

# Leadership of Imeum Mukim Poh Blang in Gampong East Lamteumen, Jaya Baru Sub-District, Banda Aceh City

M. Ali Hasballah

*University of Iskandar Muda, Banda Aceh, Aceh, Indonesia*

**Abstract:** This study aimed to analyze the leadership Imeum Mukim as Indigenous Leader and Leader of Government, as well as analyze the factors supporting and Mukim Poh Blang Imeum leadership in the Village East Lamteumen Jaya Baru sub-district of Banda Aceh. This study used a qualitative approach, because the researcher intends to acquire in-depth description of a particular social phenomenon in the sense of traditional leadership imeum describe habitation. Activities in the data analysis described, among others, data reduction, display data, and conclusion drawing / verification. Based on the research results show that Imeum Mukim given the position as coordinator of the Head of Village / Village and customary institutions insofar related to customary law, customs and habits are in charge of organizing public administration, implementation of development, social development and improved implementation of Islamic Law. Imeum Mukim leadership as government leaders act as coordinator of development that can bring changes both in terms of religious spiritual mentally and physically, so that changes people's lives Mukim and village from year to year will be better. Imeum Mukim role in a very important rule in relation to the quality of performance is done by the village in delivering services to the surrounding community. Imeum Mukim as one of the traditional institutions have the authority to resolve social disputes. Factors supporting the leadership Imeum Mukim Mukim are their device and a clear organizational structure as well as their budgets for habitation. While the leadership Imeum Mukim inhibiting factor is infrastructure and limited human resource capacity.

**Keywords:** Leadership, Imeum Mukim

## I. INTRODUCTION

Imeum habitation is one of the leaders of traditional institutions in Aceh and upholds the tradition in the community. This can be seen with the still functioning of habitation, Imeum Mukim role is needed in building and improving the welfare of society as a whole of Banda Aceh. Terms someone to be Imeum Mukim is to be an expert in religion and customs. Aceh is customary governance institutions habitation. Mukim is one hallmark of governance in Aceh, since the days of empire to the present, with the background of special autonomy. Mukim government to the Qanun No. 4 of 2003, concerning the Government Mukim reinforced as traditional administration is coordinating some of the village. A top leader was also a leader of covers, with broader powers, which covers an area consisting of a number

of groups and villages. In Indonesia a leader as it is called by the titles of "sultan", "king" or other, and although various tasks carried out by the official's obligations that often have enormous power, prestige, and power was last in his hands.

Imeum Mukim leadership expect to understand cultural (traditional) life history of Aceh of culture. Syari'at religion, (indigenous bersendikan Personality 'and Personality' rooted in the Book of Allah (the Qur'an), therefore any action, behavior and decision-making must be sourced Islamic values, have ahklakulkarimah in the family and in the association. Having the work ethic, communication, unwavering commitment to the principle of justification in relation keharmonisasi society. So the implementation of rule of authoritative, in the face of smallest unit ie the Keuchik, to manage subordinates in the administration and performance of the organization. Imeum Mukim must know the position (hierarchy) and authorize the device, to achieve the goals it has set.

Imeum Mukimin Aceh has a central role in the community. In addition to acting as the organization of indigenous leaders and traditional dispute, by law Mukim role as local government leaders also now get recognition. In hierarchical government, Mukim are under the district and on top of Geusyk / village head. A habitation, will lead a government and indigenous territories. Which includes some of the village / villages. In certain cases sometimes, there is one area of habitation that are different in the two districts adjoining but enters into a Settlement region. These areas are indigenous territories are generally still sociologically has a value of kinship / homogeneity which a customary rule has been set. A leader must be able to be a role model in addition, should also be able to motivate towards improvement.

This study aimed to analyze the leadership Imeum Mukim as Indigenous Leader and Leader of Government, as well as analyze the factors supporting and Mukim Poh Blang Imeum leadership in the Village East Lamteumen Jaya Baru sub-district of Banda Aceh.

## II. LITERATURE REVIEW

### *Leadership*

Thoha suggests leadership as activities designed to influence the behavior of others or the arts affect human

behavior, both individuals and groups [1]. Furthermore Surpriantna states that the role of leadership is to mediate, human resources adviser, negotiator, spokesperson, dissemination of information and decision-makers [2]. Siagian states success or failure of a leader of his leadership duties determined by the level of technical skills (technical skills) has, but is determined more by his skill to mobilize others to work better (managerial skills) [3]. Terry argues that leadership is: Leadership is a relationship where one person, ie a leader influences the other party to work together voluntarily in an effort to carry out their related tasks to achieve what the Leader wants [4].

#### *Habitation*

Habitation is a unit of community in Aceh province which consists of a combination of several village that has certain boundaries and own property, located directly under the sub-district headed by imuem habitation. Imuem Mukim Mukim is the head of the Government. As stipulated in Qanun No. 4 of 2003. Imuem Mukim assisted by Imuem Chik, Tuha Peut Mukim, Mukim Secretary, Council of Indigenous Mukim Consultative Council of Mukim.

