



## Protection and Management of Gayo Arabica Coffee in the Laws and Regulations of Central Aceh Regency

Rachmatika Lestari<sup>1\*</sup>, Rahmat Pramulya<sup>2</sup>, Dedy Darmansyah<sup>2</sup>, Devi Agustia<sup>2</sup>, Alfizar<sup>3</sup>, Safrida<sup>4</sup>

<sup>1</sup> Law Study Program, FISIP, Teuku Umar University, Aceh, Indonesia

<sup>2</sup> Agribusiness Study Program, Faculty of Agriculture, Teuku Umar University, Aceh, Indonesia

<sup>3</sup> Agrotechnology Study Program, Faculty of Agriculture, Teuku Umar University, Aceh, Indonesia

<sup>4</sup> Study Program in State Administration, FISIP, Teuku Umar University, Aceh, Indonesia

### ABSTRACT

Published Online: January 27, 2023

Coffee is one of the leading commodities in the plantation subsector because it has market opportunities, both domestically and abroad. Gayo Coffee (English: *Gayo Coffee*) is a variety of arabica coffee that is one of the leading commodities originating from the Gayo Plateau. Gayo Coffee has received Fair Trade Certified™ from the International Fair Trade Organization on May 27, 2010, and has also received an IG (Geographical Indication) certificate submitted by the Ministry of Law and Human Rights (Kemenkumham) Republic of Indonesia. People living in the Gayo highlands until now live dependent on coffee, but until now there are still problems experienced by gayo coffee farmers, such as the condition of coffee selling prices that are still unstable, and tend to plummet. Therefore, the problems experienced by gayo coffee farmers should be accommodated in a law, especially at the regional level. So that problems that occur like this are not experienced continuously and protracted by coffee farmers from year to year. Based on the background that has been described, the formulation of the problem in this study is what things must be contained in Qanun so that can it provide protection for the management of gayo arabica coffee in Central Aceh Regency? The research method used in this study is normative juridical research, which is carried out through literature studies that examine (mainly) secondary data in the form of laws and regulations, or other legal documents, research results, assessment results, and other references. The results showed that the things that need to be contained in Qanun protection for the management of gayo arabica coffee include arrangements about gayo arabica coffee ecosystem, gayo coffee commerce and cultivation, international cooperation, coffee research and education centers, customary institutions related to the protection and management of gayo arabica coffee, tourism and coffee villages, Geographical Indication certification, and Coffee Regionally Owned Enterprises (BUMD). The suggestion from the researcher is that Central Aceh Regency should have a regulation in the form of Qanun which regulates the protection and management of Gayo Arabica Coffee, because this area is an area that is a source of coffee and has become the lifeblood of the people in Gayo.

### KEYWORDS:

Protection and management, gayo arabica coffee, Central Aceh.

### 1. INTRODUCTION

Coffee is one of the leading commodities in the plantation subsector because it has market opportunities, both domestically and abroad. Most of the coffee production in

*Corresponding Author: Rachmatika Lestari*

*\*Cite this Article: Rachmatika Lestari, Rahmat Pramulya, Dedy Darmansyah, Devi Agustia, Alfizar, Safrida (2023). Protection and Management of Gayo Arabica Coffee in the Laws and Regulations of Central Aceh Regency. International Journal of Social Science and Education Research Studies, 3(1), 170-178*

Indonesia is a plantation commodity that is sold to the world market. Coffee is one of the plantation commodities that has a fairly high economic value and plays an important role as a source of foreign exchange earnings for the country. Coffee is also a source of income for coffee farmers in Indonesia because quite a lot of people make a living as coffee farmers (Yahya, 2016).

Gayo Coffee (English: *Gayo Coffee*) is a variety of arabica coffee that is one of the leading commodities originating from the Gayo Highlands, Indonesia (Ministry of Trade of the Republic of Indonesia, 2013). Gayo Coffee has

## Rachmatika Lestari et al, Protection and Management of Gayo Arabica Coffee in the Laws and Regulations of Central Aceh Regency

been awarded Fair Trade Certified™ by the International Fair Trade Organization on May 27, 2010. Gayo coffee has also received an IG (Geographical Indication) certificate submitted by the Ministry of Law and Human Rights (Kemenkumham) RI (Basri A. Bakar and Abdul Azis, 2010). In addition, at the Indonesian Coffee Special Auction Event on October 10, 2010 in Bali, gayo arabica coffee again received the highest rank during the *cupping score* (Admin, 2010), (Admin, 2010) (Wikipedia, 2022).

