

Aceh's special autonomy in the perspective of asymmetric decentralization policies

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ABSTRACT

This paper aims to reveal the implementation of autonomy in Aceh by using descriptive research methods through literature review. Based on the analysis of the literature sources, it can be found that the policy of regulation and division of territory as well as the pattern of relations between the Central Government and Regional Governments at the beginning of independence were pragmatic and tended to generalize, this could lead to armed conflicts such as in Aceh. Thus, an asymmetric decentralization policy is needed so that it can meet the demands of the Acehnese people, which historically, geographically, and socio-religiously have their own uniqueness and have made a major contribution to the struggle to achieve and maintain Indonesian independence.

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Introduction

The purpose of the proclamation of Indonesian independence, as stated in the Preamble to the 1945 Constitution of the Republic of Indonesia, is "the establishment of an Indonesian state government that protects the entire Indonesian nation and all of its blood and earth that has been fought for and to improve general welfare, educate the nation's life, and participate in and realizing world order based on freedom, lasting peace and social justice." In reality, it isn't easy to achieve the country's goals when the government is managed from a central position in the nation's capital, in contrast to the vast territory of Indonesia, which is separated by oceans and seas, with various geographical landscapes, climates, natural challenges, and other factors.

Because of this, the Indonesian constitution explicitly discusses this inevitable matter which leads to the obligation to firmly regulate that state governance and authority are shared among and given to regions with the autonomy and rights to regulate their respective territory within the scope of the Indonesian unity. Regarding this, shortly after the independence of Indonesia had been proclaimed, the Preparatory Committee for Indonesian independence decided in a session in August 19, 1945, to divide the Indonesian territories into eight provinces (Rohayuningsih, 2009).

The first division of the Indonesian territories, which initially included Sumatera, West Java, Central Java, East Java, Borneo/Kalimantan, Sulawesi, Little Sunda, and the Moluccas, was mainly due to pragmatic reasons and had yet to address the provisions of Article 18 of the 1945 Constitution, i.e., "The division of the Indonesian territories shall include large and small regions, in which the governance structure shall be stipulated by the laws, because of and considering the basis of deliberation in the state governance system, as well as the rights to origins in special regions." As a result, for example, the entire island of Sumatera was made into one province, and later into three provinces in 1948, namely North Sumatera, Central Sumatera, and South Sumatera, based on Law Number 10 the Year 1948. The rights to origins for special regions such as Aceh were not considered yet, which was why these regions became a part of a bigger region. However, on December 17, 1949,

Aceh was legally established into a province based on the Regulation of Vice Prime Minister as a Replacement for Government's Regulation Year 1949 No. 8/Des/WKPM. This regulation came into effect on January 1, 1950, in the short term, as Aceh was reinstated back as a part of the North Sumatra Province along with other two provinces of Tapanuli and East Sumatra based on Regulation of the Laws Number 5 the Year 1950. Unfortunately, this decision led to the DI/TII Aceh insurgency by Daud Beureuh (Nurpratiwi, 2019).

During the early independence, the territory division policies were related to the decentralization policies, and such policies are applied today. Such policies are not only symmetric where the policies are applied across all regions with homogenous and one-for-all principles, but also pragmatic, meaning that the policies are practical and can be immediately actualized. It is important to note that each region has different characteristics that are impossible to generalize.

As a result, this matter affects the decentralization format that is developed by a country. Decentralization that generalizes too much, such as homogenous/symmetric decentralization, often becomes the main option in running the regional government management because it is easier for the central government to control.

Too much force, primarily when it does not address the needs, will result in further inefficiency, leading to conflicts. Therefore, proper policy alternatives such as heterogenous/asymmetric forms of decentralization are instrumental in dealing with such disadvantages and limitations.

Hence, in the context of Aceh, the main factor for integration issues is not due to identity or ethnicity. However, dissatisfaction toward the central government has long treated Aceh poorly in a discriminative way in terms of development and welfare (Murodi, 2019). The dissatisfactions are further caused by economic, religious, and social factors (Shindyawati, 2019).

The special autonomy for Aceh is one of the manifestations of the peace agreement between the people of Aceh and the central government. The special autonomy focused more on the Aceh government in regional development and politics is regulated in Law Number 11 of 2006. In contrast, Aceh's special values are based on Law Number 44 of 1999 (Ulya, 2014).

