



# Social Dynamics Towards an Advanced and Prosperous Acehese Society

(Study of the Dynamics of Social Reality in the People of West Aceh After the Implementation of Law No. 18 of 2001 Concerning Special Autonomy for the Province of the Special Region of Aceh)

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## ABSTRACT

*This study aims to describe and analyze the Social Dynamics Towards an Advanced and Prosperous Acehese Community After the Implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh and to describe and analyze what factors support and hinder the Social Dynamics Towards Acehese People Forward and Prosperous After the Implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh To reveal this reality, qualitative research methods are used where the data obtained is processed by organizing and sorting the data into patterns or categories and descriptions of the basic units so that they can be read and interpreted more. Based on the facts and phenomena obtained in the field, the following research results are obtained: Characteristics of the Social Dynamics of the Acehese Society include the process of interaction in society that is well established in the form of mutual cooperation, Order in social groups that always strives to maintain Acehese values, and Changes in Norms in society due to exposure to technological advances. Types of Social Dynamics of the Acehese People in the form of Social deviations caused by material factors (money), sex, and individualistic attitude factors where social changes due to the influence of foreign customs and culture are caused by world globalization and Westernization, so that government social control is needed by making early programs and there is motivation from the hamlet head carries out his role as a guide in the lives of adolescents. Supporting factors The social dynamics towards an advanced and prosperous Acehese society are supported by special autonomy given considering the historical background of Aceh's greatness in the past, the existence of local political parties is considered more able to pay attention to and fight for the interests of the Acehese people, the existence of foreign institutions and regulation of revenue funds that are obtained. Inhibiting Factors There is a long impact of the Acehese people's disappointment with the central government, the misappropriation of Aceh special autonomy funds occurs because there is no special supervisory system, Obstacles in developing investment in Aceh include the quality of human resources, and inadequate regulations and The impact of globalization has penetrated various social value systems and culture become obstacles to the social dynamics of the people of Aceh.*

**Keywords:** Community, Social Dynamics.

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## 1. INTRODUCTION

It cannot be denied that Aceh, as the westernmost province of Indonesia, has many kinds of uniqueness that make it called a special region. Aceh Province, which is located in the westernmost part of the archipelago, occupies a strategic position as a gateway for trade and cultural traffic that has connected East and West since centuries ago. Aceh is often mentioned as a stopover for Chinese, European, Indian and Arab traders, thus making the Aceh region the first cultural and religious entry in the archipelago. In the 7th century Indian traders introduced Hinduism and Buddhism. However, Aceh's role stood out in line with the entry and development of Islam in this area, which was introduced by Gujarat traders from the Arab ranks towards the 9th century.

Until now, various policies in the administration of government in the past that focused on a centralized system were seen as a source for the emergence of injustice in the life of the nation and state, this condition gave rise to upheaval. The central government responded to this by granting Special Autonomy with the passing of Law no. 18 of 2002 and the Province of the Special Region of Aceh changed to the Province of Nanggroe Aceh Darussalam. Then based on the Regulation of the Governor of Aceh Number 46 of 2009 concerning the Use of Aceh Names and Titles of Government Officials in the Administration of Official Documents in the Aceh Government Environment dated April 7 2009, it is confirmed that the designations are Autonomous Region, Regional Government, Regional Head/Deputy Head of Region, People's Representative Council Region, Nomenclature and Nameplate of the Aceh Government Work Unit (SKPA), Signature Titelature, Position Stamp and Agency Stamp in the Administration of Official Documents within the Government of Aceh, changed and standardized from the designation/nomenclature "Nanggroe Aceh Darussalam" ("NAD") to the designation /nomenclature "Aceh".

Phenomena that exist about the dynamics of social realitythe people of aceh are also inseparable fromKoConflict is a classic problem that is always faced in the life of society and groups, all of them have the potential for conflict, either with themselves or

with groups. There are symptoms of conflict in society caused by a struggle for power at the gampong level, which results in friction and division in people's lives. Mainly is the emergence of conflicts both vertically and horizontally which erode the fading values and norms in society (Saputra 2017).

Development public Aceh post Qtsunami put public Aceh the more dynamic caused influence from outside Aceh. In the process reconstruction there is business yang consistent with the government Aceh And public to maintain values social culture Aceh. But apparently change public No can inevitable Good change social, culture, economy, and political. Wrong One reason change ythe most strong influence in middle society is the result of globalization on complexity problem in middle of society yang need effort in a manner special care And maintain wlottery club tradition Aceh from onslaught interest And values global.

In day-to-day governance, the Gampong government uses the socio-cultural strength of the Acehnese people who have taken root and have proven successful in developing Acehnese society from time to time, although there is not a bit of conflict in the process. Therefore the Gampong government system and structure is Aceh's local strength which must be maintained and maintained as a Gampong government system and structure at the first level of Acehnese community construction. This political process is fully supported by religious customs and values; one of them is meunasah. The meunasah in every Gampong, Aceh is a learning center and community center, namely a container, estuary and Gampong community development center. This means that in building Acehnese society, meunasah is an integral force in the process.

Basically society will definitely experience changes resulting from a dynamic and continuous interaction process in a society. One of the causes of change is the arrival of new things as a result of globalization so that socio-cultural and political processes are unable to avoid change. Social change indicates a change in the social structure of a society where old patterns of social relations are replaced by new patterns of social relations within a society (Umaimah 2015).

People's everyday life, especially insocial environmentcertainly can not be separated from the existence of social dynamics. Social dynamics become an important part that is inseparable from society. Along with the development of the times from time to time, change is synonymous with people's lives. Especially at the present time social dynamics is one of the phenomena that is growing rapidly. Fundamentally, social dynamics is one of the important studies in the field of sociology.

Social dynamics is a branch of science from Sociology, which specifically studies developments and changes in people's lives. Aspects learned from social dynamics include the fundamental aspect, namely the family, besides that, other aspects include the state, andsocial organization. Social dynamics basically has a broad meaning. One of them, the definition according to the Big Indonesian Dictionary, where social dynamics has a meaning, namelysocial movementsustained by the community that gave rise to itimpact of social changein the order of social life.

According toWilliam F. OgburnSocial dynamics is a broader scope of social change, and includes specific aspects such as cultural aspects, both material and immaterial. This aspect of culture is an aspect that has an important role as a guide for society in dealing with changes from time to time.

It is further explained that social dynamics includes the following aspects: Social dynamics is basically an important part of the scope of the social system. The social system is a social unit that has something in common. Social systems can include groupings of people based on age, income, and so on. As a general pattern explained earlier regarding the meaning of social dynamics which means a change that occurs in general in society. In this case, it can be exemplified, the rate of population growth that occurs in the capital city area, can be measured every year and can also be predicted in the next few years, based on a policy.

Clear level of calculation Social dynamics are fundamentally analyzed using special formulas or methods that are considered to be able to estimate or take into account a trend that will develop in the future. The trend that will develop in the future is based on the form of probability. In addition, social engineering data is usually obtained from predictive studies.

Social dynamics as a level of balance shows a general pattern which is also an aspect of social dynamics closely related to the level of balance. Changes that occur in the social life of society with a general pattern are usually defined as a balance point. For example, namely the internal policymigration meaningcan be implemented in covering a country's population deficit in order to avoid a collapsing economy.

Demands for the process of social change as an aspect of demands or emphasis on the process of change include ongoing action in social change. This aspect of demand or emphasis pays close attention to the emergence of causal relationships of change at various levels, from small to large scale.

In general, the dynamics of post-conflict life in Aceh were greatly influenced by 4 major events in succession – without neglecting other important events – which also changed the situation in Aceh. The first is the success of the 1998 Reform movement nationally, which reflects the power of a social movement that can surpass the power of a regime that has survived for up to 3 decades. This phenomenon was the beginning of the rise of the civil society movement in Aceh, which reflected the rise of social movements in the region against the central regime's political policies.

Second, there is a demand for the revocation of Aceh's status which is known publicly as the Military Operations Area (DOM) or in military code as the Red Nets Operations Area (OJM) which is also being held in East Timor and Papua. Third, the earthquake-tsunami natural disaster (2004) which awakened world humanitarian solidarity towards the humanitarian conditions in

Aceh, which reflected the unity of collective action across nations and belief in humanitarian matters at the local level. Fourth, the achievement of a joint understanding to create peace between the Free Aceh Movement (GAM) and the Republic of Indonesia (RI) on 15 August 2005 in Helsinki, which had been initiated since its inception in 2000, which was conditioned by a world acknowledgment that development (rehabilitation and reconstruction) can only be done in a peaceful situation.