More than 80 percent of the residents of the Gayo plateau are coffee farmers. That means, the majority of people who live in the Gayo plateau live dependent on coffee. However, until now there are still problems that are experienced by many gayo coffee farmers, including the condition of coffee selling prices which are still unstable and tend to plummet. This is a problem that coffee farmers continue to experience from year to year. Gayo should have a regulation or qanun about coffee which also regulates the protection of Gayo Arabica coffee farmers. The country that is the source of coffee and supports the people in these mountains, it must be clear that there are rules that provide protection and legal umbrella in the form of qanun about Gayo coffee. The existence of Gayo coffee, in this case Arabica coffee has become the lifeblood of people's lives in Gayo (Central Aceh, Bener Meriah, Gayo Lues). Therefore, the future and sustainability of farmers' lives need to be thought about (Admin, 2022). The source of life of the people in the central area of Aceh is coffee, so qanun about coffee must be realized. It has become a worldwide *trademark*, that the Gayo plateau is a paradise for coffee, a paradise for coffee connoisseurs who have taste and quality recognized at the international level.

Based on the problems as described above, the problems raised in this study are: what things need to be regulated in a law and regulations about the protection and management of gayo arabica coffee at the regional level of Central Aceh district?

### 2. RESEARCH METHOD

The method of research used is the normative juridical method. The normative juridical method is carried out through literature studies that examine (mainly) secondary data in the form of laws and regulations, or other legal documents, research results, results of the assessment, and other references. The normative juridical method that is carried out begins with interviews to obtain data, as well as the implementation of discussions (*focus group discussions*), and hearing meetings with relevant stakeholders in preparation of Academic Manuscripts which are studies in this study.

### 3. LITERATURE REVIEW

#### a. Protection and Management

In the complete Indonesian dictionary, it is stated that management is the process or way of managing or the process of carrying out certain activities by mobilizing the energy of others, a process that helps formulate wisdom and objectives of an organization or process that provides oversight on all matters involved in the exercise of discretion and the achievement of goals (Daryanto, 1997).

Marry Parker Follet (1997) defines management as the art or process of completing something related to achieving a goal. In solving this, there are three factors involved, including (Erni Tisnawati Sule, Kurniawan Saefullah, 2009):

- 1) The use of organizational resources, both human resources and other production factors.
- 2) A gradual process from planning, organizing, directing and implementing, to control and supervision.
- 3) The existence of art in the completion of work.

Drs. M. Manulang in his book basics of management the term management contains three meanings, namely: first, management as a process, second, management as a collectiveness people who carry out management activities and thirdly, management as an art and as a science. According to the first understanding, namely management as a process, In the *book encyclopedia of the social sciences* it is said that management is a process with a process in which the implementation of a certain goal organized and supervised. Meanwhile, according to the second sense, management is the collectivity of people who carry out management activities. And in the third sense, management is an art or science is the art and science of planning, organizing, compiling, directing, and supervising from on human resources to achieve goals that have been set in advance (Drs. M. Manulang, 1990). So it can be assumed that management is a way or process that starts from planning, organizing, supervising and evaluating to achieve a predetermined goal in order to run effectively and efficiently.

#### b. Gayo Arabica Coffee

Arabica coffee is the best coffee in taste quality compared to other types of coffee, the signs are picak beans and dark green and choppy leaves (Botanical, 2010). Arabica coffee beans are quite large, weighing 18-22 g per 100 beans. The color of the seeds is slightly brown and the seeds are well processed will contain a slightly bluish and greenish tint. Good quality beans with a strong characteristic taste of Arabica coffee and a slightly sour taste, caffeine content: 1-1.3%. Arabica coffee is indeed known first by consumers in many countries, so the deliciousness of Arabica coffee is better known to be superior compared to Robusta coffee. The types of coffee included in the Arabica group are Abesinia, Pasumah, Marago and Congensis (Najiyati, 1997).

Arabica coffee grows at a maximum altitude of 1,000 meters to 1,500 meters above sea level. Arabica coffee has 9 different types, including Brazilian Arabica which grows maximum at an altitude of 2,000 meters to 2,500 meters

above sea level, and Colombian Mild Arabica which grows maximum at An altitude of more than 2,500 meters above sea level. Robusta coffee will grow maximum at an altitude of 400 meters to 700 meters above sea level. Coffee plants are very sensitive to air humidity. The ideal air humidity is between 70% and 89%. In addition, coffee plants are also sensitive to rainfall, there are times when coffee plants need quite a lot of rain, namely at the time of seed development, and there are also times when where rainfall is not too much is needed, namely during flowering and fruit development, because rain with high intensity will cause flowers to fall off from plants (AEKI (Indonesian Coffee Exporters Association), 2006).

According to Hartatri and Rosari (2011), Arabica coffee has a unique brewing flavor and has a very promising market opportunity in its business development. Arabica coffee plants in Indonesia are suitable for development in areas with an altitude between 800-1500 m above sea level and with an average temperature of 15-24°C. At a temperature of 25°C the photosynthesis activity of its plants will decrease and will have a direct effect on garden yields. Considering that there are not many types of Arabica coffee that are resistant to leaf rust disease, it is recommended to grow Arabica coffee not in areas below an altitude of 800 m above sea level (Najiyati, 1997).

Arabica coffee plants require fertile soil with good drainage, a minimum rainfall of 1300 mm/th and tolerance to high rainfall. The dry month period is short and the maximum is 4 months. The required type of soil acidity with a pH of 5.2 - 6.2 with good soil fertility. Water propagation capacity is also high, soil regulation is good and soil depth is sufficient (P.S. Siswoputranto, 1993). Coffee cultivation programs are encouraged to choose areas that meet these requirements.