Method

This paper was based on qualitative research done by presenting the data descriptively (Creswell, 2014), with literature review as the data collection method. The research began by collecting literature, including textbooks, scientific journals, and electronic news. The quality of the source used as a reference must meet the following elements: (1) The relevance of the source, which is evident by theories presented in the reference which can form the scope or mindset to obtain conceptual answers to the problem; (2) The license of competence of the source, including the author's competence on their respective discipline, and the quality of the publisher, meaning that experts must write the source or reference in the field; and (3) Reviews, meaning that the reference must be up to date and published in the last ten years for academic journals, news, and textbooks (Nurdin & Hartati, 2019).

The data analysis technique in this study was done by reducing the collected data to conclude data and sorting the results of the literature review into certain conceptual units, categories, and themes. The result of data reduction was processed into a whole new section. The process was not only done once but constantly cross-checked and reviewed continuously and repetitively. The reviewed data were then presented, drawing conclusions and verification of results (Rijali, 2019).

Result and Discussion

The Urgency of Asymmetric Decentralization Policy in a Heterogeneous Society

Asymmetric decentralization in Indonesia is a continuation of the history that began from the colonial era and is reestablished today through the 1945 Constitution of the Republic of Indonesia. As a reality of the regional government practices, the constitutional juridical legitimation of asymmetric decentralization refers to Article 18A verse (1) and Article 18B verse (1) of the Indonesian constitution as the supreme law of the land. Asymmetric decentralization is related to fundamental issues on the central and regional relationship pattern, including different designs of authorities, institutions, financial management, and control.

Asymmetric decentralization can be implemented considering conflicts, history and culture, border regions, the capital city, and economic development. In the Indonesian state governance practices, there are only five province-level regions with special status or treatment by the central government with different designs of asymmetric decentralization, namely the Special Capital Region of Jakarta, the Special Region of Yogyakarta, the Aceh Government, the Special Autonomy Region of Papua, and the Special Autonomy Region of West Papua (Tauda, 2018).

Article 18 in the Pre-amendment constitution states that "The division of the Indonesian territories shall include large and small regions, in which the governance structure shall be stipulated by the laws, in view of and considering the basis of deliberation in the state governance system, as well as the rights to origins in special regions." This means that the amendment of Article 18 of the 1945 State Constitution of the Republic of Indonesia in 2000 has a highly significant change on the implementation of regional government by detailing provisions of the division of Indonesian territories. Ultimately, this allows the formation of regional units that accommodate each region's special characteristics and a central and regional relationship pattern that is resulted from the recognition of the diversity.

Article 18A regulates that the authority relationship between the central and regional governments at the province, regency, and city levels, or between the province and the regency and city levels, is regulated by the laws by considering the region's specialness and diversity. Additionally, the relationship regarding financial matters, public service, and the utilization of natural resources and other resources between the central and regional governments is regulated and implemented fairly and appropriately based on the laws.

Meanwhile, in Article 18B, it is affirmed that the state acknowledged and respected the special regional government units regulated by the laws. The state also acknowledges and respects the traditional law-abiding community units and their lifelong traditional rights by the community development and the principles of the Unitary State of the Republic of Indonesia, as regulated by the laws. The spirit of the law politics in Article 18 of the 1945 Constitution has changed from before the amendment. It cannot be denied that the 1998 reformation has brought a fundamental change to the governance system in Indonesia (Wibawa, 2019a).

This change has further led to more opportunities to emerge a new form of decentralization policy of the government authority in the Indonesian governance system, which is known as asymmetric decentralization. This term refers to autonomy to the furthest extent, specific autonomy, and special autonomy commonly known among the Indonesian people. The implementation of asymmetric decentralization is not merely the transfer of power in transferring special authority toward certain regions. Empirically, the asymmetric decentralization policy is a part of the government's comprehensive strategy to gain sympathy and reengage the separatist regions that intend to stop becoming a part of the Unitary State of the Republic of Indonesia. This policy has attempted to accommodate various demands and local identities into the special local government

system but remains within the scope of Indonesia. Asymmetric decentralization has served to minimize the possible negative implications (conflicts by race, religion, ethnicity, separatist movement, social disparity, equality in development) which develop in the local community's socio-cultural context.

