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# Dynamics and Prospect of *Wali Nanggroe* Institution Post-Conflict in Aceh: Analysis of Policy and Educational Development

Dynamics and  
Prospect of  
*Wali Nanggroe*  
Institution

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Dahlan A. Rahman

*Lecturer at the Faculty of Science Politic University of Malikussaleh State of Lhokseumawe and Doctoral student at the Department of Administration at the University of Diponegoro*

Nuriman Abdullah

*Lecturer of Social Studies Education at the Faculty of Islamic Studies in Institute of Islamic State of Lhokseumawe*

## Abstract

**Purpose** – This research aims to explore Qanun Aceh post-conflict enacted in the legislation of Government of Aceh through a Memorandum of Understanding (MoU) and enhancement policy of *Wali Nanggroe* associated with educational development.

**Approach Methodology** – The review of the literature links to the Qanun Aceh exploring the *Wali Nanggroe* institution through normative theory. A qualitative method was used to find a strategic policy of the Legislation Government of Aceh related to documents used in data analysis.

**Findings** – The study found the existence of the *Wali Nanggroe* institution brought several opportunities and challenges of unifying Aceh people post-conflict. The discussion of the *Wali Nanggroe* Institution has brought new dynamics in the policy and educational development in post-conflict Aceh. The Government of Aceh and the Parliament did not take the policy for educational building in order for the society to have an understanding of the *Wali Nanggroe* institutional position as stated in the Law of Government Aceh (LoGA).

**Research Limitations** – The examination of these dynamics and prospect of the *Wali Nanggroe* institution is linked to the policy on educational development for the Aceh people and implementation of the LoGA post-conflict of the Aceh Government and the Government of Indonesian Republic.

**Practical Implications** – The solution offered is to improve the educational system to give a political understanding of the Aceh people.

**Keywords** Prospect, *Wali Nanggroe* institution, policy and educational development

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## 1. Introduction

In the last decades, the regulation law of the Republic of Indonesia has been putting Aceh province as a special autonomy. According to Said (1985), it has several reasons of the Aceh province to get special autonomy in the legislation of the Republic of Indonesia. Among them are perseverance and heroic of Aceh people against the occupation of Dutch. The heroic values of Aceh people were also strengthened Aceh province to get regional autonomy to develop, economic, cultural, and natural resources. These reasons have brought the Aceh province can set own rule as distribution self-regulating based on the values of cultural and indigenous embracing in the community (Ozay, 2011). This reason regarding for historical struggle against the Dutch occupation and declaration of the Free Aceh Movement (GAM) on December 4, 1976 (Stange and Patock, 2010). This struggle was ended through the Helsinki Memorandum of Understanding (MoU) on August 15, 2005 between the Aceh Government and the Government of the Republic of Indonesia (Aspinall, 2005). Mainly, the Aceh has more spaces and opportunities re-determine its political, economic, social, and cultural status under the Indonesian system (Gaillard *et al.*, 2008). This relation is stated in Act 1 No. 11/2006 that the Government of Aceh is the unity of the community of the law, which has been given a special authority. The MoU Helsinki is a concrete resolution and consensus to establish the Law of Government Aceh (LoGA). On the practice, the LoGA implementation has progressed in short term of local political development, yet there are still few challenges for long-term, such as the economic, social, and cultural development with regard to human rights related particular issues. However, the LoGA has become a peace model of the conflict. It was evident to several attention countries, for example, Thailand and Philippines, and, in recent, Afghanistan has also come to study the MoU between the Government of Aceh and Government of Indonesia. As we know the LoGA points stated on the Acts 96 and 97, No. 11/2006, that the Wali Nanggroe Institution was amended by the Parliament of Aceh and the Government of Aceh in the Qanun No. 8/2012 (Huxley, 2013). It was a result of revision through the Qanun of Aceh at No. 9/2013. These phenomena have led demonstrations of few districts in Aceh (Abdullah, 2016; Firdaus, 2017). This situation has triggered a new conflict in Aceh, when some of Acehnese were pros and cons toward the Qanun No. 9/2013. Although the MoU between the government of Aceh and the Government of the Republic of Indonesia as the state in the LoGA. However, the endorsement of Qanun No. 9/2013 had led a new problem Aceh, it is regarding the policy of *Wali Nanggroe*. This study attempts to find a solution of vertical and horizontal conflicts post-signing of the MoU on August 15, 2005 in Helsinki. As we know the Qanun No. 9/2013 was an explanation as a resulting of the LoGA No. 11/2006. So far, however, there has been a little discussion about policy and educational development post-conflict Aceh. The research to date has tended to focus on politic and decentralization (Aspinall and Fealy, 2003), on decentralization and local governance in post-conflict societies by Fatonie (2011), on dynamics of peace and democratization by Törnquist (2011), and on humanitarian encounters in post-conflict Aceh by Grayman (2013). On the other hand, few local researchers, such as Kadir (2012) was also carried out in the small number of study on post-conflict, but only focus on negotiating Aceh self-determination in Indonesia's unitary system and peace agreement Helsinki MoU 2005 by Sholeh (2015), but there are still insufficient data for policy and educational development in post-conflict Aceh. Most studies on the post-conflict Aceh have only been carried out in a small number of areas. Thus, the phenomena of the Qanun No. 9/2013 on Wali Nanggroe institution need the solution to handle the policy and educational development for Aceh society.

