

# The Policy of Moslem Family Vilages in Aceh Barat

Sudarman Sudarman, Cut Asmaul Husna<sup>ID</sup><sup>a</sup>, Maria Baren and Olif Viatul Ikram  
*Universitas Teuku Umar, Indonesia*

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**Abstract:** The formation purpose of Moslem Family Village is to increase understanding of communities about Islamic law, it's can be implemented in social communities and religious life so that the sharia families formed. The implementation of Moslem Family Village policy is an elaborating of the Aceh Government Policy since the enactment of special autonomy in 2001 had spawn some numbers of Qanun relating to application of Islamic law in Aceh. This research was conducted with a qualitative method of analytical descriptive approach. The main informants were selected using a purposive sampling approach that was considered feasible and credible in the matter of study. Companion informants as a primary data were selected by random sampling. The main informants involved are stakeholder officers. Data collected was carried out using interview guidance and observation instruments. This research was conducted at the Women's Empowerment and Prosperous Family in West Aceh Regency with the vision is: "The Distinguished Women Condition and Prosperous Children, Beneficial, Dignified, in Accordance with Islamic Values and Acehnese then Population Grow Balanced in West Aceh District" the aim of increasing the empowerment of women and prosperous families is done with 2 (two) strategies, namely the first strategy is aimed at women who are already empowered so that it is directed to efforts for them to reach a stage of independence in empowering themselves and others towards gender equality and justice. The second strategy is aimed at women who are powerless in order become empowered so they are able to participate as development subjects related to improving the quality of the nation's next generation, because women are the first and foremost educators for their children who are inseparable from the cooperation and support of their husbands, where the husband and the wife is an equal partner who has an important role and role in realizing the quality of child development early age based. However, the implementation of Muslim Family Village policy has not been going well because of a new program and activity implemented by the government of West Aceh District and has only been held 4 times with the community.

## 1 INTRODUCTION

Community empowerment is a policy that is mandatory for every government in order to realize the welfare of the community as a whole. However, the dynamics of the process of implementing community empowerment are not all local governments got satisfactory results. Many community empowerment activities shown end with a conflict in the community due to inequality in the selection of groups or individuals who are the targets of implementing these empowerment activities. Various problems arise in the community, especially people at the village level or in Aceh called 'Gampong', who feel that they are stepchildren by the

village government because not all people get the program assistance.

Likewise, regarding women's empowerment programs which are in the spotlight of various groups in an area, sometimes women's empowerment seems like it is forced and there is no proper preparation regarding the implementation of the empowerment. As is the case with West Aceh Regency which runs a community empowerment program through a program to establish Muslim family gampongs which are stipulated through the West Aceh Regent Regulation number 13 of 2019 concerning the Implementation of Muslim Family Gampongs in West Aceh Regency, Considering that in order to increase public understanding, especially Islamic Sharia families and add piety in carrying out worship

<sup>a</sup><sup>ID</sup> <https://orcid.org/0000-0001-5983-5131>

and to build West Aceh from the periphery in strengthening the villages, so that they have an Islamic nuance in various sectors of life as a manifestation of the vision and mission of the West Aceh Regent.

Muslim Gampong is gampongs whose people live and grow in the values of Islamic law so that they are able to improve the quality of piety and community life in various development sectors in order to create a safe, comfortable, prosperous and independent village. A Muslim Family is a family that always maintains harmony between fellow family members, carries out the commands of Allah and the Apostle and lives according to the Qur'an and Hadith which is reflected in their daily lives.

The Gampong Family Muslimin program is a transformation of community empowerment in West Aceh Regency as an implementation of the regent's vision and mission during the regional head election (pemilukada). This program is also a strategy for community empowerment programs, especially women and children. This program turns the implementing village into a village that is friendly to women and children. Empowerment is more about strengthening religious values in family and community life.

The policy of Women's Empowerment and Prosperous Family Office (Dinas Pemberdayaan Perempuan dan Keluarga Berencana) on the Moslem Family Village formation in West Aceh is an elaboration part of the Bupati elected vision and mission 2017-2022 periods Mr. Ramli MS. regarding on strengthening and application of Islamic Sharia concentrating.

The formation purpose of Moslem Family Village is to increase understanding of communities about Islamic law, it's can be implemented in social communities and religious life so that the sharia families formed.

The stages of Moslem Family Village formed had been carried out several steps include:

- a. Conducting seminars regarding Moslem Family Village district level.
- b. Conducting seminars regarding Moslem Family Village on sub-district scope of West Aceh District.
- c. Determinating of Moslem Family Villages as a pilot pilot project.
- d. Implementating the Moslem Family Village policy.