As such implementation pattern of local government is maybe a little less mainstream, it is promoted in the use of much more commonly known terms such as specific region, special autonomy, and special region (Pratama, 2015). As of today, Indonesia has implemented the asymmetric decentralization policy on Aceh Special Region, Special Capital Region of Jakarta, Yogyakarta Special Region, Special Autonomy Region of Papua, Special Autonomy Region of West Papua, the Batam Region, and the border area of North Kalimantan. Various aspects are taken into account as considerations in applying the special status and distinctness of these regions, i.e.

1. Risk of regional and central conflicts, and the threat of separatist movement;
2. Special status awarded to the Special Capital Region of Jakarta as the capital city of Indonesia;
3. The special historical and cultural factors of a region;
4. Area bordering with neighboring countries; and
5. Economic development centers (Wibawa, 2019b).

Aceh's Special Autonomy as the Implementation of Asymmetric Decentralization

Because of Law Number 11 the Year 2006 on Special Autonomy for the Province of Aceh Special Region as the Province of Nanggroe Aceh Darussalam, it is mentioned that the government system of the Republic of Indonesia is based on the 1945 Constitution acknowledges and respects regional government units that are special in origins. In the case of Aceh, the distinct characteristics in the history of the struggle of Aceh are owing to the high resilience and fighting spirit of the people.

The high resilience and fighting spirit come from the life principle based on the Islamic *sharia* (law), which becomes the reason for the strong Islamic culture in Aceh and the region's great contribution in the struggle of taking back and maintaining the country's independence. Nevertheless, it must be admitted that the implementation of government and development in Aceh is not yet optimal and has not fully realized public welfare, justice, and improvement, fulfillment, and protection of human rights for the people. This means that the Aceh Government must be developed and implemented based on proper governance principles. The special government status of the Aceh province is prompted due to the tsunami and earthquake disasters, which had raised a sense of solidarity among the nation and government of Indonesia to use their potential to help rebuild the community and region of Aceh, as well as resolve conflicts in a peaceful, holistic, continuous, and dignified manner in the scope of the Republic of Indonesia.

In regard to the requirements or considerations which serve as the foundation of the stipulation of a special status for a certain region to receive asymmetric treatment (special treatment that is different from other regions of the Republic of Indonesia), Aceh has deserved its rights for the special status for the following reasons.

1. History

The History of Aceh is indeed special. In the official note of the Aceh Government, as quoted in the government's official website, the Aceh region, which is located in the most western part of the archipelago, has a strategic location as the entrance to the trade and cultural traffic which connects the East and West since centuries ago. Traders from China, Europe, India, and Arabic countries would stop by for a transit in Aceh, making Aceh the first stop of various cultures and religions in entering the archipelago. In the seventh century, Indian traders introduced the Hindu and Buddha religions.

However, the prominent role of Aceh begins along with the entrance and rapid growth of Islam in the region, which was introduced by Gujarat traders from Arabic countries nearing the 9th century.

According to historical accounts, Aceh was the first place where Islam began to develop in Indonesia and where Islamic kingdoms were first established in Indonesia, namely Peureulak and Pasai. The kingdom that was first built by Sultan Ali Mughayatsyah, with the capital of Bandar Aceh Darussalam (today's Banda Aceh), slowly began to expand in territory and reach most of the west and east coasts of Sumatera, to the Malacca Peninsula. The region became even stronger with the establishment of the Aceh Sultanate, which unites the smaller kingdoms in the surrounding region. The Aceh Sultanate reached its pinnacle of glory at the beginning of the 17th century, under the ruling of Sultan Iskandar Muda. During that time, the influence of Islam as a religion and culture is highly prominent in daily life. The region received the nickname of *Seuramo Mekkah* (the Porch of Mecca). However, this did not last long, as the successors of Sultan Iskandar Muda were not able to maintain the kingdom's glory, resulting in the region's weakened position in Southeast Asia. The kingdom's influence slowly decreased, and outside influences began to invade.

The Aceh Sultanate became the target of the Western countries, with the English and the Dutch establishing the London and Sumatera Tractates to manage their interests in Sumatera. The west's intention to colonize Aceh began on March 26, 1873, when the Dutch declared war on the Sultan of Aceh. The following event was dubbed the Sabi War, which lasted for 30 years, taking countless lives and forcing the last Sultan, Twk. Muhd. Daud to surrender and acknowledge the Dutch's control on the land. By recognizing the Dutch ruling in the region, Aceh was officially included in the administrative region of the Dutch East Indie (*Nederlansch Oost-Indie*) in the form of a province. In 1937, the administrative division was changed into a residency until the Dutch colonialization in Indonesia. Rebellions against the Dutch remained persistent even in the remote areas of Aceh (Sekretariat Daerah Aceh, 2020).