The establishment of this special autonomy is expected to accelerate the pace of development in areas where One indicator of success for district/city governments is determining the direction of development policies. Development policy is a process that is carried out continuously, which is carried out in a planned way to improve people's lives in various aspects such as the economy, social politics and culture. For this reason, it is necessary to maximize the use of human resources, natural resources, technology and capital by taking into account the balance of society and environmental sustainability. Development planning is an effort to change the situation through mindsets and ideas to build the capacity of society, so as to increase economic growth in an area to reduce the increase in the poverty rate.

Implementation of development in West Aceh District in the 2019 period has produced encouraging results, this indicates that development performance in West Aceh District has shown significant escalation, although there are still many development challenges and obstacles that need to be resolved. Challenges and constraints from various aspects include high poverty rates, development inequality and people's incomes and the presence of underdeveloped areas.

Responding to these problems, the West Aceh District government is making every effort to overcome them by utilizing the available potential and opportunities. This is done in order to achieve the lofty ideals of realizing a prosperous, healthy and insightful society through the operation of (i) clean and accountable government through aspirational, participatory and transparent governance, (ii) increasing the regional economy through optimizing the potential base and community empowerment, (iii) increasing the quantity and quality of public facilities and infrastructure by taking into account environmental sustainability, (iv) creating jobs and trained workers, (v) increasing the quality of health, education and other basic social services, (vi) increasing peace and public order in the life of the state and society by implementing Dinul Islam in a kaffah manner and increasing the role of the clergy, and (vii) increasing the role of youth, women and traditional institutions in regional development.

## **2. LITERATURE REVIEW**

### **2.1. Social Dynamics Theory**

Social dynamics is one of the sociological studies that discusses the changes that occur in social life. The object of discussing social dynamics according to Setiadi (2011) includes:

- a. PeSocial control is a method or process of supervision, both planned and unplanned, to teach, educate, and even force members of the public so that members of the community comply with the norms and values that apply. In social control, the social structure has control tools in the form of values and norms equipped with institutional elements.
- b. PenySocial inequality (role expectation), deviant behavior is the behavior of a large number of people who are considered not in accordance with the norms and values that apply so that these deviations cause certain reactions such as reproach, ridicule, gossip in society and lead to punishment.
- c. Social mobility, social mobility is a social event in which individuals or groups move or move from one social class to another social layer, whether the movement leads to social movement from the lower social layer to move up or vice versa, namely moving up.
- d. PeSocial change, social change is a shift in values, social norms, patterns of organizational behavior, the composition of social institutions, social layers, power and authority, social interaction and so on. Social change is also said to lead to a shift in nature from traditional to modern life patterns, but there are also those that actually shift from advanced civilizational patterns to traditional patterns or even experience destruction. As for the form of change that can be seen from the change mechanism itself, because there are social changes that are intentional or desired or planned (planned change) and there are also changes that are unwanted or unplanned or unplanned (unplanned change).

The definition of social dynamics according to the thoughts of several experts is as follows: William F. Ogburn, Social dynamics is a broader scope of social change, and includes specific aspects such as cultural aspects, both material and immaterial. This aspect of culture is an aspect that has an important role as a guide for society in dealing with changes from time to time. Kingsley Davis, Social dynamics are changes that cover the social life of society on a broad scale. The changes that occur include specific aspects, namely structure and function in people's lives. Selo Soemardjan, Social dynamics includes all changes in social institutions or social institutions which then affect the social system, and it includes the values, attitudes and behavior patterns of community groups.

### **2.2. Special Autonomy**

PaIn the Law on Special Autonomy in Nanggroe Aceh Darussalam (NAD), no definition of Special Autonomy or Special Region was found. As for privileges in the Yogyakarta area, in Article 1 number (2) of Law Number 13 of 2013 it is said that

privileges are privileges in the legal position possessed by DI Yogyakarta based on the history of origin rights according to the 1945 Constitution of the Republic of Indonesia to regulate and administer special authority.

The implementation of autonomy gives broad authority to district/city level regional governments in carrying out all government affairs starting from planning, implementation, supervision, control and evaluation. As a consequence of broad autonomy authority, regional governments have an obligation to improve services and welfare in a democratic, fair, equitable and sustainable manner. Because basically regional autonomy is applied to improve people's welfare and create efficiency and effectiveness of governance and regional development and accountability of the public sector in Indonesia. Hatta in Bastian (2006) states that: Autonomization does not only mean implementing democracy, but also encourage the development of self-initiative to make decisions related to the interests of local communities. With the development of self-initiative, it is possible for the people not only to determine their own destiny, but above all, the people can improve their own destiny.

### **2.3. Social reality theory**

Social reality or in English is called "social reality" is a socially constructed reality. Socially constructed means that it emerges from the human mind and develops into reality through consensus, interaction, and habituation or habits. This definition is derived from the ideas of two sociologists Peter Berger and Thomas Luckmann in his book "The Social Construction of Reality". The general connotation of the term "reality" in everyday life is "reality" or "the real". Sociologists in Indonesia also often use the terms "reality" and "reality" interchangeably with the same meaning. In sociology, what is meant by social reality is something that is considered real in social life, and is the result of social construction. In the first paragraph, we have read that social construction involves consensus, interaction, and habituation. Berger and Luckmann see these three processes as important to form something "real", "real", "fact", in the eyes of society.

### **2.4. Conflict Theory**

Conflicts that occur can result in functional or dysfunctional. Functional conflict described by Gibson (1996) is a difference, conflict or dispute between individuals or groups in terms of methods to achieve goals that can benefit the organization. The functional consequences of conflict lead to positive behavior in accordance with organizational goals, so that leaders play a role in directing conflict so that it remains functional. Meanwhile, dysfunctional consequences lead to behavior that can impede or hinder the achievement of goals because work units are too slow in carrying out work due to low levels of conflict. A low conflict intensity needs to be stimulated in the form of increasing competition by offering incentives, setting higher performance, conveying contradictory intuitions, award achievements, and motivate members of the organization. The conflict stimulation approach used will direct member behavior in accordance with organizational goals and will ultimately improve individual performance and organizational productivity.

### **2.5. Social Change Theory**

Social change is a change in the order of life of society which includes: changes in social values and norms, patterns of individual and organizational behavior, the structure of social institutions, social layers or classes, power and authority. Thus, social change will lead to differences from before, resulting in a condition in the social structure that is not in harmony with its function. According to Davis (1960:112), social change is part of cultural change. Cultural change includes universal cultural elements, while social change includes changes in social structure. The link between social change and cultural change is based on the perspective that cultural changes that arise and affect social organizations can result in disruption of social balance. If the social balance is disturbed, it will cause changes in the social structure.

The concept of social change and the concept of cultural change are two very important concepts. This is easy to understand because sociology is a science that studies society and society in reality is always changing. Sociology uses the concepts of social processes and social change. Social processes look more at the interactions that occur between people (individuals and groups) and between social institutions, while social change looks more at the shifts or developments that occur as a result of these interactions. Meanwhile, cultural change is a change related to the culture of society, especially regarding the value system (Kingsley, 1960). Social change is defined as changes involving social structures and social institutions. Social change is not only related to the breadth of the scope of change, but also related to other dimensions such as rhythm, magnitude of influence, or intentionality in the process of change (Rahardjo, 1999).

### **2.6. Functional Structural Theory**

As reviewed by Wirawan (2012), Structural-Functional Theory discusses human behavior in the context of an organization (society) and how this behavior is in (can maintain) conditions of equilibrium. How do people maintain sub-system functions in social interaction and change. In maintaining this balance, disturbances (restrictions) must occur, both from within (internal) and from outside (external). If the challenges towards imbalance are so great and the sub-systems are overwhelmed with it, the system's effort is to avoid structural divisions.

