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DESIGN OF COMPLEMENTARY CURRENCY MODEL
BASED ON IDLE GOLD IN ACEH

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ABSTRACT

Many studies on Aceh has been conducted, especially since Aceh province is one of the Indonesian provinces that reserves the right of special autonomy to implement Islamic Shari‘ah and Islamic finance based on Mu‘amalat principles. However, Aceh is the 7th of the poorest provinces in Indonesia (Indonesian Census 2010) On the other hand, Aceh is renowned for its fertility in the cultivation of some agricultural products such as coffee, tobacco and palm oil. In contrast, Aceh is rich in gold mines and Aceh cannot be separated from gold. For example, West Aceh has Gold production of five tons per year (Aceh Mine Department, 2012).. Therefore, it needs a complementary currency based on gold to enhance the role of gold. This research attempts to design a model of complementary currency based on physical gold in Aceh. This model is expected to be able to revive the rural economy, diminish unemployment and increase the value of the local and provincial economy in gold terms. This model leverages on on rural communitarian and traditional institutions (*lembaga adat*) such as “*Gampong, Mukim and Tuha peut*” which is rooted in the ethos of mutual assistance at the village level. This model also involves mass organization-based Islamic Scholars (*Ulama*) networks such as Muhammadiyah and Al – Wasliyah, because people in Aceh depend on the socio-religious leadership of these community-rooted scholars whom they respect very much. This study employs interview methods to gauge the response and views of three salient civil societal groups, namely, scholars (*ulama, kiyai*), community leaders and business people.

Keywords: Complementary Currency, Aceh Economy, Idle Gold

I. INTRODUCTION

Aceh is one of the Indonesian provinces that reserves the right of special autonomy to implement Islamic Shari‘ah and Islamic finance based on Mu‘amalat principles. Hence, study on Aceh has been interested. Beside that Aceh (formerly recognized as NAD/*Nangroe Aceh Darusaalam*) has been one of the Indonesian provinces, which is governed under special autonomy administration. Its specialties cover the authority and regulation in the areas of politic, economy, culture as well as religion.

Based on Indonesian Act No. 11, 2007 and government regulation No. 78 2007, this province has several characteristic compared to the others, as it resulted from long political conflict and its struggle for regaining independence against central government in Jakarta, namely : Aceh is able to cooperate with foreign institution directly or straight foreign policy, Aceh is able to govern and administer with broader autonomy and authority, as long as national interest and people need are concerned and it must be in line with existing central act. Aceh can regulate and allocate financial and economic system independently and freely from any interventions of central government as long as it is in line with national security. Aceh is encouraged to practice “*Islamic Shariah*” widely in any aspect of societal life justly. Aceh can conduct a trade relationship with other countries directly. And Aceh is given special political system based on special regulation to support sharia

Islam implementation by society, including *Muamalat* aspirations to urge on gold standard monetary system is also possible. The law and regulation bases, such as *Qanun* 11, 12, 13 and 14 issued in 2010 have been officially and effectively. In this matter, Jimly Assidiqi, the former chief of Mahkamah Institution of Republic of Indonesia stated that Aceh be able to perform their own muamalah whether internally or externally (Asshidiqi, 2009).

Aceh is one of the areas in Indonesia which has a long history related to the use of gold and silver currency. History records that the use of gold coins in Aceh was held actively until the early 20th century. Therefore, the idea for using gold as a complementary currency in this area is very natural. However, the use of gold as a complementary currency should get a good response from the community. Even better would be if the people of Aceh, a deeply religious in Islam to take the initiative to implement gold as a complementary currency.

However, Aceh is the 7th of the poorest provinces in Indonesia (Indonesian Census 2010). In the villages, it is extremely difficult to earn rupiahs worth 1 USD in value a week because the 60% of economic activities and circulation of money is centered in Jakarta and Java (Bank Indonesia, 2010). On the other hand, Aceh is renowned for its fertility in the cultivation of some agricultural products such as coffee, tobacco and palm oil.

In contrast, the villagers in Aceh are historically and culturally store wealth in gold. Aceh is rich in gold mines and Aceh cannot be separated from gold (Ali Rusydi, 2011), for example, West Aceh has Gold production of five tons per year (Aceh Mine Department, 2012). Indeed, unemployed gold really has huge potential to generate the people's economy. For example, it can revive dead lands. Therefore, it needs a complementary currency based on gold to enhance the role of gold.