#### **c. Laws and Regulations at the Regional Level or Qanun**

Article 31 of Law No. 18 of 2005 states that the provisions for the implementation of this law concerning government authority are determined by government regulations (PP), while those concerning the authority of the Provincial government Nanggroe Aceh Darussalam is designated Qanun Province Nanggroe Aceh Darussalam (NAD). Local regulations or qanun as local-level laws and regulations are made to organize Local Government. Local Government is a lower-level unit of territorial Government that has the right to regulate and administer part of government affairs as its own domestic affairs (Husni Jalil, 2005).

Based on the real or real autonomy system, local-level laws and regulations will regulate regional household affairs, whether they originate from the handover of affairs by top-level government units or affairs deemed essential to govern. Independence in autonomy does not mean that regions can make Regional Regulations or Qanun that are independent of

the national statutory system. Regional Regulations or Qanun are an integral part of the unity of the national statutory system. Therefore there should be no bylaws that contradict higher-level legislation or the public interest (Husni Jalil, 2005).

Article 1 paragraph (8) of Law No. 18 of 2001 specifies that Qanun NAD Province is a Regional Regulation as an implementation of laws in the territory of NAD Province in the implementation of special autonomy. From this understanding, it can be understood that the content of the qanun content only regulates the provisions of the nature of the statute of law in the context of the implementation of special autonomy. In other words, qanun can only regulate on the basis of delegation of a statutory provision in the administration of special autonomy. This is in accordance with the provisions of Article 31 of Law No.18 of 2001 which specifies that the provisions for the implementation of this law concerning the authority of the NAD Provincial government are established with Qanun (Husni Jalil, 2005).

#### **4. RESULT AND DISCUSSION**

Result from research shows that the Indonesian state in addition to having strategic geographical conditions also produces very strategic natural conditions, especially Aceh Province which has the gift of wealth biodiversity and natural resources, abundant natural wealth, one of which is the Coffee Garden Variety. The wealth must be protected and managed in an integrated and integrated environmental protection and management system. Environmental management must be able to provide economic, social, and cultural benefits based on the principles of prudence, environmental democracy, decentralization, and recognition and respect for local wisdom and environmental wisdom.

The coffee ecosystem in Central Aceh is divided into 3 (three) regions, namely the upper region, the central region and the lower region. The differences in these areas also affect the harvest time and coffee yield. Coffee farmers usually sell coffee crops through middlemen who hold all the farmer's coffee and the coffee is sold cooperatively, then cooperatives that take and sell it back to bayer through exporters. However, the selling price of coffee is one of the problems. For example, the market price of gayo coffee in the world will decrease if arabica coffee in a country harvests, for example if brazil harvests coffee then the price of gayo coffee will decrease, and also for marketing ordinary baburayan coffee to starbucks. So that currently there are many cases that occur where the soaring selling price of high coffee makes the sturbucks unable to buy at a high price because the sturbucks party has another delivery price, so the sturbuks asked to reduce the price of coffee. This has caused the price of coffee to decline recently, and there are also some cases where local prices are often played by middlemen. But at this time, with the sophistication of social media, farmers are already more

## **Rachmatika Lestari et al, Protection and Management of Gayo Arabica Coffee in the Laws and Regulations of Central Aceh Regency**

aware of the ups and downs of coffee prices, so the level of price mafia has decreased.

The role of the government in protecting coffee is very minimal where the government only carries out counseling and assistance that is not much so that it does not get significant changes to existing coffee farmers In Aceh Gayo, as well as the customary institutions in Gayo do not have much role, coffee customs are almost no longer there, the coffee mantra is also no longer used.

There have been many laws and regulations that have become the basis for the establishment of Qanun Central Aceh Regency concerning the Protection and Management of Gayo Arabica Coffee, including: Article 18 paragraph (6) Constitution of the Republic of Indonesia of 1945, Article 33 of the 1945 Constitution, Law Number 15 of 2001 concerning Trademarks (Statute Book of the Republic of Indonesia of 2001 Number 110, Supplement to the Statute Book of the Republic of Indonesia Number 4131), Law Number 11 of 2006 concerning the Government of Aceh, Law Number 32 of 2009 concerning Environmental Protection and Management life, Law Number 19 of 2013 concerning Empowerment and Welfare of Farmers, Law Number 23 of 2014 concerning Regional Government (Statute Book of the Republic of Indonesia Year 2014 Number 244, Supplement to the Statute Book of the Republic of Indonesia Number 5587) as amended several times recently by Law Number 9 of 2015 concerning the Second Amendment to Law Number 23 of 2014 concerning Regional Government (Statute Book of the Republic of Indonesia of 2015 Number 58, Supplement to the State Gazette Republic of Indonesia Number 5679), Law Number 39 of 2014 concerning Plantations, Law Number 20 of 2016 concerning Brands and Geographical Indications, and Regulations Government Number 31 of 2009 concerning Protection of Geographical Areas producing Site-Specific Plantation Products (Statute Book of the Republic of Indonesia of 2009 Number 60, Supplement Statute Book of the Republic of Indonesia No. 4997).