Specifically, Parsons conceptualizes an ideal society in which cultural values are institutionalized in social systems and norms are internalized in personality systems. Then, according to this view, individuals will comply with social expectations because they consider the rules valid (given their source) and because the rules are consistent with their own internalized values. Also, because they result from a shared value orientation, norms have a harmonious character, so that competing expectations will not plunge individuals into inner conflict. The individual is the main function in social (Ritzer & Smart, 2008:280)

## **2.7. Social Interaction Theory**

Interaction comes from the English language Interaction, which means influencing each other or all things influence each other. Sociology dictionary rich Prof. Soerjono Soekamto (1983) gives the notion of interaction is a reciprocal relationship between certain parties. While the meaning of the word social is related to interpersonal actors or those related to social processes. So social interaction is a dynamic reciprocal relationship between individuals (inter-personal), between human groups and between people individually and in groups. In other words, social interaction implies a process in which people who communicate influence each other both in terms of feelings, thoughts and actions. Social interaction is one of the most important things in life. Because social interaction is the basis of social processes. Social processes are ways of relating that can be seen when individuals and groups of people meet each other and determine the systems and forms of these relationships. Social processes are defined as the mutual influence between the various arts of living together. Social interaction begins when two people meet and then greet each other, shake hands and then talk at length. Social interaction also occurs when a protocol officer at an event greets all attendees. Social processes are ways of relating that can be seen when individuals and groups of people meet each other and determine the systems and forms of these relationships. Social processes are defined as the mutual influence between the various arts of living together. Social interaction begins when two people meet and then greet each other, shake hands and then talk at length. Social interaction also occurs when a protocol officer at an event greets all attendees. Social processes are ways of relating that can be seen when individuals and groups of people meet each other and determine the systems and forms of these relationships. Social processes are defined as the mutual influence between the various arts of living together. Social interaction begins when two people meet and then greet each other, shake hands and then talk at length. Social interaction also occurs when a protocol officer at an event greets all attendees.

## **3. RESEARCH METHODS**

### **3.1 Research Approach and Strategy**

This research approach aims to provide an overview of a community or a particular group of people or an overview of symptoms or the relationship between two or more symptoms. Artherton and Klemmack, in (Moleong, 2012). The qualitative view, in this case social reality, is viewed holistically, complexly, dynamically, full of meaning and inductive mindset. This research approach aims to provide an overview of a society or a particular group of people or an overview of symptoms or the relationship between two or more symptoms (Artherton and Klemmack, 1982). The qualitative view, in this case social reality, is viewed holistically, complexly, dynamically, full of meaning and inductive mindset.

### **3.2 Research focus**

Adhering to this paradigm, this writing will focus on:

- a. The social dynamics towards an advanced and prosperous Acehese society after the implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh with the following indicators:
  - 1) Dynamic Characteristics Acehese Social Society
    - a) The process of community interaction
    - b) Order in Social Groups
    - c) Changes in Norms in society
  - 2) Types of Social Dynamics
    - a) Social deviation
    - b) Social transformation
    - c) Social Control
- b. Factors driving and inhibiting social dynamics towards an advanced and prosperous Acehese community after the implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh with the following indicators:
  - 1) Supporting factors
    - a) Internal (History, Local Wisdom and Culture of Acehese people and Local Political Parties)
    - b) external (NGO Support and Special Autonomy)
  - 2) Obstacle factor

- a) Internal (Public disappointment in the past with the government and the weakness of the monitoring system for Aceh's special autonomy funds)
- b) external (Obstacles in investment development and Impact of Globalization)

### **3.3 Data analysis technique**

In this paper using qualitative data analysis according to Bogdan and Biklen (Miles and Hubberman, 2014: 14) is an effort made by working with data organizing data, sorting it into manageable units, synthesizing it looking for and finding patterns, finding what is important and what is learned and decide what to share with others. Data was analyzed using several steps according to the theory of Miles, Huberman and Saldana (2014), namely analyzing data in three steps: data condensation, data display, and conclusion drawing and verification. Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and transforming data.

## **4. DISCUSSION**

### **4.1 Social dynamics towards an advanced and prosperous Acehese society after the implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh**

Aceh or Veranda of Mecca is one of the regions that has a long history of dynamics that have always existed from the beginning until the special autonomy policy was initiated in Indonesia. It is undeniable that Aceh became a place for the spread of Islam in the archipelago, which at that time was under the leadership of the Samudera Pasai kingdom. Aceh, which has historical roots that are quite special, such as the religious life of its people, the implementation of social life, the implementation of traditional education and learning, and the clergy who have a role in determining the direction of regional policies. In its journey, Aceh was officially made a special region on December 7, 1959. The status of giving a special area was given to Aceh through the Decree of the Prime Minister of the Republic of Indonesia Number 1/Missi/1959, whose privileges included religion, civilization,

Regarding Aceh's rules as a region that has special autonomy or special regions, the government again issued Law 44/1999 regulations that privilege Aceh covering the implementation of religious life, customs, education, and the role of the clergy in determining regional policies. As for the implementation of privileges in Article 3 it is explained that privileges are recognition from the Indonesian people given to the regions because of the struggle and the essential values of society which are still maintained from generation to generation as a spiritual, moral and human basis. Aceh, which upholds Islamic law in running its government, is also stipulated in Law 44/1999 regarding living together in society. Regions can regulate and develop the administration of life by upholding Islamic law while maintaining harmony in religious life within it. And based on the Republic of Indonesia Law No. 18 of 2001 concerning special autonomy for the province of the special region of Aceh as the province of Nanggroe Aceh Darussalam.

#### **4.1.1 Dynamic Characteristics Acehese Social Society**

Dynamic Characteristics Aceh Community Social includes the process of interaction in society, Order in social groups, and changes in norms in society. In the process of community interaction embodied in reciprocal relations between individuals and individuals, between individuals and groups or between groups and groups in various forms such as cooperation, competition or conflict. From the results of the research findings, it was found that the form of interaction between indigenous people and other tribes was quite good when they mingle, mingle, join, then use Indonesian. When they return to their fellow communities, they return to speaking ethnic groups according to their respective native Acehese using Acehese and Javanese using Javanese. Where the form of interaction is mutual cooperation and mutual support even though there are differences.

These results show that the interactions that have been carried out form the basis of social relations and social interaction relations between each tribe that are well established, there are no conflicts and problems between each tribe, both native and immigrant tribes. This is in line with the opinion of Gibson (1996) which states that the social system in society will form a relatively standard/fixed pattern of social relations, if social interactions occur repeatedly in a relatively long period of time and among relatively the same actors. Patterns like this can be found in the form of value systems and norms. Historical patterns that underlie social interaction are clear goals, clear and useful needs, compatibility and effectiveness, conformity with applicable social norms, this is evidenced by social interactions carried out between native peoples and between native peoples and immigrant communities.

The results of observations also show that in the process of interaction with the people of Aceh and tribal people from outside Aceh, they sometimes experience problems due to the difficulty of understanding the language of the Acehese, so that the social interaction process is also not good.

Interaction occurs when humans experience cultural contact with other people who have different cultural backgrounds which cause a feeling of discomfort both psychologically and physically because of this contact, then this condition is called culture shock or culture shock which is defined as a precipitating anxiety that appears to lose signs or clues. -familiar hints and symbols in social relations.

In accordance with the opinion of Anwar (2013) Patterns of interaction As social beings in everyday life need

relationships with other humans. This relationship as a human cannot be separated from other humans and cannot be done alone. The tendency of humans to relate creates communication with other humans and communication occurs because they need each other through an interaction. So that in social interaction between indigenous Acehese and tribes other than Aceh, it will usually run smoothly if they know each other and understand the language used by others. However, social interaction will be constrained due to the difficulty in understanding the native language of Aceh because the Acehese people tend to prioritize the Acehese language over the National language.

This difference is in line with the theory of acculturation in interaction where according to Soekanto (2003) Acculturation is a process that arises when a group of people with their culture is confronted with elements of foreign culture. Thus, gradually these foreign cultural elements merge into the original culture, without eliminating the identity of the two cultural elements. Besides acculturation can also be interpreted as a process of accepting or processing elements of foreign culture to become part of the culture of a group, without losing the personality of the original culture. Acculturation is the result of a fusion of two cultures over a long period of time. In acculturation, elements of foreign culture are equally accepted by the interacting group and then processed, but it does not eliminate the original personality of the group's culture. So that in the process of interaction must be In response to this, there must be one language that can be understood by each ethnic group to interact with each other in their relationships, so a unifying language is needed, and in this case, Indonesian.

Another finding of the interaction process in this community is the existence of technological developments in the form of internet and telephone networks, especially for the community so that people have access to information, so it is hoped that villages in Aceh are internet literate and able to change village communities to be able to access information quickly and easily. In addition to more or less changing the pattern of communication and relations in the Gampong government system because of the internet and the development of communication technology which has given rise to a variety of new media and social media that are used and accessed as a source of information by the community, the community now has alternative sources of information that may be more trusted. compared to Gampong government officials.

Technology makes it possible to meet one another beyond the confines of their own space and culture, creating a whole new world of potential friendships, but it is important to always remember that virtual contact cannot and must not replace direct human contact with people on the outside. every level of our life. No matter how sophisticated technology can create practical communication and interaction, direct contact is still fundamental for humans. Direct interaction and communication will create emotional bonds between people and are of far higher quality than virtual communication and interactions that are presented in almost all lines of technology.