In fact, after the economic and financial crisis of 2008, at least 4,000 complementary currencies are now estimated to be in circulation worldwide, as compared to only about 100 in 1990 (Bernard Lietaer, 2011). Because of the present recession people have been creative in providing ways for ensuring survival in this era (Bennett, 2010). The increase of complementary currency experiments in crisis periods indicates that many communities are becoming increasingly aware of many systemic deep-rooted problems with the conventional money architecture.

II. OBJECTIVE OF STUDY

This research attempts to design a model of complementary currency based on idle gold in Aceh. This model is expected to be able to revive the rural economy, particularly in the agricultural and micro small and medium enterprises (MSMEs) sectors, diminish unemployment and increase the value of the local and provincial economy in gold terms. This model leverages on rural communitarian and traditional institutions (*lembaga adat*) such as “*Gampong, Mukim and Tuha peut*” which is rooted in the ethos of mutual assistance at the village level. This model also involves mass organization-based Islamic Scholars (*Ulama*) networks such as Muhammadiyah and Al – Wasliyah, because people in Aceh depend on the socio-religious leadership of these community-rooted scholars whom they respect very much. This model is also meant to strengthen rural economy especially when financial crisis occurs. Specifically, this paper to design a model of complementary currency based on physical gold in Aceh.

III. LITERATURE REVIEW

Inefficient monetary policy is now known to contribute to global recession and financial crisis. As the debate on monetary policy heighten the reliability of paper or fiat money is also put into the spotlight. Of late, there is a growing demand for the re-introduction of gold currency, gold standard

or at least other form of currency which is more stable than paper or fiat money. The main criticism towards paper or fiat money, not backed gold or silver, is that it is open to manipulation and lack uncertainty. While the temptation of using fiat money is very strong as it enables the government to control and manipulate the supply and demand of the currency, fiat money is not always stable and there is always a risk that it will lose its value entirely. In contrast, Bernard Lietaer (2001), and Thomas Greco (2009) have advocated for the development of community currencies as a more sustainable and equitable alternative to bank-issued credit.

According to Lietaer(2004), complementary currency is an agreement within a community to accept something else than legal tender as a means of payment. Complementary currencies in most cases are intended to provide a means for local economic sustainability. Thus, the most important feature is that they ensure the wealth stays within a community. Another feature is the stability of the currency and ideological reason. In addition proponents argue that, as part of the anti-globalization movement, community currency systems empower the economically marginalized, foster social relationships, revitalize local economies by keeping money circulating locally rather than flowing out, and promote ecological sustainability (Collom,2005, and Solomon, 1996).

Quintilian J. (2008) mentioned that the earliest complementary currency in modern history can be traced back to the early 1920's, in a small coal-town in Germany. The currency was called "Wara" at that time, backed by coal inventory (Schroeder2010). "Wara" was popular due to the devaluation of the national currency. However, in 1931, Germany's Ministry of Finance banned "Wara" from circulation(Onken, 1997). Another well-documented story occurred in the small town of "Worgl", Austria. The Mayor initiated a project to help the economy growth despite cash problem. The project was successful to increase development in the village and decrease unemployment. However, the central authority intervenes to terminate the work.

Recent developments of complementary currency have been more successful. The Time Dollars in U.S. that uses labour-hour for service as a base of price is a clear example. Another similar currency is Ithaca HOURS in New York. Other success stories of community oriented complementary currencies can be found in Curitiba Brazil, and Bia in Kud Chumin Thailand.

Bernard Lietaer, a co-founder of the Euro and now a local currency proponent alleged that at least 4,000 complementary currencies are now estimated to be in circulation worldwide, compared with fewer than 100 in 1990 (Lietaer, Ulanowicz, Goerner, 2009). The currencies take on various forms. Many functions are similar to the traditional currency but they are distributed at a discounted-rate to encourage the cooperating people.

There is a growing demand for the re-introduction of gold currency, gold standard or at least other form of currency which is more stable than paper or fiat money. The main criticism towards paper or fiat money, not backed gold or silver, is that it is open to manipulation and lack uncertainty. While the temptation of using fiat money is very strong as it enables the government to control and manipulate the supply and demand of the currency, fiat money is not always stable

and there is always a risk that it will lose its value entirely. Some countries, particularly countries with a high number of Muslims, are inclined to re-introduce gold coin alongside the fiat money or as an alternative to gold money due to its stability, for example Malaysia and Indonesia. This stability is partly attributed to the fact that gold cannot be 'printed out of nothing' and gold possesses actual intrinsic value (Meera, 2009). However, a detailed study is required to ensure the effectiveness of gold coin implementation as well as to prevent negative impacts. Therefore, it is necessary to use a step-by-step implementation method.