Social system in Settlement village collective embrace life, that togetherness systems that aim to meet the needs of its members or meet all the needs of the collective and the individual, and life to the fullest dependence on nature to make ends meet. Rocher and Ritzer, in Satriani, "In a social system where people gather, meet and interact to make ends meet, the presence of a leader becomes a necessity" [5]. As mentioned earlier that social life is governed by norms or rules, so that the norm run in accordance with the applicable rules and adhered to or implemented by members of the public, it would require the agency that has the authority to conduct oversight and review.

#### *Leadership in Settlement*

Leader in Settlement or rural areas usually affected person who have the nature of charismatic and descendant of a leader who makes a leader or role model in the community who are in jurisdiction, but the changes in education that are more advanced emerging phenomena are no longer natural (natural), a leader must be the recognition the legality, that he is a recognized leader in the region. Then came the current phenomenon of leadership in the countryside according to Sunyoto in Priyotomo, "at least be discussed in three dimensions, namely (1) the dimension of legitimacy, (2) the dimension of visibility and (3) the dimensions of influence" [6].

A leader in the dimension of visibility that is a leader who has a clear vision can be realized, the vision is a dream of a leader and his group were used as objectives to be achieved, then a leader is required to have a vision of leadership that will be run, so it can be classified as a visible leader, and its leadership is recognized by the masses which he led and the other leaders.

### III. RESEARCH METHODS

This study used a qualitative approach, because the researcher intends to acquire in-depth description of a particular social phenomenon in the sense of traditional leadership imeum describe habitation. Theoretically, a qualitative research study using self (researchers) as a research instrument. Informants in this study as many as 12 people. Researchers as the main instrument and the use of tools that can record sounds (tape recorder), camera photo and stationery as well as an interview guide is simple to record certain data that are relevant to the research topic. The study was conducted by going directly to the field to observe and collect a variety of information required. In this study, the researchers data collection done by using observation,

The data analysis was done at any time in the field collecting data on an ongoing basis. Data analysis technique used is to make interpretation of the data, facts and information that has been collected through intellectual understanding and experience, namely: Assessment data is based on the principle of validity, objectivity and reliability. The activities described in the data analysis, among others, data reduction, data display, and conclusion drawing / verification.

### IV. DISCUSSION

#### *Leadership Imuem Mukim As Indigenous Leaders and As Government Leaders*

Imuem Mukim is a leader who has the charisma to the public for an understanding of and behavior in accordance with Islamic Shari'a were embraced by the people of Aceh. This condition allows a Imuem Mukim to create a doctrine (advice) that will be easily followed by the community. Mukim system is part of the indigenous institutions which have become the basis of law in everyday activities in order to uphold teachings and Islamic law. If explored further then their traditional institutions is the manifestation of human behavior (social behavior).

Imuem Mukim given the position as coordinator of the Head of Village / Village and customary institutions insofar related to customary law, customs and habits are in charge of organizing public administration, implementation of development, social development and improved implementation of Islamic Law. This is in accordance with the opinion Sugiyanto, that in order to achieve the degree of development of the institution, one of the factors or elements that affect the success of the division of the institution itself is leadership and doctrine [7].

In carrying out the tasks of leadership of a leader has a function that should be run. Functions and duties of the leader is part of the main tasks to be done and implemented. According Poerwadarminta "function is a position or job done" [8]. Thus the function is closely related to one's duty or obligation in order to achieve organizational goals. The functions and duties kepemimpinan the opinion Kartono is to guide, lead, guide, build, give or wake motivations of work,

supervise or efficient supervision, and bring his followers to target, in accordance with the time and planning [9].

The role of a leader in an organization is very important in giving direction to his subordinates to be able to work well so as to achieve a goal that is expected. Thus a leader in its role to improve morale or motivation of employees has its own way in order to obtain maximum results in duties or obligations have given to subordinates. Role or style leaders in an organization must also comply with the norms and regulations that apply to the organization because it was to be shown on his subordinates so as to set a good example in order to achieve common goals.

Mukim Settlement government has the task of organizing, carrying out development, protect and customs, creating and improving public welfare Settlement and improve the quality of the implementation of sharia law.

Imeum Mukim duties and obligations are:

- a. Imeum Mukim (as Head of Mukim Government) has the task to guide the public, conducting customs, resolve disputes, help improve the implementation of Islamic Law, held government affairs, development, and social
- b. Fostering community
- c. Conducting customs
- d. resolve disputes
- e. Help improve the implementation of Islamic law
- f. Helping governance
- g. Assist in the implementation of development
- h. Leading habitation governance in a democratic, transparent, participatory and accountable.
- i. Fostering of religious life, and religious harmony among religious believers as well as improving the quality of the implementation of Shari'ah in society.
- j. Developing Settlement democratic life in society;
- k. Maintain and preserve the customs and mores, habits that live and thrive in the community.
- l. Foster and promote the economy and the welfare of society as well as preserve the function of ecology and Natural Resources (SDA).
- m. Maintaining peace and order and mutual respect in an inclusive society.
- n. Being a judge is customary in traditional dispute resolution in Settlement;
- o. Asking draft regulation to Tuha Peuet Mukim Mukim to be discussed together and then after approval Mukim enacted into regulation.
- p. Asking the Draft Budget Mukim (APBM) to Tuha Peuet Mukim to be discussed together and then after approval Mukim be enacted through Regulation Budget Mukim.
- q. Mukim represent that leads in and out of court and is entitled to appoint legal counsel authorized to represent him.