However, the emergence of social media and all effective and efficient communication tools is one of the factors that has resulted in the birth of individual and selfish human beings. People tend to do things that are more pragmatic for social interaction. Making direct social contact is assumed to be complicated, not profitable, a waste of time and even said to be out of date.

The next characteristic of social dynamics is the order in social groups where in the order of social groups in West Aceh District is considered as a set of social institutions that regulate patterns of social action and functions that are influenced by very strong cultural values and norms as a religious area, this is in line with Weber's (2003) thinking which states social order as a combination of the institutionalization of social norms and values that have an impact on relations of power and authority to social status.

Likewise in the results of research which found that the order in the social groups of the Acehese people is different from the way of life of the people in Indonesia in general here the order must be based on Islamic Shari'ah, and has been applied in the life of the Acehese Islamic community both physically and mentally in their daily life.

The social order based on Islamic law in Aceh is in line with Parsons who sees that social order is a set of social institutions that regulate patterns of social action and function which are influenced by cultural values and norms. Meanwhile, according to Jurgen Habermas, the social order goes beyond mere institutions or the institutionalization of social norms, but also includes a "communicative act" in which communication and cooperation are carried out based on compromises and agreements between individuals in society so as to develop a network pattern in its institutionalization.

The above is indeed a phenomenon for the people of Aceh in society, as a religious ethnic group Islamic Shari'at in Aceh is applied in the fields of education, economy and culture, in the field of ideology and thought, in the field of social and moral systems, in the field of law and legislation, even in all dimensions of people's lives. So that Islamic Shari'at has been the demand of the people of Aceh from the past until now, because the population of Aceh is predominantly Muslim and the people/tribes of Aceh themselves are one hundred percent Muslim.

The findings show The specificity of the social group order in government in Aceh is carried out by efforts to maintain Acehese values so far starting from the Gampong government as the first level in the Aceh government system. It is impossible for a gampong to be headed by a keuchik and assisted in religious matters by an imuem meunasah in the process of social order in Aceh. The above shows that the schema of order is built objectively, in order to recognize the position given by society to socio-

cultural values, and social organs or components that belong to the community. In Acehese society, social dynamics are built on socio-cultural values consisting of religious teachings, ideology, and moral principles and rules of courtesy.

**PeImplementation of Islamic Shari'a as a Symbol** The implementation of Islamic Shari'a in West Aceh is only a symbol, because the implementation of Islamic Shari'a is carried out in West Aceh District only to appear globally to the wider community, but in its implementation it is not as expected. This happened because the government had not been effective in implementing Islamic law in Teuku Umar's land. However, to increase the effectiveness of the government implementing a new method in implementing Islamic law, namely the implementation is carried out by the taklim assembly method taking turns at dawn to the villages in West Aceh District.

The enforcement of Islamic law implemented in West Aceh District has not been effective, because there are still many places of free association of young people that have not been eradicated. The role of the family is very important in the process of upholding Islamic law, because the family has the top priority in resolving deviations from changes in religious norms in their children. Likewise, the implementation of Islamic law in West Aceh is still not effective, even though it has used a new method, namely the method of carrying out mobile taklim assemblies in each village at dawn. This method is to raise awareness in the community in implementing Islamic law in West Aceh District. Individual awareness is more important than forced awareness.

Based on the discussion regarding Dynamic Characteristics Aceh Community Social above, several findings can be obtained:

- Finding 1 : The interaction between indigenous people and other tribes is well established when they mingle, mingle, join, use the Indonesian language
- Finding 2 : The form of interaction is mutual cooperation and mutual support even though there are differences.
- Finding 3 : The specificity of the social group order in government in Aceh is carried out by maintaining Acehese values
- Finding 4 : Social stratification in Acehese society consists of layers of society ranging from the elite class to the ordinary class
- Finding 5 : The norms that apply to the people of Aceh are inseparable from family, economic and religious factors which play an important role in the social control of the people of Aceh
- Finding 6 : shifts in norms due to the negative influence of exposure to globalization, advances in information technology and westernization which have led to a decline in traditional norms that are upheld.

**Proposition 1** : Dynamic Characteristics The Acehese social community includes a process of interaction in society that is well established in the form of mutual cooperation, Order in a social Group is always efforts to maintain Acehese values, and changes in norms in society due to exposure to technological advances.

#### **4.1.2 Types of Social Dynamics**

Every rural community and urban community will experience social dynamics. Mutual influencing relationships will occur during interactions between humans and between groups, giving rise to social dynamics. Forms of social dynamics in the form of social values, social norms, patterns of individual and organizational behavior, social structure, social class and government system in a society. The social dynamics of the people of Aceh who are advanced and prosperous after the implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh are inseparable from the types of social dynamics that exist in the Province of the Special Region of Aceh, in terms of the types, the social dynamics that in the form of social deviation, social change and social control.

The social dynamics of the Acehese who are advanced and prosperous from the aspect of social deviation found in this study are due to material factors (money), sex, and the individualistic attitudes of the people of Nanggro Aceh Darussalam. Social deviance is behavior that is inconsistent with the norms and values of decency, both from a human and religious point of view. In social life, there are rules or norms to limit every human action. This rule is made so that every action is in accordance with what is considered good and suitable in society. However, sometimes there are some people who deviate from the rules that apply in that society.

Behavior that does not comply with the norms or rules that apply in society is called social deviation. Social deviation can occur as a result of an unsuccessful socialization process. These conditions make a person unable to understand the values and norms that apply in society. Material is one of the factors that causes social deviation in Aceh, inseparable from the consequences of high social class from people who use the material they have to get what they want. The existence of a social structure creates conditions that result in violation of social rules.

The next finding related to social deviations in the dynamics of Acehese society is that a change in mindset to become individualist causes a weakening of social control in society. Currently, Acehese people tend to emphasize individualistic traits and are seen as Acehese individuals who are starting to rarely associate with neighbors. The shift from the nature of gotong royong to individualism began to occur following the culture in big cities. This is due to the busyness of individuals with the outside world that makes people have an individualistic mindset.

The social condition of the Nanggro Aceh Darussalam community is influenced by social deviations that occur in that community. The presence of deviations from norms produces at least effects including the loss of traditional values and the



transformation of the people of Nanggro Aceh Darussalam. So far, the people of Nanggro Aceh Darussalam have been associated with a culture that supports Islamic religious principles. In fact, only the people of Nanggro Aceh Darussalam participate in enforcing Islamic law as a rule of law in their territory. However, the principles of the Islamic religion are no longer the basis for people's behavior patterns. Women started showing off their curves in public. Free association such as sex outside marriage which is widespread in society, especially among teenagers and those who have individualistic views that are contrary to Islamic religious principles, indicates a shift in people's beliefs in Nanggro Aceh Darussalam.

The dynamics of society's deviation from being religious to being hedonistic is then discussed, with the strong ideals of the Islamic religion also having an impact on the people of Nanggro Aceh Darussalam. The daily behavior of the people of Nanggro Aceh Darussalam is governed by norms based on the Islamic religion. Because of this, the people of Nanggro Aceh Darussalam have religious views and use the term "Serambi Mecca". However, the population of Nanggro Aceh Darussalam has been growing recently. Their character becomes the character of hedonism due to deviations that occur. Fulfillment of physical desires, such as sex, material possessions, and so on, is now increasingly important in society.

The dynamics of society's deviation from being religious to being individualistic is often associated with actions taken by an individual or group due to personal choices or the inability to follow the norms in society, in this case the norms of mutual cooperation in Acehese society. In line with Raho's (2016) assumption which states that social deviations are individuals or groups who take actions that are not in line with the cultural norms that apply to that group or society. Limits of deviant behavior based on societal norms and the judgment of others. In line with Raho's opinion (2016) that deviation is relative because it can be interpreted differently depending on the situation. Structural functionalism views social deviation as a result of social structural pressures.

Increasing the scope of the definition of social deviance contributes to the development of theories related to social deviance. According to experts, there are three theories about social deviance, namely the theory of structural functionalism, the theory of symbolic interactionism, and the theory of social conflict. This study will examine social deviations based on the scope of structural functionalism theory. The theory seeks to see social deviations as a result of social structural pressures. Someone who is under pressure tends to engage in free behavior, that is, freedom that is judged to be inconsistent with the rules of values and norms agreed upon by social society (Narwoko & Suyanto, 2006).

Social deviation in the dynamics of Acehese society is a change in mindset to become individualist causing a weakening of social control to occur due to the inability of individuals or groups to follow rules or norms, causing deviant behavior in various forms. If explored further, there are three things that can be said to be social deviations, namely (1) deviations occur because they are associated with norms; (2) a person is considered a deviant because it is defined or interpreted as such by those who perceive him as deviating; and (3) both cultural norms and social definitions that a person gives to a social deviation also have a relationship with power (Raho, 2016, pp. 95-96).