Therefore, there are several things that must be contained in the legislation at the regional level of the city district that regulates the protection and management of gayo arabica coffee, among others:

### **a. Coffee Ecosystem**

The birth and presence of coffee as a 'social space' and a 'new culture' does create social and cultural friction over traditional values. Although in fact the birth of coffee is also due to tradition, in the context of the dynamics of the long network of coffee ecosystems in Indonesia, let alone Aceh.

Coffee and the tradition of enjoying coffee make it a symbol of a communal society. But because of the change in the way, and the coffee room, it then makes it an interesting new discussion to be reviewed to 'straighten out' its existence. New ways, and coffee spaces, make coffee an ecosystem of

its own, a 'coffee ecosystem'. The space multiplies the various ties of relationships from the coffee beans themselves, to trivial matters, brewing procedures. From modern ones like espresso machines, manual brewing to tubruk coffee brewing, or Gayo plateau-style kertopes, here are the social, economic, and political affairs of its connoisseurs. Even the new ecosystem trend also means a new complexity, when we strip coffee to its upstream and downstream affairs. Coffee became a commodity that was no longer simple. The story of 'a cup of coffee', becomes another new chapter of the story.

Looking at the term ecosystem, it includes an ecological system formed by inseparable mutual interaction between living things and their environment. A whole and comprehensive order of unity between elements of the environment that influence each other. Perhaps the coffee ecosystem can simply be understood as a dynamic and relationship between components. From coffee, coffee shops, coffee connoisseurs to how to enjoy the finished product, it becomes a 'new space' and a 'new way' that is mutual-mutual-interconnected, mutually beneficial. The far side of the technical discussion about how to choose quality seeds, how to plant, the contours of the ideal height of growing coffee, production chains and marketing networks, to be presented at the table of a café or coffee shop.

Likewise, the other side of the coffee ecosystem also comes into contact with the real world of coffee, so when talking about coffee, it actually talks about the complexity of commodities. A sequel to the talk is more than just a matter of enjoying coffee. That means talking about upstream and downstream, how to manage the coffee industry, to the issue of the fate of coffee farmers which until now, is still inversely proportional to the fate of the coffee beans who are increasingly rising in class or coffee connoisseurs who are increasingly spoiled with various variants of specialty coffee with coffee rooms that are increasingly premium in class.

Therefore, the arrangement regarding the coffee ecosystem is important to be included in the preparation of Qanun Central Aceh Regency, as previously described talking about coffee is a commodity complexity, Starting from upstream to downstream.

### **b. Coffee Business**

Market and export networks are the determinants of the Gayo coffee farming process, because the purpose of coffee cultivation is none other than to get good, constant prices and market opportunities and guaranteed sustainability. Gayo coffee trade arrangements with a network of domestic and export markets that are professionally and proportionately managed are a must. Anticipatory measures to prevent falling coffee prices should also be a priority for detailed and binding discussions. Included in maintaining the stability of gayo coffee prices is the management of warehouse receipts in accordance with



the provisions, supervision of unhealthy business arrangements and standards exporter feasibility.

Therefore, the manufacture of qanun is expected to ensure that the coffee business system runs as expected. Qanun's concept of market mechanism must be able to provide *bargaining power* for coffee stakeholders. To create competitiveness for coffee stakeholders, qanun must be able to encourage production, distribution and consumption processes that have added value and innovation in every stage the process. Qanun is expected to be able to encourage the creation of people's ability to market products both in local and international markets, furthermore, qanun encourages related parties to open new markets to ensure the sustainability of the product and provide added value in marketing. Qanun on commerce must also emphasize the importance of digital-based implementation of industry 4.0.

### **c. International Cooperation**

Gayo Arabica Coffee is one of the best coffees in the world originating from the Gayo Plateau. Until now, the total production of Gayo Arabica coffee is said to reach 40 percent of the total domestic coffee production. Generally, the cultivation of Gayo Arabica coffee is carried out by the coffee farming community, so that Aceh's success in developing Arabica coffee is identical to the success of the people in optimizing natural resources in their area. Gay Arabica Coffeeo was developed in 3 districts, namely in the districts of Central Aceh, Bener Meriah, and Gayo Lues. The area of Gayo Arabica coffee currently reaches 103,495 ha with a total production of 66,548 tons, involving farmers amounting to 80,003 households.

Until now, the Government of Aceh continues to strive to increase the productivity of Gayo Arabica Coffee through various programs such as training for coffee farmers, rehabilitation, development and rejuvenation of Gayo Arabica coffee as well as assistance in post-harvest tools to support coffee production by applying good coffee cultivation methods or GAP (*Good Agriculture Practice*) to improve sustainable productivity of farmers. GAP aims to increase production and productivity, improve quality, safety of consumption, increase production efficiency, efficiency in the use of natural resources, and maintain land fertility and environmental sustainability.