The Moslem Family Village had been chosen as a pilot project had several obligations that must be fulfilled, as like:

- a. The head of family is obliged to protect himself and his family from all acts of sinful and infidelity.
- b. Equipping childrens with religious education.
- c. Carry out and revive the sunna of profet.
- d. Caring and active towards communities problems.
- e. Have a high awareness of endowments, infaq and alms.
- f. Participating in various religious activities in the community..

The implementation of Moslem Family Village policy is an elaborating of the Aceh Government policy since the enactment of special autonomy in 2001 had spawn to numbers of Qanun relating to application of Islamic law in Aceh, such as Qanun Number 12 of 2003 concerning Khamar Beverages and Like On; Qanun Number 13 of 2003 concerning Prohibition of Maisir (Gambling); Qanun Number 14 of 2003 concerning Seclusion.

Other rules that strengthen the implementation of this policy include:

- a. Law number 11 of 2006 concerning Aceh Government.
- b. Law number 52 of 2009 concerning development of population and family development.
- c. Aceh Qanun number 8 of 2014 concerning the principles of Islamic law.
- d. Aceh Qanun number 8 of 2015 concerning fostering and aqidah protecting.

Based on secondary data found from the Women's Empowerment and Prosperous Family Office, the distribution of Muslim Families Village is as follows:

1. Samatiga Sub-district are Leukeun Village, Cot Lampisee Village and Suak Pandan Village;
2. Johan Pahlawan Sub-district is Suak Nie Village;
3. Pantou Reu Sub-district are Gampong Baro Village, Tangkeh Village and Alue Kuyun Village;
4. Meureuboe Sub-district are Pasie Aceh Baro Village, Peunaga Rayeuk Village and Reudep Village;
5. Kaway XVI Sub-district are Gampong Simpang Village, Pucok Pungkie Village, Blang Geunang Village and Drien Caleu Village;
6. Woyla Barat Sub-district are Ie Sayang Village, Napai Village, Alue Perman Village;
7. Arongan Lambalek Sub-district are Peulanteu LB. Village, Alue Batee Village and Ujong Simpang Village;
8. Pante Ceuremen Sub-district are Gunong Tarok Village, Babah Iseung Village and Seumantok Village;

9. Sungai Mas Sub-district are Lancong Village, Pungkie Village and Kajeung Village;

10. Bubon Sub-district are Seumuleng Village, Beurawang Village and Seuneubok Trap Village;

11. Woyla Sub-district are Ranto Panyang Village, Paya Luah Village, Cot Lagan Village and Pasi Ara Village.

Based on the determination distribution of Muslim Family Village, the researchers only focused on Samatiga Sub-district, namely are Suak Pandan Village, Cot Lampisee Village, Leukeun Village.

## 2 METHODOLOGY

This research was conducted with a qualitative method of analytical descriptive approach. This approach method is considered appropriate in terms of exploring social phenomenons that occur in the community that involve several informants as sources of primary and secondary datas. The main informants were selected using a purposive sampling approach that was considered feasible and credible in the matter of study. Companion informants as a primary datas were selected by random sampling. The main informants involved are stakeholders of the head of Women's Empowerment and Prosperous Family Office and the head of village. While the accompanying informant are village communities that had been designated as a Muslim Family Village. Data collection was carried out using interview guidance and observation instruments.

The method refers to Bogdan dan Taylor theory (Moleong, 2001, h. 3) "Qualitative methodology is part of a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior".

## 3 THEORITIES BASE AND DISCUSSION

The theory used according to Mazmanian and Sabatier in Widodo (2010:87) explained that implimentation is to understand what actually happens after a program is enacted or formulated is the subject of policy implementation. Those event and activities that occur after the isuing of outhoritative public policy directives, wich included both the effort to administer and thesubtantives, which impacts on the people and event.

Van Metter and Carl E. in Widodo (2010:86) said that policy implementation encompasseses those

action by public andprivate individual (or group) that are directed at the achievement ofobjectives set forth in prior policy decision. This included both one timeefforts to transfrom decisions into operational terms, as well ascontinuing efforts to achieve the large and small changes mandated by policy decision.

To understand the policy implementating that involves many organizations and levels of bureaucracy seem to several aspects as stated by Wahab (2005: 63) there are at least 3 benchmarks, namely:

- a. The policy Maker.
- b. The Field Executive Officers.
- c. Group Target.