Based on the historical perspective, the Aceh conflict has found a resolution. Their identity is formed as an outcome of the efforts of the people to define their Aceh identity in the context of relation to the foreign power or the Republic of Indonesia. The development of Aceh identity results from interrelation between historical facts that develop among the Aceh people. In turn, is what makes the people of Aceh more sensitive and susceptible to outside threats to eliminate said identity (Suharyo, 2018).

2. Distinct Cultural Characteristics

At the beginning of 16th century, Aceh Kingdom was considered as one of the prominent Islamic kingdoms in the world by an American historian, in addition to Usmaniah Turk in Little Asia, the Moroccan Kingdom in North Africa, Isfahan in the Middle East, and Acra in India (Hasjmy, 1985). As a political system, Aceh Islamic kingdom was prominent among other nations such as the Usman Turks, the Bani Fathimiyah in Marocco, the Isfahan in Iran, and the Moghul in India (Mukhlis, 2014). Aceh's glory in the 16th century placed the kingdom as one of the most powerful kingdoms in the archipelago (Hadi, 2010). The regional autonomy policy implies bringing the special autonomy status to Aceh. Although politically, the status is instrumental in keeping the country's unity, the region has a legitimate distinct characteristic compared to other regions in Indonesia, namely the Islamic *sharia* way of life, which must be accommodated in the governance system (Arabiyani, 2018). According to history, Aceh is one of the regions in Indonesia which first made contact with Islam (Aini et al., 2016).

3. Service or Contribution to the Struggle for Independence

Although all regions of Indonesia have contributed and done their part in taking back and maintaining the independence of Indonesia, the role of Aceh and its people deserve its own chapter in the history book of the Republic of Indonesia. During the war to maintain independence, Aceh was

entitled the Asset Region by the first president of Indonesia, Ir. Soekarno. In the book *Aceh Daerah Modal* (Aceh the Asset Region) by Tgk. A.K. Jakobi, Soekarno was quoted as follows: “Our country is in danger, our movements are narrowed, and now Aceh is the only one of the Indonesian regions which remain free and unoccupied by the Dutch military. Aceh has become important as our only alternative in deciding the position and goals of the nation and the State of Indonesia. At this moment I dub Aceh as the Asset Region; our best asset to continue our fight and goals of independence which we proclaimed on August 17, 1945” (Jacobi, 1992).

The list of contributions of the Aceh people is even longer than it seemed. The first airplanes Seulawah-001 and Seulawah-002, were given by the people of Aceh and countless logistics in the fight for independence.

4. Geographical Location

Aceh’s strategic location as the most western region in Indonesia deserves special attention in the land territory and state defense, as foreign powers may use the region to enter and plant their influence to invade the territory deeper. This is highly important and non-negotiable for the Republic of Indonesia to defend and maintain Aceh as a part of the country, including policies that give the region more freedom and special status.

5. Prone to Conflicts and Separatist Movements

It must be admitted that the Aceh conflict is the longest and most blood-stained in the history of internal conflicts in Indonesia. The turmoil began moments after the independence proclamation and was only resolved by Law Number 11 of 2006. Further, the conflict was also worsened by non-populist, poorly designed, and damaging policies forced by the central government onto the people of Aceh without considering their special characteristics, their role in the fight for independence, and their history of resilience and high spirit in armed conflicts.

The first clash between Aceh and the central government was when the government one-sidedly eliminated the regional government of Aceh when it was barely established, to be integrated into the North Sumatera Province. The conflict continued as the central government seemed unwilling to give Aceh more freedom to manage their own region, resulting in separatist demands that thickened and crystallized. The blessing in disguise came from the earthquake and tsunami disasters in 2004, which took more than 220,000 lives. The tragedy has prompted awareness for peace and led to the current outcome.

In the history of Aceh, there are at least several regulations that serve as a manifestation of recognition of Aceh’s special status. Further, although they may not be fully implemented in a consequent manner which causes dissatisfactions and demands, these regulations can be seen as a policy-making journey of Aceh’s decentralization, which led to the consensus developed today, i.e.