In terms of the economic dimension, coffee farmers are one of the main actors who earn income to meet their daily needs, not only that, traders also get decent profits for daily life, and exporters get adequate profits to run Business. Therefore, currently the Aceh Government is said to support the plan to build a land port (*Dry Port*) initiated by the Central Aceh Regency Government together with the Ministry of Transportation which aims to increase local revenues, as well as maintain the authenticity and quality of gayo coffee to be exported.

As is known based on data from the Aceh Industry and Trade Office, every year Tanah Gayo is able to export coffee beans to 18 countries, including Korea, China, Japan, Hong Kong, Malaysia, Singapore, America, and Australia, with an export value of 52 million US dollars. Several coffee-producing countries such as Brazil, Jamaica, Chile, Africa and other countries, also continue to be competitors to Arabica coffee. Therefore, it is necessary to take innovation steps through the agricultural system to compete so that Gayo coffee products are more attractive and superior in the international market.

Gayo Arabica Coffee, which has obtained the rights to the Geophysical Indication (IG), then there has been legal protection for the name of the product's origin so that it is not used by other parties to carry out fraudulent competition, including in the aspect of international trade cooperation. Based on this, it is important that this international cooperation be included in Qanun Central Aceh Regency, so that there is a legal umbrella that regulates international cooperation in Gayo Arabica Coffee trade.

### **d. Coffee Research and Research Center**

Indonesian coffee, especially Gayo Arabica Coffee, continues to experience development. This development cannot be separated from research work, both carried out by private research institutions and the Government. Such as the research center in Jember Jawa Timut, the coffee and cocoa research center, where this institution has succeeded in producing superior coffee seeds with high productivity and disease resistance, so that the results of this applied innovation are very useful for coffee farmers.

By increasing domestic and foreign coffee consumers, both for farmers, wholesalers, and retailers, this innovative coffee research needs to continue to be carried out, both by research institutions and by college. Some of the innovative coffee research agendas that can be carried out include:

- 1) First, breeding coffee seedlings to produce superior seedlings with high productivity, disease resistance, and can grow in a variety of soil conditions, because such seedlings are very important to meet market needs in line with the increasing expansion of people's coffee plantations. This is because Indonesia's rivals in the coffee field are Brazil, Vietnam, and Colombia.
- 2) Secondly, apart from researching seeds with qualifications, it is also necessary to conduct research to produce premium class coffee seeds, which have a distinctive taste and fragrant so that the price in kilogram is far away in above the average regular coffee, for example, the price of civet coffee which has a price above the price of ordinary coffee because of its different fragrant and flavor.
- 3) Third, it is also necessary to research how to cultivate it. The taste and aroma of coffee is strongly influenced by

- the condition of the surrounding soil, fertilizer, fertility, and shade plants. Therefore, soil engineering and the right combination of crops determine the quality of its products.
- 4) Fourth, regarding the processing method, it is also necessary to do research, because the taste of coffee is largely determined by various processing techniques. Research on this matter is important to do because proper processing can produce processed coffee with the perfect taste.
  - 5) Fifth, the challenge for research institutions and high teachers to produce the best processing tools that are cheap and of high quality, this is because so far coffee processing is very dependent on Sangria Tool (Roaster). The best roasters today still use German products, and they are very expensive, so SMEs find it difficult to get them.
  - 6) Sixth, research on products and governance. In this case, it is hoped that the baristas and waiters will be able to present classy coffee in accordance with Indonesian culture, a noble culture that respects food, is full of love, and appreciation. This is important because it is very unattractive it seems that if the coffee is Indonesian coffee, the consumers are Indonesian, but the procedure of serving it imitates the culture of other nations.

Based on what has been described above, it is very important to be one of the clauses in the preparation of Qanun Central Aceh Regency, so that research and This research can be a legal umbrella for research institutions and universities in researching or conducting research in the field of coffee.

#### **e. Coffee Education**

Coffee education is the process of learning about coffee, including its origin, how it is made, and how to enjoy it in the right way. In coffee education, it also includes the introduction of coffee brewing tools and techniques. The delivery of coffee education can be done when consumers enjoy coffee. The importance of coffee education also includes the history of coffee, and how this drink has influenced the culture and economy of various countries. Learning about coffee can be a fun way to increase knowledge and experience about the importance of coffee drinks, so that even enjoying coffee can be more appreciative.

As for coffee education, this is done by instilling local content values in the local content education curriculum, especially in Central Aceh Regency itself. Local content is an educational program whose content and delivery media are associated with the natural environment, social environment and cultural environment as well as the development needs of the local area that need to be taught to students (in this context it is Gayo Arabica Coffee in Central Aceh Regency).

This local content about coffee education is very necessary, especially for regional progress which

automatically has a good impact on national progress. This is a very necessary local content as a form of development, cultural preservation, cultural development, and changing environmental attitudes towards the environment. Local content students are given to familiarize students with the environment, train analytical thinking, and be able to develop the potential of students. Local content can also be interpreted as all the potential and work in an area that is characteristic of the area, both natural and human resources contained in an area. This local content is a blend of knowledge, skills, independence, and the ability to adapt education to the actual conditions in each region. So that learning becomes actual and leads to solving problems faced by the local community. Thus local content is a characteristic of the area resulting from the natural potential and human potential that exists in an area. This local content is the material for each region to continue to develop so that it becomes a collection of potentials that have been developed and becomes a barometer of local development.