Types of Community Currency

During the last decade, the community currency systems as complementary currencies have been growing sharply all over the world. According to the Complementary Currency Resource Centre, there have been 232 local community exchange systems, registered in the database of complementary currencies.¹ Looking into the application of worldwide complementary currencies, the most common types of medium exchange systems—mainly used—are summarized in the table below. As of November 2011, there are some local complementary currencies: (1) Local Exchange Trading System consisting of 39 local currencies, (2) Mutual Credit System comprising 19 local currencies, (3) LETS system comprising 15 local currencies, (4) Voucher Currency System comprising 14 local currencies and (5) Liberty Dollar comprising 14 local currencies (see table 1 in Appendix A).

According to Collins (1996), Local Exchange Trading Systems (LETS) is a form of club where members transact goods and services without using cash. A local currency is used instead, and the negotiation of price is done in this currency. LETS works similar to how barter works, except that you can 'buy' a service from one member of the scheme and even up the account by 'selling' to another. Mutual Credit System (MCS) serves two basic functions: it is an online money-and-banking system and each participant gets an account on the MCS website. The site works like a true online banking service. Participants can see their current balances and get statements of account. They can also keep track of the trading position of others. Goods and services are advertised on the website through an 'Offerings List' (Greco, 1994).

Another model of complementary currency is the Voucher Currency System, which customers could purchase the notes during a month of sale and redeem them over a year period. Over the next year, the company/store/restaurant repaid the loan, in goods such as sandwiches, soup, etc. (DeMeulenaere, 2005). While the Liberty Dollar is a privately issued currency minted from precious metal, complemented with a certificate to show a holding of such currency in the company's warehouse. The backing is silver, and to some amount, gold is used as well. USA. Raided and confiscated in 2007 by FBI and Secret Service (www.standard-reserve.com).

Crisis and Complementary Currency

Complementary currencies are not a new phenomenon, whenever a perceived need for an alternative to the prevailing medium of exchange is identified, conditions are ripe for the development of some alternatives. In 17th century England, for example, shortages of low-value coins led to the minting of various kinds of copper tokens (by both merchants

¹. (http://www.complementarycurrency.org/ccDatabase/les_public.html).

and local town councils) to provide the means of making change (Warner, 2010; Whiting, 1971; Rowe, 1966). Prisons and concentration camps have long used cigarettes as currency (see Radford, 1945).

Historically, the growth of complementary currency commonly comes as a response of the crisis that hit. Many economist give some argumentation with this interesting issue, why it is happens. Krohn and Snyder (2010) argue that local currencies have a history of spontaneously arising to the benefit of local populations in circumstances of inadequate banking services, shortages of money, and high unemployment. The benefits are consistent with monetary theory and have been quantified for Argentina in the early 2000s. The experience of the United States during the 1990s, however, suggests that local paper currencies do not offer large economic benefits during periods of economic and financial stability. Implicitly, the complementary currency will appear as impact of the instability of economic situation.

In fact, after financial crisis in 2008, the types of medium exchange system of model complementary currency increased by 82% with 23 members added at the mid of 2008. The figure rose gradually to 42 members on November 2011. The increase of complementary currency in the crisis period indicates that the community is aware some problem with the conventional money. It can be understandable that complementary currency offers an alternative to the conventional money system when conventional money is limiting the possibilities of the community economy. The availability of conventional money in a community depends on how much come from export, visitor, investment income and government spending. In the crisis period, all of the activities stated above will face problems since the breakdown of economy. As a result, the money circulating in the community will be very scarce. This situation will give impact in the fewer opportunities for people within the community to trade goods and services.

The compilation of 42 types of medium exchange system is demonstrated table 1(see Appendix A). Interestingly, there have been applications of local currency- based on gold and silver which accounted for 14 local currencies and community based –silver which made up 1 local currency. Moreover, looking at complementary currency database, for 3 years after global financial crisis, the complementary currency have been chosen as the alternative means to prevent worse impact of global financial crisis. There has been increasing demand for its application, reaching 60% compared to October 2008 (which constituted only 166 local currencies) most of them are unregistered. In other word, post financial crisis, the application of complementary currency tend to dramatically rise due to its resilience to prevent crisis coming from outside community itself.

Gold and Silver as Complementary Currency

Since global financial crisis in 2008, people at large are more exposed and are more familiar with the concept of monetary instability and realize the weaknesses of the current monetary system-based on fiat money. The rise of complementary currency is partly due to this. This is also one of

possible solution to overcome financial attacks, by using local complementary currency when necessary (Lietaer and Goerner, 2009). Moreover Lietaer stated that complementary currency *is* the most effective way for governments to perform diverse strategy to maintain sustainable and stable monetary policy (Lietaer, 2009).