Westernization in Aceh, in our opinion, is a problem that needs to be scrutinized together because it causes changes in Aceh's multicultural society which increasingly forgets the noble values, culture, norms, customs which, to be honest, are the heritage of the original Indonesian personality that came from our ancestors. And if the heritage of the nation's personality is preserved, it will actually provide an added value to the life of the Indonesian nation compared to other countries, because every nation has a different national personality. Currently, there are so many generations of the Indonesian nation that are "westernized", now national identity is only visible in a small number of community groups. Our generation is too proud of the customs and traditions of Western people, while with the custom itself shame when showing these customs in public. This is exacerbated by the lack of government attention and the spread of Western culture through both print and electronic media that highlight Western cultures.

Because of the culture and traditional adat systems, traditional leaders then exercise social control, which provides a constant source of guidance for behavior. Traditional leaders and the institutions that support them always reflect the intricacies of a peaceful life. Even though many of these requirements or guidelines are not documented, the public is always encouraged to submit and comply with them. Obedience or adherence to customary law standards is based on a shared understanding that there is power with authority to regulate and bind the community because it is beneficial to people's lives.

Based on the discussion regarding Dynamics Type Aceh Community Social above, several findings can be obtained:

- Finding 7 : Social deviations are caused by material factors (money), sex, and the individualistic attitudes of the people of Nanggro Aceh Darussalam.
- Finding 8 : The social deviation of the dynamics of the Acehese people is the change in mindset to be individualist causing a weakening of social control in today's society of the Acehese people
- Finding 9 : Social change is related to the influence of foreign customs and culture caused by the globalization of the world
- Finding 10 : Westernization, has affected the local culture
- Finding 11 : In this social control, the government has created an early program to deepen the understanding of faith and morals in each gampong

Finding 12 : Control is carried out in the form of motivation from the hamlet head to carry out his role as a guide in the lives of adolescents

**Proposition 2** : Dynamics TypeAcehnese Social Deviance in the form of social deviation caused by material factors (money), sex, as well as individualistic attitude factors where social changes due to the influence of foreign customs and culture are caused by world globalization and Westernization, so that government social control is needed by making early programs as well as motivation from the head of the hamlet carry out their role as mentors in the lives of adolescents.

## **4.2 Social Dynamics Factors towards an advanced and prosperous Acehese society after the implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh**

### **4.2.1 Driving Factors**

#### **4.2.1.1 History, local wisdom and culture of the Acehese people**

The research results show the special autonomy given and seeing the historical background of Aceh's greatness in the past can be a milestone for Aceh's progress to become more advanced and prosperous in the future. It is impossible to separate sociocultural factors and all local values or local wisdom from past history as a reference for strengthening local cultural values in the form of Aceh's achievements in adopting Islamic Sharia. As part of implementing Islamic Sharia and improving the education system in Aceh, it is important to recognize the popularity of local culture and values in the province. ingrained with the ideals of Islamic Sharia, which they are not allowed to violate.

Traditions of people's lives cannot be separated from their causes, namely the history of past triumphs related to social dynamics, and it is clear that religion is one of the social forces that influence society. The only way things can be carried out successfully is for religious and government leaders to work together in word and deed. This will be a very strong guide between religious law and customary law, which has helped Aceh to develop its own cultural pattern. Then, these cultural norms and ideals develop into a way of life that unifies and regulates all aspects of an individual's life.

Local wisdom is a positive human behavior in dealing with nature and the surrounding environment that originates from religious values, customs and local culture that are built naturally in a society to adapt to the surrounding environment. Local wisdom and culture of the people of Aceh become the driving force in social dynamics towards an advanced and prosperous Acehese society. Local wisdom usually emerges from the interaction between humans and their environment and is internalized over a long period of time before being passed on from one generation to the next. This protracted evolutionary process resulted in a value system that eventually condensed into local customs, beliefs and culture.

In this case the form of local wisdom that we can see with the existence of the Meunasah built with local materials and methods will eventually be filled and replaced by cultural space which even encourages the development of power dynamics. In order to guarantee the stability of the ruling elite, the meunasah will eventually be built, maintained, preserved, and even modified according to the tastes of the developing political culture.

The meunasah has an open function, because there are always people who stop by and sit for long and make the meunasah an effective center for social communication that is informal in Acehese society (Sabirin 2014:108–109). Even the measure of social participation in society is often measured by how often a man is present in the meunasah environment to interact with fellow gampong (village) residents. Individual interactions in this society sometimes lead to differences of opinion, even leading to physical clashes.

The character of the Acehese is built in the meunasah, therefore the meunasah should be at the forefront as a socio-cultural device for the people of Aceh, because all aspects of life in Acehese society at the gampong (village) level such as economics, politics, social, culture and religion are based on the meunasah as a community and learning center. In social life, all community problems are resolved in the meunasah, including issues related to education, customs and so on (Wahid 2013:153–54).

#### **4.2.1.2 Local Political Parties**

The results of the research show that local political parties are considered more capable of paying attention to and fighting for the interests of the Acehese people. Local political parties began to form as a result of regional goals to encourage community involvement. This is a tactical step to support the existence of the region in relation to the center, which in turn can give birth to lasting political ties between the center and the regions for the purpose of directing ambition and driving progress. To create a more peaceful, secure and prosperous future for Aceh, political leaders, local parties and national political parties must work together.

Related to the dynamics of Aceh's development, it can be explained that the formation of local parties is anticipated to open up opportunities to increase the political participation of local residents in achieving their own goals. The pattern of physical conflict turned into political conflict with the presence of local political parties. Local parties are a privileged form and obviously very significant as a feature; but must be supported by strong human resources; at the very least, they defended the goal of regional advancement with the national party.

The existence of local political parties is part of regional aspirations to lead people's participation in political life and is evidence of the development of democracy in Indonesia. Political participation is the activity of a person or group of people to participate actively in political life, among others by electing state leaders and directly or indirectly influencing government policy (Budiarjo, 2009: 367). At present the political participation of the people (the people) in political parties has decreased, this is due to a lack of political recruitment, namely the process of accepting new members carried out by political parties at this time, not to mention the lack of political education provided by political parties to the public.

The existence of local political parties is one proof of the functioning of local democracy in Aceh. The term local democracy has many meanings, depending on space and place, and indeed there is no single concept or model that can be considered as the best embodiment of democracy. However, there is a general understanding that democracy requires respect for and protection of the most basic civil and political rights. Thus, when it comes to local democracy, people in the regions also have civil and political rights, one of which is the formation of local political parties. The existence of post-conflict local elections as a form of local democracy strongly encourages the dynamics and changes in open social life in Aceh. Therefore, the presence of local political parties is expected to make local democracy work properly, the implementation of which is aimed at achieving an advanced and prosperous Acehese community after the implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh. So that the discourse on efficient governance can be carried out in accordance with the mandate contained in the Helsinki MoU.

#### **4.2.1.3 NGO support**

The research results show the existence of foreign institutions in supporting the course of development in Aceh Non-Governmental Organizations (NGOs) or NGOs are organizations that carry out activities to relieve suffering, pay attention to the interests of the poor, protect and protect the environment, provide basic social services and carry out community development so that Aceh can recover more quickly from adversity. Non-Government Organization (NGO) is an organization founded by individuals or groups of people who voluntarily provide services to the general public without aiming to gain profit from their activities. This organization in its literal translation from English is also known as a non-governmental organization. The organization is not part of the government, bureaucracy or the state. So in general, non-governmental organizations can be seen with the following characteristics: These organizations are not part of the government, bureaucracy or the state. In carrying out activities not aiming to gain profit. Activities carried out for the benefit of the general public, not only for the benefit of members as is done by cooperatives or professional organizations.

As part of civil society, NGOs are expected to be able to promote social change through political empowerment, strengthening the grassroots and increasing economic income. NGO performance is marked by social change, where the NGO's mandate is to create civil society awareness. Change is focused on the community, as agents of change through joint organizational and methodological arrangements. For example, raising community awareness and involvement in every regional decision-making process is very important. The existence of NGOs is marked by the intensity of interaction between NGO members and members of the community directly. This functional institution (NGO) mediates or bridges the distance between the community and the state structure (in the regions), but with the note that it does not dissolve in the state mainstream.