In carrying out its duties and responsibilities, Imeum

Mukim shall behave and act in a fair, democratic, decisive, wise and prudent.

To carry out the duties and responsibilities of a Imeum Mukim coordinate with all elements of society that exists in the Village, whether it Keuchik, Indigenous and Tengku Peutua meunasah imum. Gampong a Subordinate Government of Mukim, judging from its history formed during the Sultan Iskandar Muda (1607-1636). Namely titorial shape or the smallest region of the structure of government at that time. A Gampong consists of several houses that lie very close to each other. A Gampong usually circled the fence, connected by an entrance, a path through the rice fields or gardens (Lampoh) which penetrate into the other villages, and in each of these Gampong there is a meunasah (Mosque). Can not be called the Village if no meunasah therein.

Imeum Mukim role in a very important rule in relation to the quality of performance done by the village in delivering services to the surrounding community. Imeum Mukim as one of the customary institutions has the authority to resolve community social disputes in Aceh as stipulated in the PA Law and the Aceh Qanun. Imeum Mukim role as a mediator in resolving community disputes in Aceh belongs to the type of social network mediator who is a person who has the authority or charisma and is respected by the local community and has good social relations with the disputants. In general, the Keuchik in carrying out its duties to ask for opinions from Imeum Mukim, especially in resolving disputes within the gampong, included Imeum Mukim, especially against disputes that could not be resolved at the gampong level. As the concept of Hendricks which states that conflict is a social process that is not idealized, because it is contrary to the integration and fulfillment of basic human needs for security [10]. Especially in a pluralistic society, where conflict is a chronic social pathology.

### **Supporting and Inhibiting Factors of Imeum Leadership Mukim Poh Blang in Gampong Lamteumen Timur Jaya Baru Sub-District, Banda Aceh City**

#### *Supporting Factors of Imeum Mukim Leadership*

A leader must be sensitive to the development of situations both inside and outside the organization so as to be able to detect obstacles that arise, both small and large. The supporting factors for Imeum Mukim's leadership are:

- 1) The existence of a Mukim Device and a clear organizational structure

The existence of Imim mukim and other mukim devices will greatly help the implementation of the mukim government especially with the existence of a clear organizational structure, the division of basic tasks and functions for each mukim device will also be clear and will be very petrifying for the administration of the mukim government.

## 2) The existence of a budget for Mukim

There is an honorarium given to mukim immigrants and mukim devices because their positions each month are determined in the APBK with a value adjusted to the regional budget. With the honorarium, it will be more motivating for mukim employees and other mukim devices to carry out their duties and functions to the fullest.

### *Inhibiting Factors of Imeum Mukim Leadership*

#### 1) Facilities and infrastructures

Work facilities are an important factor in the implementation of the mukim government. In Mukim Poh Blang, the complete facilities were only stamps, motorbikes and offices for other office equipment that was very minimal, there was no computer. This is quite difficult for the imams of Poh Blang to run the government.

#### 2) Limited human resource capabilities

Resources can be assessed from the level of education, in this case many of the mukim devices only receive education at the junior and senior high school level. Mukim imeum only just recently graduated early S1. Responding to the minimum level of education for mukim devices, there is a need for training or programs that can make it easier for Imeum mukim and mukim devices to carry out their duties.

## V. CONCLUSION

Imeum Mukim leadership Poh Lamteumen Blang Gampong Eastern District of New Banda Aceh Jaya role as traditional leaders and as a government leader. Imeum Mukim given the position as coordinator of the Head of Village / Village and customary institutions insofar related to customary law, customs and habits are in charge of organizing public administration, implementation of development, social development and improved implementation of Islamic Law. Imeum Mukim leadership as government leaders act as coordinator of development that can bring changes both in terms of religious spiritual mentally and physically, so that changes people's lives Mukim and village from year to year

will be better. Imeum Mukim into mediation in dispute resolution relating Settlement customs issues and customs as well as a custom builder to build a harmonious community life system and balanced blessed by Allah SWT. Imeum Mukim role in a very important rule in relation to the quality of performance is done by the village in delivering services to the surrounding community. Imeum Mukim as one of the traditional institutions have the authority to resolve social disputes. Imeum Mukim role in a very important rule in relation to the quality of performance is done by the village in delivering services to the surrounding community. Imeum Mukim as one of the traditional institutions have the authority to resolve social disputes. Imeum Mukim role in a very important rule in relation to the quality of performance is done by the village in delivering services to the surrounding community. Imeum Mukim as one of the traditional institutions have the authority to resolve social disputes.

Factors supporting the Imeum Mukim leadership are the existence of a Mukim device and a clear organizational structure and a budget for mukim. While the inhibiting factors of Imeum Mukim leadership are facilities and infrastructure as well as limited human resource capabilities.

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