1. Regulation of Vice Prime Minister as a Replacement for Government’s Regulation Year 1949 No. 8/Des/WKPM (legalized on December 17, 1949, came into effect on January 1, 1950);
2. Law Number 24 Year 1956 (legalized on November 29, 1956; stipulated on December 7, 1956).
3. Decree of the Prime Minister of the Republic of Indonesia Number 1/Missi/1959 on May 25, 1959. The special status was given for the first time by the name of Aceh Special Region, with main attention on religious and traditional affairs, as well as education;
4. Law Number 44 Year 1999 on the Implementation of Special Status of the Province of Aceh Special Region, which includes the implementation of religious life, social life, education, and the role of Islamic scholars in the regional policy stipulation;

5. Law Number 18 Year 2001 on Special Autonomy for the Province of Aceh Special Region as the Province of Nanggroe Aceh Darussalam, which mentions special autonomy, although it is not defined clearly; and
6. Law Number 11 Year 2006 on Aceh Governance, which consists of 40 chapters and 273 articles which regulate in detail all matters on the authority of the Aceh Government to manage the region and territory of Aceh within the scope of the Republic of Indonesia. The content of this law is the result of a peace agreement between the government and the Free Aceh Movement, as stated in the Helsinki MoU, signed on August 15, 2005. The agreement signifies a new phase in the history of Aceh and its people into a peaceful, fair, prosperous, and dignified life. It must be noted that the MoU is a form of dignified reconciliation into a continuous social, economic, and political development in Aceh. This law represents responsive and progressive law that addresses the prosperous state principle to settle the separatist movement in the region by taking into account the distinct characteristics of the region (Suharyo, 2016).

Asymmetric decentralization is developed based on two basic motifs, namely the political motive, which is to settle the separatist movement and as a recognition to multiculturalism, as well as economic motif, namely to strengthen the capacity of the local government certain economic regions (Shindyawati, 2019). Autonomy through asymmetric decentralization has given the power to the province to develop a different development model and a unique democratization model based on the culture of the people, who have strong religious and traditional values. This autonomy has given certain special features to Aceh as a province, which allows the implementation and creativity to rely heavily on the province and regency/city (Sanur, 2020). Asymmetric decentralization comes with a "special" form of a system. The central government gives various authorities aimed to maintain the region's existence (Pratama, 2015). The implementation is further detailed as follows.

Implementation of Islamic *Sharia*

The implementation of Islamic *sharia* has been established and specially come into effect, based on Law Number 11 of 2006. Juridically, Islamic Law has served as the Positive Law for the people of Aceh, as it manages all aspects of social and state life in the manner of *kaffah*. Islamic *sharia* implemented in Aceh includes *aqidah*, *syar'iyah* and *akhlaq* (Mukhlis, 2014). The provisions of *jinayah* (criminal acts) are regulated with *qanun* (regulations or laws equal to regional laws) in accordance with Article 125 of Law Number 11 Year 2006. In the case of *jinayah* (crime) committed by two people or more in cooperation in which one of them is non-Muslim, the perpetrator may choose to do a voluntary self-submission to the *jinayah* law. This applies to non-Muslims when the case is not managed under the Criminal Code or other laws or regulations. This matter is managed in Article 129 verse (2) in Law Number 11 Year 2006. For every non-Muslim who commits *jinayah* that is not managed in the Criminal Code or crime provisions outside the Criminal Code, the Islamic *sharia*, specifically the *qanun jinayah* law, is applied and can only be undone by the Supreme Court in a judicial review based on Article 235 verse (4). The provisions on the applicable punishment in regional regulations do not apply for *qanun* in Islamic *sharia*, as mentioned in Article 241 verse (4) in Law Number 11 of 2006. Regarding the implementation of Islamic *sharia* in Aceh, at least there are 17 regional regulations or *qanun* stipulated between 2000 and 2006 (Aini et al., 2016).

The position of *qanun jinayah* in Aceh in the renewal of Criminal Law in Indonesia is under Indonesian law. As seen in the incorporation of *qanun*, which regulates criminal matters in the Aceh province, the law renewal shows that a good law must reflect law that corresponds to the people in the region. It also means that Aceh's law today can serve as the model for a diverse law development in Indonesia, which remains within the scope of Indonesian law (Kamarusdiana, 2016).