The role of international NGOs in relation to disasters (Mondal, 2015), among other things, pre-disaster conducts 1) training and capacity building for local and international NGO staff and task forces; 2) organize information channels to disaster areas; 3) advocacy and planning; and 4) regular contact with related elements. During a disaster, the roles of NGOs are 1) activating warning dissemination channels to reach the target group; 2) help block administration for wide dissemination of warnings; 3) immediate rescue and first aid, including psychological assistance, supplies of food, water, medicine, and other urgent needs; 5) ensuring sanitation and hygiene; and 6) damage assessment. This article focuses more on the post-disaster role of international NGOs such as 1) technical and material assistance in reconstruction; 2) assistance in seeking financial assistance; and 3) monitoring.

#### **4.2.1.4 Special Autonomy**

In terms of social dynamic towards an advanced and prosperous Acehese society, there are several aspects that can support the implementation of an advanced and prosperous Acehese society as seen from the applicable regulations and the provision of special autonomy funds which are very supportive for the provincial government to catch up compared to other provinces. The results of the study show that the implementation of special autonomy in the province of Aceh has an impact on the regulation of revenue funds that are obtained so that the standard of living and welfare of the people in Aceh Province can increase or become better than before.

The use of special autonomy funds as mandated in the law is used to finance 7 (seven) developments in the province of Aceh, namely infrastructure, economy, poverty, education, social and health, including the implementation of Aceh's privileges. This is intended so that these sectors are encouraged to catch up with other regions in the period before the enactment of this special autonomy. So this is what is expected as a support for the dynamics of development of an advanced and prosperous

Acehnese society.

Aceh Province still has a high dependency on the Special Autonomy Fund as a source of regional income which is used to meet its spending needs. The absence of Special Autonomy funds will have an impact on Iscal capacity and regional spending performance. According to Anggara (2007), Special Autonomy is one part of what is called the right to self-determination. According to Suparmoko in Handayani and Njuraina (2012), special autonomy funds are funds originating from the APBN and allocated to districts/cities to finance certain specific needs, depending on the availability of funds in the APBN, what is meant by special needs are needs that are difficult to predict. with the general allocation formula and/needs which are national commitments or priorities.

Special Autonomy is an autonomy given by the Indonesian government to the Aceh Province which has various special rights such as having a judicial institution with its assembly to the right to participate in the foreign relations of the Indonesian government relating to the Aceh Province itself. In the Special Autonomy, Aceh Province has several different sources of income from the regions in general. The Special Autonomy Fund for the Province of Aceh in the APBN is determined to be equal to 2 percent of the national DAU. This stipulation is in accordance with the mandate of Law Number 11 of 2006 concerning the Government of Aceh. Its use is directed towards funding the development and maintenance of infrastructure, empowering the people's economy, poverty alleviation, as well as funding for education, social and health. With the regional autonomy system, each district and city can provide various public services according to the needs of the region. The division of authority between the center and the regions must be based on the principle of efficiency, so that this autonomous system can run optimally.

Based on the discussion of the driving factors above, several findings can be obtained:

- Finding 13 : Given the special autonomy given the historical background of Aceh's greatness in the past, this can be a milestone for Aceh's progress to become more advanced and prosperous in the future
- Finding 14 : Local political parties are considered more capable of paying attention to and fighting for the interests of the Acehnese people
- Finding 15 : The existence of foreign institutions in supporting the course of development in Aceh
- Finding 16 : The implementation of special autonomy in the province of Aceh has an impact on the regulation of income funds that are obtained so that the standard of living, and the welfare of the people in Aceh Province can increase or be better than before.

**Proposition 3** : The social dynamics towards an advanced and prosperous Acehnese society are supported by special autonomy given considering the historical background of Aceh's greatness in the past, the presence of local political parties is considered more capable of paying attention to and fighting for the interests of the Acehnese people, the existence of foreign institutions and regulation of the revenue received.

## **4.2.2 Obstacle factor**

### **4.2.2.1 Internal**

#### **4.2.2.1.1 Public Disappointment in the past against the Government**

Internal inhibiting factors in the form of PresenceCommunity disappointment in the past with the Government from research results found a long-term impact of the Acehnese people's disappointment with the central government because the Acehnese people felt they were not getting the portion they should have. Currently there are still those who do not like the Unitary State of the Republic of Indonesia, even though the current government is different from the previous government. Suharno's government sought to use military force to end the confrontation with the central authorities, which had exacerbated during the New Order regime. Because many civilian deaths and human rights violations occurred in the Aceh region between 1989 and 1998 as a result of its designation as a DOM (Military Operations Area), it was only natural that residents were reluctant to take part in Aceh's development.

Several conflict resolution resolutions that have been carried out between the central government and Aceh tend to fail. Efforts to resolve the conflict have been carried out by military means and through negotiations. During the New Order era, efforts were made to resolve the conflict through the military route, Aceh was designated as a DOM (Military Operations Area). The appointment of Aceh as DOM made the situation even more tense because of various human rights violations.

Different from the New Order period, the Revolutionary period carried out political dialogue to find a resolution to the Aceh conflict. The designation of Aceh as DOM has been revoked and there has been an apology for the behavior of the TNI which is considered to have frequently committed human rights violations while in Aceh by the Armed Forces Commander General Wiranto (Djumaata, 2013). To protect the Aceh region from threats from outside countries because they are tempted by natural resources, the Indonesian government must provide protection. So even though the Aceh region implements a government with autonomy and Islamic law, the government must continue to monitor and provide protection for Aceh from outside countries who want to extract natural resources. In addition, the central government should not arbitrarily allow foreign investors to come to Aceh if it is not profitable for Aceh and the central government.

#### **4.2.2.1.2 The weakness of the monitoring system for Aceh's special autonomy funds**

The results showed that the misappropriation of Aceh's special autonomy funds occurred because there was no special supervisory system used to supervise the distribution of the Aceh Special Autonomy Fund (DOKA). There is no special agency that monitors the planning process up to the implementation stage of DOKA resulting in irregularities in the distribution of DOKA. The implementation of special autonomy in Aceh is not running as it should. In the economic field, for example, special autonomy funds are not managed properly so that the welfare of the Acehnese people does not experience improvement. Ironically, the increase in welfare was only enjoyed by some people who were close to power, this problem then significantly gave birth to the phenomenon of new rich people in Aceh.

The role of oversight is to ensure that everything will go according to the commitments that have been set (regulation). In addition, supervision also provides feedback whether future planning can be carried out based on the results of supervision of the implementation of activities in the previous period (Haryono Umar, 2012). In relation to DOKA, supervision should be carried out to measure the suitability of these commitments and in turn will provide recommendations on how DOKA should be treated in the next fiscal year or period. Here, presumably not just to create a system that eliminates "evil intentions", also in a longer term it should be able to reduce intentions and opportunities for corrupt behavior. For this reason, the paradoxes of repressive success must be accompanied by the effectiveness of preventive and educative supervision (Umar 2012).

According to the findings of the study, there is no monitoring system for the distribution of the Aceh Special Autonomy Fund (DOKA) and no one is an expert in monitoring the institutional processes that carry out the DOKA implementation stages. However, the following discussion will clarify how and to what extent DOKA supervision is carried out. The main information taken is the findings from several interviews conducted with a number of organizations related to this matter, including the Provincial and District Inspectorates, BPK, BPKP, Attorney General's Office, and Aceh Provincial Bappeda.

There are several main obstacles in the supervision of DOKA by various existing stakeholder agencies. First, the most frequently detected findings are inspections that are only a formality or only technical in nature, this kind of inspection often ignores the substance aspect, even though inspections that focus on substantial aspects will be preventive supervision, meaning that the executors of activities will not dare to outsmart accountability. only in administrative aspects. Second, collaboration between state agencies did not run significantly. In this case, the BPK, BPKP, and the Inspectorate as supervisory agencies are not all out in supervising DOKA. Third, the supervision carried out is only monitoring and evaluation in the context of providing technical guidance and coordination only. Fourth, authority between internal institutions in local government is not yet clear in matters of supervision. Fifth, specifically in this case the inspectorate as an internal supervisory institution that is responsible to the head of the region, has the potential to not be independent in its duties and functions as a supervisor. Finally, another obstacle to DOKA supervision is the weak regional institutional system both from the side of the Aceh Government itself and from the side of the Aceh DPR, these two institutions are still ineffective in carrying out their responsibilities as executors and supervisors in accordance with the existing duties and functions. has the potential not to be independent in his duties and functions as a supervisor. Finally, another obstacle to DOKA supervision is the weak regional institutional system both from the side of the Aceh Government itself and from the side of the Aceh DPR, these two institutions are still ineffective in carrying out their responsibilities as executors and supervisors in accordance with the existing duties and functions.