This research was conducted at the Women's Empowerment and Prosperous Family in West Aceh Regency with the vision is:

"The Distinguished Women Condition and Prosperous Children, Beneficial, Dignified, in Accordance with Islamic Values and Acehness then Population Grow Balanced in West Aceh District"

The Women's Empowerment and Family Empowerment Office West Aceh District vision reflects the future conditions that the Women's Empowerment and Prosperous Family Office West Aceh Regency seeks to achieve through its duties and functions over the next five years. In the vision of the Women's Empoerment and Prosperous family Office in West Aceh Regency in 2012-2017 it has the task and function of preparing policy materials about of empowerment, health, welfare and justice development, enhancing human resources, human rights of women and children, and supporting institutions / women organizations, then civil society, women's and children's care then coordinating gender responsive development policies in all fields of development.

The mission of Women's Empowerment and Prosperous Family Office West Aceh District include:

- a. improve the quality of life and the role of women in various fields of development, especially education, health and religion.
- b. Increase the fulfillment of women's rights and protect children from all forms of mistreatment, violence, trafficking and discrimination.
- c. Increase family planning participation, especially the long-term contraceptive method (MKJP) to support the balance of population growth to make small families happy and prosperous.
- d. Improving the quality of growth and development, participation and protection of children.

The aim of increasing the empowerment of women and prosperous families is done with 2 (two) strategies, namely the first strategy is aimed at women who are already empowered so that it is directed to efforts for them to reach a stage of independence in empowering themselves and others towards gender equality and justice.

The second strategy is aimed at women who are powerless in order become empowered so they are able to participate as development subjects related to improving the quality of the nation's next generation, because women are the first and foremost educators for their children who are inseparable from the cooperation and support of their husbands, where the husband and the wife is an equal partner who has an important role and role in realizing the quality of child development and development from an early age.

The policy implementation and application of Muslim Family Village in West Aceh Regency can be explained as follows:

**Policy makers** in implementations of Muslim Family Village in Samatiga Sub-district are as a part of policies and programs initiated by the Women's Empowerment and Prosperous Family Office, so then the policy was strengthened with the signature of Bupati Regulation Number 3 of 2019 concerning the Implementation of Muslim Family Village in West Aceh District.

**Implementing officials in the field** of policy on the executing of Muslim Family Village initiated by the Women's Empowerment and Prosperous Family Office in West Aceh which is had been ratified by the Bupati regulation that also involve crossing of the District Work Unit (SKPK) in West Aceh District.

The cross-SKPK involvement in the implementation of Muslim Family Village policy is adjusted according to the domain and leading of each SKPK involving so that the cross-SKPK policy does not overlap between one each other. The office involving in the implementation of West Aceh Muslim Family Village policy identified include the Women's Empowerment and Prosperous Family Office, the Islamic Sharia Office, the Education Office, the Public Works Office, the Economic Office, the Regional Finance Office. In terms of technical implementation in the field, the chairperson this policy is the Women's Empowerment and Prosperous Family Office.

**The Group Target** of these Muslim Family Village policies is the villages that have been selected based on the criteria established with the aim of implementing the policy will be easier to implement because more coordinative both the village officials and communities.

However, the implementation of Muslim Family Village policy has not been going well because of a new program and activity implemented by the government of West Aceh District and has only been held 4 times with the community. While planning from the government requires at least 6-7 meetings.

## 4 CONCLUSION

The policy implimentation of Muslim Family Village in Samatiga Sub-district realized since 2018. One of the activities related to the formation of Muslim family Village is the program of women fostering in terms of increasing knowledge and abilities about the religious basics and Islamic education for children as the initial foundation for the next generation. The basically assumption of women fostering will hopeness to educating prospective mothers to be able educate their children to be a useful child for others, and helpfull educate children to read the Qur'an from an early age.

However, until mid-2020, implementations of Muslim Family Village policy in Samatiga sub-district was ineffective and unefficient because the researchers saw that one of the reason is there has unconcrete concept about form to implementating these Muslim family Villages, so that the community felt that they could not able to found a significant difference between the Muslim Family Village life with other villages that are not as pilot project. This condition is impressed that the implemented programs and policies are forced in fully.

Communities have not been able to feel any real change during the policy implementated of the Muslim Family Village until now. However, the Samatiga Sub-district peoples, especially the village were selected as pilot projects included Leukeun Village, Cot Lampisee Village and Suak Pandan Village. Regarding the implementation of the Muslim Family Village policy, their high interest so that this program can be carried out continuously so that will have a real impact on their lives as specially for community in preparing the next generation of the nation. They expect the government would be continued to fix and find specific concepts in terms of implementing this policy.

Publics are aware and awareness of the purpose about implementation this policy is to give color in implementation of Islamic law in Aceh as a Special Autonomous Region. They support and welcome this policy implimented, even though it is currently not able yet realized optimally.

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