The function of the existence of local content is to expand the knowledge of students in accordance with the conditions of the region. Local content is one of the means for students to develop the knowledge, skills and arts possessed by the potential of their respective regions. There is practice, local content is often seen as a second class lesson and only complementary. Schools implement it as a formality to meet the demands of the curriculum set forth in various regulations. Such conditions indicate that local content teaching applications in schools are still floating. Therefore, education about coffee, especially gayo arabica coffee in the Central Aceh region is important to be taught in a local content in each school. This is important because gayo arabica coffee which has been recorded as a geographical indication right of the Gayo region, the gayo community should know about all aspects related to with gayo arabica coffee which is a characteristic of the region. So in order for the legal umbrella to be available in this case, it is necessary to be regulated in a Qanun of Central Aceh Regency.

#### **f. Customary Institutions**

Related to the context of customary institutions, in Gayo there is a Gayo Customary Assembly which is an autonomous institution and partner of the Regional Government in carrying out and organizing indigenous life. This is intended so that the culture or customs that exist in the Gayo community are always maintained and maintained and practiced in community life. The Gayo Traditional Assembly has socialized the existence of traditional cultural expressions of the community. In carrying out its activities, the Gayo Traditional Assembly collaborates by involving the community in the village, the Police, the Gampong traditional assembly, so that the Gayo people understand the existence of customs and customary hukum. The Gayo Traditional Assembly institution plays an important role in maintaining

customs, culture and religion so that it is well maintained. The Gayo Traditional Assembly Institution is an institution that explores and preserves customs that remain and is sustainable so that the cultural customs that exist in the Gayo community are always maintained and maintained and can be practiced in daily life and sustainable for the next generation.

In terms of the establishment of the Qanun of Central Aceh Regency on the Protection and Management of Gayo Arabica Coffee, regarding this customary institution it is important to include it into a clause in itself. As previously described, gayo arabica coffee is a typical coffee originating from the gayo plateau and has received Geographical Indication Certification. Therefore, it is important for this gayo customary institution to be able to play an active role in efforts to protect and manage Gayo Arabica Coffee. In order for this role to be realized, it is important to realize in a rule of law at the regional level itself.

#### **g. Tourism and Coffee Village**

Tourism has become a trend of modern human life, because this human activity has a broad definition, not just to meet the need for fun to enjoy travel, but economic, artistic and cultural activity. Tourism has a far-reaching impact in economic, social, and cultural development, educational activities, religious activities, sports, scientific activities have even become a discipline a science of its own. Tourism has become a discipline since several decades ago because this activity was developed in various universities, organizations, private and government bodies.

The purpose of tourism development in Indonesia is clearly seen in the Presidential Instruction of the Republic of Indonesia Number 9 of 1969, especially Chapter II Article 3, which states "Tourism development efforts in Indonesia is a development of the "tourism industry" and is part of the development and development efforts as well as the welfare of the community and the State". Based on this, gayo arabica coffee can be used as agro on the high level of gayo. Agro tourism is agricultural tourism with the object of visiting agricultural or plantation areas that are distinctive in nature, such as those that have been developed Agro Coffee Tourism in Pupuan, Tabanan 10 in such a way The appearance that various aspects related to the types of cultivated plants have given rise to motivation and attraction for tourists to visit it. These aspects include typical types of plants, how to cultivate and manage their products, the use of techniques and technology, historical aspects, the environment nature and also socio-cultural around it (R.S Damardjati, 1995). Coffee Tourism can be:

1) Edukopi package, which is by offering educational tour packages about coffee by visiting directly the place of coffee cultivation and processing so that we will get a clear picture of how the process is carried out by a coffee until it becomes a coffee drink that we usually enjoy, so that we can Opening insights and increasing community

interest, especially young people, to be interested in the coffee plantation business which if carried out and processed properly and correctly will produce maximum land productivity so that the welfare of farmers automatically increases. For the internal group itself, it is hoped that there will be interaction between participants as consumers (coffee connoisseurs) and farmers as producers so that farmers understand what consumer needs are like, not only about the price of coffee but also there is an improvement in the quality of the coffee product itself. The target of this edukopi tour can consist of coffee lovers, entrepreneurs engaged in coffee both from café owners, baristas, and also the general public who want to learn about coffee processing.