#### **4.2.2.2 External**

##### **4.2.2.2.1 Barriers to investment development**

The research results show Obstacles in the development of investment in Aceh include the quality of human resources, community/environmental support, availability of infrastructure, licensing services, raw materials, security and inadequate regulations. According to the Head of the Investment Coordinating Board, Thomas Lembong, revealed five investment obstacles in Indonesia, namely: first, there are many regulations that hinder the arrival of investors, where the current conditions are colored by regulations, excessive regulations, the quality of regulatory consistency, the absence of legal certainty still makes investors If the capital is hesitant to develop its business in Indonesia, efforts to streamline regulations are needed. Many regional regulations actually hinder the growth of entrepreneurs in Indonesia. In addition, it is certain that there will be no investors in areas prone to security disturbances.

The second obstacle is the tax regime which does not provide more space for entrepreneurs. As a result, investors choose to invest in other areas that provide tax convenience. The third obstacle is the relatively low quality of human resources. Labor actions that tend to be brutal recently have also caught the attention of investors. In 2020, in the midst of global competition, Indonesia will be faced with demands for change, including in the field of apparatus, how to increase the global competitiveness index with changes in government institutions. As previously released in 2018 by the World Economic Forum, Indonesia is still

ranked 45th out of 140 countries and is still below Singapore, Thailand and Malaysia.

If you look at Aceh's current condition, investment activities—both in terms of growth, acceleration, and even distribution of investment in Aceh—have not made a good contribution to the welfare of the population. This is caused by many obstacles and problems that serve as a deterrent. To determine what elements limit and hinder investment, and to what extent these inhibiting factors can be anticipated to obtain optimal solutions, these factors must be identified and evaluated.

In general, the obstacles that are often faced by companies are the availability of infrastructure, security and convenience in doing business in Aceh in order to support economic growth and absorption of local workers. All the obstacles and obstacles faced will have implications for the company's progress, as well as hinder the progress of the Aceh region. Therefore, all activities related to the developing investment business in the Aceh region must be the concern of the government through the creation of a conducive investment climate.

Theoretically and practically, the investment factor can be used as one of the main instruments or factors to spur and increase economic growth. Furthermore, investment policy is expected to be a stimulant for increasing employment for the community. So there is a linear and continuous relationship between investment and economic growth and employment opportunities for people. Investment activities are directly related to the production system, trade and export activities as well as the economic activities of society in general. Other impacts of investment before it affects economic growth are felt to influence other economic factors. So investment activities are directly related and very closely related to the economy and people's welfare. Therefore, the central government as well as rational local governments are competing to put forward policies that are friendly to the attractive business world to attract capital. Failure in this policy will have major implications for the economy and people's welfare. Given the importance of its role, the investment policy in the hands of a reasonable government will be the main policy.

Indonesia, which experienced instability, socio-political and economic. This is a source that impedes economic growth, in the field of investment. The existence of a government that is strong and authoritative guarantees the creation of security and law and order as well as unity and peace in the country, so legal protection is needed that has certainty, so that the economic climate, especially investment, can become the engine of economic growth.

#### **4.2.2.2.1 Impact of globalization**

The results of the research show that the impact of globalization has penetrated various social and cultural value systems so that there is also a conflict of values between technology and indigenous values. The presence of information technology and communication technology has accelerated the acceleration of this globalization process. Globalization touches all important aspects of life and creates new challenges and problems that must be answered and solved in an effort to take advantage of globalization for the benefit of life. Globalization itself is a term that appeared about twenty years ago, and started to become popular as a new ideology in the last five or ten years. As a term, globalization is so easily accepted or known by people around the world.

For Indonesia, the process of globalization has been felt since the beginning of development. With the return of Indonesian experts who carry out studies abroad and the arrival of experts (consultants) from foreign countries, the process of globalization in the form of ideas or systems of life values has begun to be adopted and implemented according to conditions in Indonesia. Globalization is physically marked by the development of cities that are part of the world city network. This can be seen from the telecommunication infrastructure, transportation networks, international scale companies and their branches.

The current flow of globalization has had an influence on the cultural development of the Indonesian nation. The rapid flow of information and telecommunications has in fact created a trend that leads to the waning of cultural preservation values. The development of 3T (Transportation, Telecommunications, and Technology) resulted in a reduced desire to preserve the culture of our own country. Indonesian culture, which used to be friendly, gotong royong and polite, has changed to western culture, for example promiscuity.

In Aceh, for example, twenty years ago, many teenagers were still interested in culture. Almost every week and in art events, the youth there are always invited to perform as lively cultural entertainment. Nowadays, as technology advances, ironically the cultures of these regions are increasingly disappearing from society, in fact they can only be seen on television and Taman Mini Indonesia Indah (TMII). In fact, the cultures of these areas, if managed properly, besides being able to become cultural tourism that generates income for both the central and regional governments, can also become promising jobs for the surrounding community.

Mass media is a communication and information medium that can disseminate information for example and can be accessed by the public for example (Bungin, 2008: 72). Several researchers such as Sarji (1996); Sudibyo (2004); Li (2004), has examined the power possessed by the media in influencing society. The researchers have examined issues related to societal changes, often the mass media is used as discussion material for the realization of these changes. It is said that the mass media as a tool for social change, is involved as one of the variables that is also responsible for changing the color of social life.

If this is allowed to continue to happen in Aceh, it will be very unfortunate. Acehnese identity, namely original culture as a high culture that should be preserved, will be lost due to the process of media globalization that is currently sweeping Aceh.recently. Therefore, the process of globalization needs to be rethought to be taken for granted without the need for

preparation and learning for the younger generation to face this globalization. It feels like globalization is not being accepted so freely because it can drown the culture of Aceh itself. The negative stigma attached to popular culture as a result of the influence of media globalization cannot be avoided anymore, but popular culture can be avoided by creating a rival culture that gives positive meaning to human life, especially the development of Acehese youth. Therefore, the Indonesian government in general and the Aceh government in particular must think creatively to maintain their original culture as a symbol of national identity.

Based on the discussion above, several findings can be obtained:

- Finding 17 : The long-term impact of the Acehese people's disappointment with the central government was because the Acehese felt they were not getting the portion they should have
- Finding 18 : the misappropriation of the Aceh special autonomy funds occurred because there was no special supervisory system used to oversee the distribution of the Aceh Special Autonomy Funds
- Finding 19 : Obstacles in the development of investment in Aceh include the quality of human resources, community/environmental support, availability of infrastructure, licensing services, raw materials, security and inadequate regulations.
- Finding 20 : Impact of gGlobalization has penetrated various social and cultural value systems so that there is also a value conflict between technology and indigenous values.

**Proposition 4** : The long-term impact of the Acehese people's disappointment with the central government, the misappropriation of Aceh's special autonomy funds occurred because there was no special supervisory system, Obstacles in developing investment in Aceh include the quality of human resources, and inadequate regulations and The impact of globalization has penetrated various systems of social and cultural values become an obstacle to the social dynamics of the people of Aceh.

**Major Proportions:**

The social dynamics of the Acehese people towards an advanced and prosperous Acehese society include Characteristics good interaction in society with efforts to maintain Acehese values and Changes in Norms in society as a result of exposure to technological advances. Apart from that there is Social deviations are caused by material factors and individualistic attitude factors as well as social changes due to the influence of foreign customs and culture due to world globalization and Westernization, so that government social control is needed by making early programs as well as the motivation of the hamlet head to carry out his role as a guide in people's lives.