The Development of Aceh's *Qanun*

Aceh Province gains additional authority and autonomy to develop material law and formal law as the foundation of justice in the *Sharia* Supreme Court. However, the authority for forming the *Sharia* Supreme Court as an institution of justice and law enforcement agency is not given to the Aceh Province. *Qanun* in the Aceh Province refers to the direct implementing regulations of the laws on all matters related to the authorities of the Aceh Province, including the implementation of Islamic *sharia* which gives the authority to *qanun on jinayah* to regulate the types and amount of punishment without being limited to the applicable boundaries for *qanun* other than *jinayah* (Fauzi, 2016).

Qanun is developed based on the principles of the development of regulations of the laws, which include the clarity of objectives, the appropriate institution or developing institution. *Qanun* developed in the province level is referred to as the Province *Qanun*, and *qanun* developed at the regency level is the Regency *Qanun*. *Qanun* is defined as rules with the foundation of the law which is obligatory to be obeyed by all people of Aceh. *Qanun* is generally developed based on the needs of the Aceh people to manage the civil life of the nation and the state, as well as to maintain the stability of the community life to be civil, fair, and prosperous. As a way to develop the ideal *qanun* for the community, the development of *qanun* must be linked to the principles of development, which include the clarity of objectives, the appropriate institution or developing institution, the conformity between the types and material of content, the implementability, the enforceability and the usability of the outcomes, the clarity of the formulation, openness, and public involvement (Zamzami & Dewi, 2015).

To some extent, the Aceh Government has the authority to manage the region with distinct differences from other autonomous regions in Indonesia. The special status of Aceh includes the symbol, flag, and regional anthem, which specifically apply in Aceh (Arabiyani, 2018).

Special Autonomy Budget

Law No. 11 of 2006 Article 183 on Aceh Governance regulates the financial affairs, namely the special autonomy budget. The period of the special autonomy budget lasts for 20 years, beginning in 2008, with the following details: a) The first to the fifteenth years (2008-2022) equal to 2% of the national general allocation budget, b) The sixteenth to the twentieth years (2023- 2027) equal to 1% of the national general allocation budget. 2) The allocation of special autonomy budget is to fund the development and maintenance of infrastructure, people's economic empowerment, poverty alleviation, education funding, and social welfare and healthcare in Law Number 11 of 2006 on Aceh Governance. Moreover, there is the allocation for special autonomy budget based on the Aceh Governor's Regulation Number 22 of 2019 on the Technical Guidance for Additional Management of Oil and Gas Revenue Sharing and Special Autonomy Budget of Aceh.

The spending of special autonomy budget will be focused on improving public welfare, including the development of infrastructure, poverty alleviation, people's economic empowerment, and quality improvement in education, healthcare, social welfare, and distinctness. The authority given to the region must be used as best as possible because the special autonomy budget allocation essentially aims to realize public welfare extensively. The central government intends that the budget allocated for the people of Aceh improve their welfare. Further, the special autonomy is projected to improve the welfare of Aceh people in three dimensions of hierarchy, namely *dharuriyyah*, *hajjiyyah* and *thasaniyyah* as the basic values of the Aceh development policies in the future which is founded on Islamic *sharia* (Ramzani et al., 2020). Therefore, the implementation of regional autonomy must improve the region's independence (Adhyaksa & Akhmaddhian, 2015). *Qanun* and other regulations which regulate the management of the special autonomy budget have had an improvement, although some challenges remain to be addressed in the future (Bappeda Aceh, 2015).

Conclusion

In the early years of the country's independence, the pragmatic policies regulating the divisions of regions and the relationship pattern between the central and regional governments tended to homogenize the treatment to all regions without considering the history, role, and distinct characteristics and other diversities of the regions. Such symmetric policies tend to result in dissatisfaction among communities in certain regions, to the point that it may incite conflicts at a certain level, even resulting in armed conflicts, as in the case with Aceh. Asymmetric decentralization implementation serves as an effort that emerges due to armed conflicts in Aceh and shows its benefits the most after the earthquake and tsunami disaster. The effort has proven to address and meet the demands of the people of Aceh, who have unique and distinct traits in terms of history, geographical location, social aspect, and religion. It is further necessary to note that the people of Aceh gave a great deal of contribution in taking back and maintaining the independence of Indonesia. The policy is realized with the stipulation of Law No. 11 of 2006 on Aceh Governance, which consists of 40 chapters and 273 articles that regulate in detail all matters on the authority of the Aceh Government to manage the region and territory Aceh within the scope of the Republic of Indonesia.

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