- 2) Coffee Farm Trip Package. In this package, visitors can be invited to take an *offroad* vehicle to coffee plantations directed by farmers in the Gayo highlands, especially in the Central Aceh Region. Here the visitors will be directly introduced to coffee cultivation starting from coffee care such as wiwilan and pruning to what good coffee bean harvesting looks like so as to produce high quality coffee. In addition to being guided by a tour guide, visitors can also interact to ask directly to farmers who own coffee plantations. During the trip to the coffee garden, visitors will also be treated to a view of the coffee plantation that is managed by agroforestry and will also pass through a stretch of pine forest which is very good to be used as a spot for taking selfies.
- 3) Post-Harvest Package. For this post-harvest class, visitors will be explained the post-harvest process starting from seed sorting, drying, stripping, fermentation and drying. After that, the next activity can be broken down again into several learning packages that can be detailed with *quality control*, *roasting* and *cupping* packages which will be many enthusiasts who want to follow this learning package specifically.

The coffee tourism described above can be realized in the Central Aceh region, therefore for arrangements regarding its management can be contained in a legal rule in the form of Qanun Central Aceh Regency.

#### **h. Geographical Indication Certification**

Amir Hamzah, head of the Gayo Coffee Research Agency, said Gayo Arabica coffee cannot be obtained elsewhere because of the typical soil type in the highlands. Weather conditions and an altitude of 1,200 meters on the plantation also play a contributing role as both are ideal for growing coffee. The great attraction for world coffee exporters is that the cultivation of gayo coffee uses organic methods and from high-yielding varieties.

In 2010, finally gayo arabica coffee won a Geographical Indication (IG) certificate or patent from the Director General of Intellectual Property and Rights (IPR) of the Ministry of Law and Human Rights Human Rights of the

## Rachmatika Lestari et al, Protection and Management of Gayo Arabica Coffee in the Laws and Regulations of Central Aceh Regency

Republic of Indonesia. The Certificate of Geographical Indication of Arabica coffee will be handed over by the Minister of Law and Human Rights of the Republic of Indonesia, Patrialis Akbar, accompanied by the Director General of IPR of the Ministry of Law and Human Rights, Drs Andy N Sommeng, to the Regent of Central Aceh, Ir H Nasaruddin MM, on Commemoration of the 10th Anniversary of Intellectual Property in the World at the Jakarta Convention Center (JCC) Jakarta, Thursday, May 27, 2010 (Miranda Risang Ayu, 2006).

The geographical indication application process has been pursued by the Gayo community by involving farmers, agents, traders, coffee researchers and coffee exporters in the area. With the release of the Geographical Indication certificate of gayo arabica coffee, the Gayo Coffee Patent Rights already belong to the Gayo community. Efforts to obtain geographical indications of Gayo Arabica Coffee are very long and involve many components, in addition to MPKG as the main component, also assisted by the Aceh Government, *Aceh Partnership for Economic Development (APED)* Program, Aceh Coffee Forum and the government of three districts in the Gayo plateau (Nurul, 2010).

Gayo Arabica coffee became increasingly famous when it was in the process of accessing promising markets such as the European Union, in 2014 the Directorate General of IPR requested the support of the TCF project to prepare the Coffee application Gayo Arabica to be the first Indonesian product to be registered as a Geographical Indication in the European Union as well as preparing the Gayo Arabica Gayo Coffee logo application to be registered as a brand *Community Trade Mark (CTM)* in the European Union. Protection in the European Union was identified as a priority to guarantee access to the EU market in a competitive manner (Ester Olivas Cáceres, n.d.). Throughout 2015 TCF experts in the field of Geographical Indications collaborated with the Sub-Directorate of Geographical Indications of the Directorate General of IPR and with stakeholders of Geographical Indications related (MPKG), in order to prepare for these two things, namely the application to be registered as a Geographical Indication and also to be registered as a Mark Community (CTM) in the European Union (Ester Olivas Cáceres, n.d.).

This result has a very significant impact on the stakeholders of Gayo Arabica Coffee as well as for the overall Geographical Indication system in Indonesia (Ester Olivas Cáceres, n.d.):

- 1) Over the next ten years, Gayo Arabica Coffee producers will be able to use the Gayo Arabica Coffee logo on their packaging in all 28 member states of the European Union, preventing other parties from preventing others to use this trademark on coffee, coffee drinks or services to provide coffee drinks (cafes).
- 2) If the European Union agrees to register Gayo Arabica Coffee as a Geographical Indication in the European

Union, this name must be protected in the 28 member states of the European Union against direct or indirect use which can be detrimental to the geographical indication name and the Gayo Arabica Coffee product.

- 3) Furthermore, the name of the Geographical Indication of Gayo Arabica Coffee will not be generic and the member states of the European Union will take appropriate administrative and judicial measures to prevent or terminate the unauthorized use of protected Geo-Indication names. The duration of the registration process is long in the European Union, geographical indication applications are currently being checked by the European Union, and this requires the availability of technical and legal support to the stakeholders of Gayo Arabica Coffee, to respond to possible inquiries from the European Commission, as well as to respond to possible opposition by interested third parties.

Therefore, to strengthen the Geographical Indication Certification that has been obtained by GaYo Arabica Coffee by the Gayo community, it is important to strengthen the arrangements regarding Indication Certification This geography is to be included in the Qanun of Central Aceh Regency on the Protection and Management of Gayo Arabica Coffee.