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## 2. Method

The research approach is qualitative–descriptive and the material was collected through observations, conversations, interviews, and relevant documents, which the method by Mietzner (2013). The material of legislation of *Wali Nanggroe* institution associated with the LoGA was used as a data, that is. the Qanun (Laws) Act. No. 92013 and the Qanun Aceh Acts 1 and 2 No. 11/2006. The data were analyzed after coding and triangulation by relevant documents following descriptive–qualitative by Denzin (1973). Data were drowned about the Qanun Aceh associated with few of experts, such as academics, politicians, policy makers, religious leaders, and community leaders of Aceh.

## 3. Findings

### 3.1. *The history of wali nanggroe in aceh sultanate*

The Aceh's Sultanate history stated about *Wali Nanggroe* Institution in the *Qanun Meukuta 'Alam Al-Asyi* that authority on the Sultan is coordinating with *Malikkul Adil* as a chief of customary, while the highest authority is on the parliament of Aceh Sultanate (Andaya, 2001). This parliament as an assembly that gives right and obligation and full power over the customs and the laws. When the Sultan Mahmud Syah passed away on January 25, 1874, the *Malikkul Adil* became an authority of Aceh Sultanate and Teungku Tjihik in Tiro Muhammad Saman was as a *Wali Nanggroe*. For this era, war has raging by Dutch against Aceh Sultanate in Kuta Raja. Therefore, all of these parliament members of Aceh Sultanate only for temporary as a Sultan of Aceh, when the Sultan Muhammad Daud Syah was only 11 years old (Srimulyani, 2010). The coronation of the *Wali Nanggroe* has become the foundation of the *Wali Nanggroe* in the history of Aceh (Hadi, 2004). When the Teungku Chik Ditiro Muhammad Saman died the authority of Aceh Sultanate was continued by his grandchildren and became next generation of the *Wali Nanggroe*. The first of the *Wali Nanggroe* was Teungku Chik Ditiro, second was Teungku Muhammad, third was Teungku Abdussalam, fourth was Teungku Sulaiman, fifth was Teungku Ubaidillah, sixth was Teungku Mahyiddin, seventh was Teungku Mu'az, and the eighth was *Teungku Hasan Tiro*, who has continued struggle with Tiro family was crowned, while the ninth was *Teungku Malik Mahmud Al-Haydar* and was voted through Aceh Parliament. Thus, the events in the Aceh's history of the *Wali Nanggroe* became the foundation of the *Wali Nanggroe* institution in Aceh (Göksoy, 2011).

### 3.2. *The LoGA and the wali nanggroe institution*

In the context of the LoGA, the *Wali Nanggroe* institution is stated in Act. 96, paragraph 1. Indeed, it could be said that there is the need for Aceh people against the *Wali Naggroe* institution. It is mainly for the customary, social norms of the community as well as unite of the Aceh. Although on the Aceh history the *Wali Nanggroe* institution recorded as a *Qadhi Malikkul Adil* who serves as a Judiciary for the legitimacy of executive political decisions in Sultanate. Nevertheless, Acehnese has assumed the *Wali Nanggroe* institution needs to exist as well as Acehnese feel when the *Wali Nanggroe* institution removing from the LoGA would be extended richness the customs and culture of Aceh. Even though, some of Acehnese felt uncomfortable when the *Wali Nanggroe* institution removed from the LoGA. Therefore, the function of the *Wali Nanggroe* institution becomes a force as a glue unity of Acehnese community as well as peacekeepers in the Aceh's province. However, development and preservation of the customs of Aceh in Act. 12 of the Qanun No. 9/2008 state that the customs included on the ritual dimension, in which every customary of Aceh

