acehese were not reluctant to suggest central government to apply Islamic Sharia law in Aceh. Some elites might think it made instability and brought negative impacts. Local government is hoped to make an administrative system in Aceh on the cultural basis.

Scholars and law makers, with the Aceh privileges, would formulate the regulation that creating Aceh to implement Sharia law and the requested local autonomy.

If Jakarta granted the Province of Aceh with a special autonomy, the administration of province will much better in terms of cultural and behavioral actions in which the recruitment of transformational leaders comes to the real situation. This autonomy was viewed by local people that the government administrative in Aceh should be based on the culture and Islamic law. In the Reform era, local government echoed the formalization of Islamic law and the implementation of this law. Their efforts were successful and Jakarta issued the President of Republic of Indonesia's decree: No. 44 in 1999 about Aceh's autonomy. The next decree is passed with no. 18 in 2002 on special autonomy and later refined by decree No. 11 in 2006 concerning the Government of Aceh. Islamic Sharia law becomes the core characters of Aceh people that imposed in the public administration.

CONCLUSION

Local government administrative in Aceh needs a fully implementation of the Sharia law and cultural basis administration. This a special instrument for recruits the transformational leaders from the people who deeply understand the character of Acehnese. Government administrative of Aceh also has the high cultural characters and deserves the examples in community. Criteria of local government administrative on Aceh cultural basis embraces Qur'an, understanding ijma, knowledgeable in Arabic and in fiqh, to know science, nasikh and mansukh, qiyas, and maqasid al-shari'ah. Today, the positions of local government administrative on Aceh cultural basis become the formal and non-formal leaders. Furthermore, their positions are relevant to the shapers of culture, civilization and religiously conducive situations.

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