**Table 1. Existing Models**

PHENOMENA	FOCUS	INDICATOR	FINDINGS	PROPOSITION	MAJOR PROPOSITION
The social dynamics of the Acehese community Forward and prosper (study of the dynamics of social reality in the people of West Aceh after the implementation of Law No. 18 of 2001 concerning special autonomy for the Aceh Special Region Province)	Social dynamics towards an advanced and prosperous Acehese society after the implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh	Dynamic Characteristics Acehese Social Society  Types of Social Dynamics	<ol style="list-style-type: none"> <li>1. The interaction between indigenous people and other tribes is well established when they mingle, mingle, join, use the Indonesian language</li> <li>2. The form of interaction is mutual cooperation and mutual support even though there are differences.</li> <li>3. The specificity of the social group order in government in Aceh is carried out by maintaining Acehese values</li> <li>4. Social stratification in Acehese society consists of layers of society ranging from the elite class to the ordinary class</li> <li>5. The norms that apply to the people of Aceh are inseparable from family, economic and religious factors which play an important role in the social control of the people of Aceh</li> <li>6. shifts in norms due to the negative influence of exposure to globalization, advances in information technology and westernization which have led to a decline in traditional norms that are upheld.</li> </ol>	Dynamic Characteristics The Acehese social community includes a process of interaction in society that is well established in the form of mutual cooperation. Order in a social Group is always efforts to maintain Acehese values, and changes in norms in society due to exposure to technological advances.	The social dynamics of the Acehese people towards an advanced and prosperous Acehese society include Characteristics good interaction in society with efforts to maintain Acehese values and Changes in Norms in society as a result of exposure to technological advances. Apart from that there is Social deviations are caused by material factors and individualistic attitude factors as well as social changes due to the influence of foreign customs and culture due to world globalization and Westernization, so that government social control is needed by making early programs as well as the motivation of the hamlet head to carry out his role as a

PHENOMENA	FOCUS	INDICATOR	FINDINGS	PROPOSITION	MAJOR PROPOSITION
		Types of Social Dynamics  Social deviation Social transformation Social Control	7. Social deviations are caused by material factors (money), sex, and the individualistic attitudes of the people of Nanggroe Aceh Darussalam. 8. The social deviation of the dynamics of the Acehese people is the change in mindset to be individualist causing a weakening of social control in today's society of the Acehese people 9. Social change is related to the influence of foreign customs and culture caused by the globalization of the world 10. Westernization, has affected the local culture 11. this social controlthe government has created an early program to deepen understanding of faith and morals in each gampong 12. Control is carried out in the form of motivation from the hamlet head to carry out his role as a guide in the lives of adolescents	Dynamics TypeThe Acehese Social Disturbance is caused by material factors (money), sex, and individualistic attitude factors where social change is due to the influence of foreign customs and culture due to world globalization and Westernization, so that government social control is needed by making early programs and motivation from the hamlet head carry out their role as mentors in the lives of adolescents	guide in people's lives.
	Supporting and Inhibiting Factors	Supporting factors	13. Given the special autonomy given the historical background of Aceh's greatness in the past, this can be a milestone for Aceh's progress to become more advanced and prosperous in the future 14. Local political parties are considered more capable of paying attention to and fighting for the interests of the Acehese people 15. The existence of foreign institutions in supporting the course of development in Aceh 16. The implementation of special autonomy in the province of Aceh has an impact on the regulation of income funds that are obtained so that the standard of living, and the welfare of the people in Aceh Province can increase or be better than before.	The social dynamics towards an advanced and prosperous Acehese society are supported by special autonomy given considering the historical background of Aceh's greatness in the past, the presence of local political parties is considered more capable of paying attention to and fighting for the interests of the Acehese people, the existence of foreign institutions and regulation of the revenue received.	
		Obstacle factor	17. The long-term impact of the Acehese people's disappointment with the central government was because the Acehese felt they were not getting the portion they should have 18. the misappropriation of the Aceh special autonomy funds occurred because there was no special supervisory system used to oversee the distribution of the Aceh Special Autonomy Funds 19. Obstacles in the development of investment in Aceh include the quality of human resources, community/environmental support, availability of	The long-term impact of the Acehese people's disappointment with the central government, the misappropriation of Aceh's special autonomy funds occurred because there was no special supervisory system, Obstacles in developing investment in Aceh include the quality of human resources, and inadequate	



PHENOMENA	FOCUS	INDICATOR	FINDINGS	PROPOSITION	MAJOR PROPOSITION
			infrastructure, licensing services, raw materials, security and inadequate regulations. 20. The impact of globalization has penetrated various social and cultural value systems so that there is also a value conflict between technology and indigenous values.	regulations and The impact of globalization has penetrated various systems of social and cultural values become an obstacle to the social dynamics of the people of Aceh	

**5. CONCLUSIONS AND RESEARCH RECOMMENDATIONS**

**5.1 Conclusion**

From the description above it can be concluded that:

- 1) Dynamic Characteristics The Acehnese social community includes a process of interaction in society that is well established in the form of mutual cooperation, Order in a social Group is always efforts to maintain Acehnese values, and changes in norms in society due to exposure to technological advances.
- 2) Dynamics Type The Acehnese Social Disturbance is caused by material factors (money), sex, and individualistic attitude factors where social change is due to the influence of foreign customs and culture due to world globalization and Westernization, so that government social control is needed by making early programs and motivation from the hamlet head carry out their role as mentors in the lives of adolescents
- 3) Factors in the social dynamics towards an advanced and prosperous Acehnese society after the implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh include:

a. Supporters

The social dynamics towards an advanced and prosperous Acehnese society are supported by special autonomy given considering the historical background of Aceh's greatness in the past, the presence of local political parties is considered more capable of paying attention to and fighting for the interests of the Acehnese people, the existence of foreign institutions and regulation of the revenue received.

b. inhibitor

There is The long-term impact of the Acehnese people's disillusionment with the central government, the misappropriation of Aceh's special autonomy funds occurred because there was no special supervisory system, Obstacles in developing investment in Aceh included the quality of human resources, and inadequate regulations and The impact of globalization had penetrated various systems of social and cultural values to become an obstacle to the social dynamics of the people of Aceh.

From these findings a Major Proposition can be compiled. The social dynamics of the Acehnese people towards an advanced and prosperous Acehnese society include Characteristics good interaction in society with efforts to maintain Acehnese values and Changes in Norms in society as a result of exposure to technological advances. Apart from that there is Social deviations are caused by material factors and individualistic attitude factors as well as social changes due to the influence of foreign customs and culture due to world globalization and Westernization, so that government social control is needed by making early programs as well as the motivation of the hamlet head to carry out his role as a guide in people's lives.

**5.2 Research Recommendations**

After analyzing the phenomenon of reality shown The social dynamics towards an advanced and prosperous Acehnese society after the implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh, it is necessary to have a number of things that need to be recommended as constructive suggestions as follows.

**5.2.1 Theoretical Implications**

The results of research examining the problem of social dynamics towards an advanced and prosperous Acehnese society after the implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh, found that Dynamic Characteristics The Acehnese social community includes a process of interaction in society that is well established in the form of mutual cooperation, Order in a social Group is always efforts to maintain Acehnese values, and changes in norms in society due to exposure to technological advances.

Dynamics The Acehnese Social Disturbance is caused by material factors (money), sex, and individualistic attitude factors where social change is due to the influence of foreign customs and culture due to world globalization and Westernization, so that government social control is needed by making early programs and motivation from the hamlet head carry out their role as mentors in the lives of adolescents

The social dynamics towards an advanced and prosperous Acehese society after the implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh is a broader scope of social change, and includes specific aspects such as Dynamic Characteristics Social, both material and immaterial. Social Change and Control is an aspect that has an important role as a guide for society in dealing with changes from time to time.

The above results support the main theory (grand theory) used in this study, where William F. Ogburn (1950) stated that social dynamics is a broader scope of social change, and includes specific aspects such as cultural aspects, both material or immaterial. This aspect of culture is an aspect that has an important role as a guide for society in dealing with changes from time to time.

However, what is more prominent in the social dynamics towards an advanced and prosperous Acehese community after the implementation of Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh is the social dynamics towards an advanced and prosperous Acehese community, which is a special autonomous region given the background the history of the greatness of Aceh in the past with strong sharia and religious cultural roots which is unique in its own way compared to other regions where the research conducted examines more on aspects of social control, which are ways and processes applied by a group of people or society so that their members behave according to the wishes public. Community members are controlled to follow social values and social norms that apply. Control can be carried out through persuasion or coercion and then emphasize more Social deviation is a violation of social norms in a society and Social change occurs due to changing behavior of individuals in society who have strong cultural roots then change society itself. Changes that arise are generally related to social values that are used as guidelines in social institutions

### **5.2.2 Practical Implications**

In accordance with the research findings, there are several suggestions that can be practical contributions to this research, namely as follows:

- 1) In anticipating technological advances and foreign cultural influences that can erode Aceh's original culture by reinvigorating the cultural preservation program, according to him, it must be able to encourage people's love for local cultural values through strengthening education, religion, and deepening in the field of culture.
- 2) To minimize efforts to disintegrate in the social dynamics that occur, the main problem after the peace agreement between RI and GAM is reviving the national spirit that has been lost in the lives of the people of Aceh. Strengthening the spirit of nationalism can be done through the educational process, namely through Citizenship Education in schools. Citizenship Education plays a strategic role in the process of strengthening the national spirit in Aceh, especially in the younger generation.
- 3) Should pay attention to preventive measures and serious prosecution. The government needs to focus on improving the management of the Special Autonomy Fund, including strengthening the oversight system from the Ministry of Home Affairs to the internal government of the local government receiving the funds. Cooperation with the KPK is an important point so that there is no more corruption in the use of the Special Autonomy Fund.

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