people behavior was always accompanied by Islamic religious values. The environmental dimensions are building a peaceful and green environment with fruitful. The economic dimensions are producing economic value, such as culinary, clothing, art, and other motives. The legal dimensions are the norms of Aceh can resolve disputes toward peaceful, harmony, and the identity dimensions are to build and enforce regional dignity as a product area/build pride.

### *3.3. The prospect of the wali nanggroe institution*

Based on the documents analyzed were found the main function of the Wali Nanggroe institution. It has strengthened the role in several potentials of the cultural and the custom of Aceh. Even though the Wali Nanggroe can also motivate customary leaders in Aceh province who potentially perform to enlightenment against the society and conduct the research about the culture of Aceh. On the other hand, the Wali Nanggroe leader can establish customary law values to strengthen dispute settlement in the *Gampong* or the *Mukim*, and can also to develop a plan including of customary role institutions, both of provincial and district levels in Aceh.

### *3.4. The policy of the wali nanggroe: opportunities and challenges for educational development*

Several opportunities and challenges as a result of endorsement the Qanun No. 9/2013 in the Acts 1 and 2 of the LoGA. The finding brought few opportunities for Wali Nanggroe, it could be implemented in order to understand against stakeholder and Aceh community, that is, educational development regarding LoGA and the Qanun in a curriculum of the schools. Whereas, the challenges for implementation of the Qanun No. 9/2013 was still going on pros and cons regarding existence of the Wali Nanggroe institution. Even though the Qanun of the Wali Nanggroe rated communities clashed between the Aceh Governor policy as the highest leader in Aceh province when following to legislation of the Government Republic of Indonesia.

## **4. Discussion**

Refer to the data this finding could be connected to institutional theory, which emphasis on formal structure. Thus, an institution would become a shield of behavioral society. On the other hand, the relationship between the Wali Nanggroe and the policy regarding educational development closely associated to the LoGA and the Qanun of special autonomy. When the policy taken by the Wali Nanggroe just to give an understanding of the LoGA and Qanun Aceh could be implemented through the educational curriculum at the schools as a social dan local need. This was also relevant to National Law of the educational system. According to a law of Republic Indonesia No. 20/2003 it is about the educational national system on Act 1 states the curriculum development conducted with reference to a national standard of education for realizing goals of national education; Act 2 states the curriculum at all levels and types of education is developed under the principle of diversification in accordance with educational units, potential areas, and learners; and Act 3 states the curriculum shall be prepared in accordance with the educational level within the framework of the Unitary State of the Republic of Indonesia. In addition, the Wali Nanggroe institution also states that Qanun No. 9/2013 is a legal consideration in Republic of Indonesia Laws Act, 18 B paragraphs 1 and 2 of the Helsinki MoU. Even though the policy of educational development is relevant with statement building a dignified Aceh civilization on

Act 18 B paragraph 1 state recognizes and respects local governance unit special consequential or special nature that is set by statute and paragraph 2 state recognizes and respects entities the community law and their traditional rights are all of still alive, and in accordance with a development of society and principle of unitary the Republic of Indonesia which is set in legislation.

## 5. Conclusion

Following the arguments above the LoGa as a solution reconstruction of National system legislation. The Wali Nanggroe institution would be a beginning of the implementation of legislation of the LoGA and a mandate of MoU Helsinki. The Government of Aceh need to understand the people of Aceh on Qanun and LoGA, and the Wali Nanggroe need to take a policy to develop an educational system through the Government of Aceh. Even though the Government of Aceh could create his own Qanun to manage financial from the natural resources, and the Government of Aceh could be taken trading with others countries for welfare Aceh people. Therefore, implementation of legislation of Aceh and the LoGA would be the welfare of Aceh people.

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**Corresponding author**

Dahlan A. Rahman can be contacted at [dahlan\\_ar68@yahoo.com](mailto:dahlan_ar68@yahoo.com)