### i. Regionally Owned Enterprises (BUMD)

Qanun construction based on the concept of command is simpler, in addition to increasing the competitiveness of human resources, capital, technology, and marketing. The fundamental difference is more in the product distribution manager. Qanun encourages the creation of Regionally Owned Enterprises (BUMD), BUMD is not only profit-oriented but also on the stability of selling prices from farmers with a subsidy system. Qanun became the legal basis for BUMD to carry out professional management activities. BUMD buys products directly from farmers at prices that match the market price (even higher), this process will break the distribution chain to the detriment of farmers.

Furthermore, BUMD builds professional cooperation with *local* or international buyers without involving risks to farmers. BUMD capital is regulated based on the role of the government in capital participation. Functioning BUMD as the axis of coffee industry activities will encourage production and distribution that benefits the community.

The two mechanisms above have their own risks, the first concept, to focus on direct implementers in the field (farmers, researchers, banks, sellers), equalizing perceptions through Qanun will become increasingly difficult if there is no synergy between each stakeholder. In the second concept, it risks the creation of unprofessional management and opportunities for corruption.

## 4. CONCLUSION



## Rachmatika Lestari et al, Protection and Management of Gayo Arabica Coffee in the Laws and Regulations of Central Aceh Regency

The results of the study show that the Indonesian state in addition to having strategic geographical conditions also produces very strategic natural conditions, especially Aceh Province which has the gift of rich diversity biological and natural resources, abundant natural wealth, one of which is the Coffee Garden Variety. In the context of Central Aceh Regency as one of the gayo arabica coffee producing areas must be protected in a law and managed in an integrated and integrated environmental protection and management system.

Therefore, there are several things that must be contained in the legislation at the regional level of the city district that regulates the protection and management of gayo arabica coffee, among others. other:

- a. Coffee Ecosystem
- b. Coffee Business
- c. International Cooperation
- d. Coffee Research and Research Center
- e. Coffee Education
- f. Customary Institutions
- g. Tourism and Coffee Village
- h. Geographical Indication Certification
- i. Regionally Owned Enterprises (BUMD)

Based on the results of the research above, it is hoped that the Central Aceh Regency People's Representative Council (DPRK) together with the Central Aceh Government can immediately compile, form, and pass laws and regulations in regional level in the form of Qanun which regulates the protection and management of Gayo Arabica Coffee, so that there is legal paying in the activities of protecting and managing coffee arabica gayo in the Central Aceh Regency area.

### REFERENCES

1. Admin. (2010). *Lagi-lagi Kopi Aceh Raih Juara Pertama Nasional*. Balai Pengkajian Teknologi Pertanian (BPTP) Aceh. [http://nad.litbang.pertanian.go.id/ind/index.php?option=com\\_content&view=article&id=169:kopi-arabika-campuran-timtim-dengan-varietas-lain-sebagai-pemenang&catid=4:info-aktual](http://nad.litbang.pertanian.go.id/ind/index.php?option=com_content&view=article&id=169:kopi-arabika-campuran-timtim-dengan-varietas-lain-sebagai-pemenang&catid=4:info-aktual)
2. AEKI (Asosiasi Eksportir Kopi Indonesia). (2006). *Statistik Kopi 2003-2005*.
3. Basri A.Bakar dan Abdul Azis. (2010). *Akhirnya Kopi Gayo Resmi Dipatenkan*. Balai Pengkajian Teknologi Pertanian (BPTP) Aceh. [https://web.archive.org/web/20131217094347/http://nad.litbang.deptan.go.id/ind/index.php?option=com\\_content&view=article&id=108:akhirnya-kopi-gayo-resmi-dipatenkan&catid=4:info-aktual](https://web.archive.org/web/20131217094347/http://nad.litbang.deptan.go.id/ind/index.php?option=com_content&view=article&id=108:akhirnya-kopi-gayo-resmi-dipatenkan&catid=4:info-aktual)
4. Daryanto. (1997). *Kamus Indonesia Lengkap*. Apollo.
5. Erni Tisnawati Sule, Kurniwan Saefullah. (2009). *Pengantar Manajemen*. Kencana Perdana Media Goup.
6. Husni Jalil. (2005). *Kedudukan Qanun dalam Peraturan Perundang-undangan Indonesia*.
7. Kementerian Perdagangan Republik Indonesia. (2013). *Market Brief Kopi di Pasar Jerman*.
8. M. Manulang. (1990). *Dasar-Dasar Manajemen*. Ghalia Indonesia.
9. Najiyati, S. dan D. (1997). *Budidaya Kopi dan Pengolahan Pasca Panen*. Penebar Swadaya.
10. P.S. Siswoputranto. (1993). *Kopi Internasional dan Indonesia*. Kanisius.
11. R.S Damardjati. (1995). *Istilah-istilah Dunia Pariwisata*. Pradnya Paramita.
12. Wikipedia. (2022). *Kopi Gayo*. Wikipedia. [https://id.wikipedia.org/wiki/Kopi\\_gayo](https://id.wikipedia.org/wiki/Kopi_gayo)