Like Liberty Dollar model, gold as complementary currency has been established in Kelantan and Perak, a state in Malaysia, and Jakarta, Bogor, Bandung, the capital city and the major cities in Indonesia, more detail summary is available below. Currently, Islamic Gold coin, e-Gold coin and Gold net have been the subject of establishment (see table 2 in Appendix B)

The Implementation of Gold Coin as Complementary Currency in Several Countries

The implementation of gold coin has been started by the Morabeteen International Organization founded in 1983, which issued its first gold coin in 1992. It also owned E-Gold coin Limited, a company that traded Islamic Gold Dinar (IGD) electronically since its first issue in 1999. Besides that, this institution is also part of United Arab Emirates (UAE) based Islamic Mint that launched the Islamic Gold Dinar and Islamic Silver Dirham for UAE market starting from 7 November 2001. This system works in the World Islamic Mint (WIM) a company that makes the standardization of the gold coin and securities, and Dubai Islamic Bank. Besides, this company also issued IGD that has been available in the market through '*wakalah*' that spread all the country.

It is well-known that the implementation of gold coin is the model of Kelantan State. Kelantan in the North-East Malaysia have started create money on gold coins, which is called Gold Dinar Kelantan (GDK) and Silver Dirham Kelantan (SDK). This initiation started from 20 September 2006 (Yaakop, 2007). Although the idea was opposed by the Prime Minister of Malaysia, but the issuing of money, gold and silver must continue with the high awareness. In addition, in the end of May 2007, Gold coin Kelantan of RM 854.040 was sold out to the consumer.

Besides, the Islamic Gold Dinar (IGD) and Islamic Silver Dirham (ISD) have been minted in Indonesia since 2000 by 'Wakalah Induk Nusantara (WIN)' that has been established under the authorization of Amirat of Indonesia, whose main task is to provide the coins, and maintain its standard according to WITO (World Islamic Trading Organization) regulations. The coins are distributed through a network of Wakalas, operating in various cities namely, Jakarta, Bogor, Bandung, Jogjakarta, Tanjung-Pinang, Bandar Lampung, Batam, Makasar, and Denpasar (Bali). Currently, there are seventy five (75) Wakalas in operation in Indonesia. In the center of the network is the 'Wakalah Induk Nusantara' (WIN) which is based in Jakarta.

WIN has been issued gold coin and dirham for any size such as gold coinayn for 2 gold coin, Gold coin for 1 gold coin, and $\frac{1}{2}$ Gold coin. Like any other currency, gold and silver coins must be able to be bought and sold with other currencies. The Wakalas buy and sell the coins. According to Saidi Zaim (2007), in Indonesia precious metal-based complementary currency has already sprung up in the form of Islamic gold Gold coin (4.25g 22K per gold coin) from the year 2000, minted by Logam Mulia, a state-owned company, under the supervision of World Islamic Mint (WIM).

World Islamic Mint is expected to be able to lead partnerships with Islamic Financial Institutions in Indonesia, the Majelis Ulama Indonesia (Ulama Board) through the National Shariah Board, Bank Muamalat Indonesia, Bank SyariahMandiri and Bank Syariah Mega Indonesia, are jointly to manage the Tabungan Haji Indonesia. The fund reached almost 6.5 trillion

Rupiah or equal with USD 720 million per year which is more than 2.8 million of Islamic gold coin (November 2011). Besides, payment of Zakat with the potential of 6.3 trillion Rupiah - 14.2 trillion Rupiah (USD 700 million - USD1.6 billion), the amount of more than 2.7 Million - 6.3 Million Gold coin.

In addition, the recent launch of the gold dinar is from the state of Perak (2010). Perak made history when the government launched the first gold dinar coin and silver dirham as an investment and saving instrument in the world that use 24 carat gold and pure silver Ahamed Kameel Mydeen Meera who is one of the prime proponent of gold coin payment system here. Moreover Meera said *“the people must be given freedom to choice the medium of exchange, and to use all modern infrastructures including electronic payment system in implementing gold as money”* (Philip, 2011).

From table 2 (as mentioned in Appendix B) it indicates that the awareness and spirit to develop complementary currency has been gradually increasing after global financial crisis in 2008. The movements have shifted not only academic forums, such as discussions, seminars, lectures and international conferences, but also towards real entities and activities as aforementioned. Particularly, the acceptability of gold and silver shows that society is open to new monetary concepts and its applications today, it exhibits that the brighter future of gold and silver as the complementary currency (Iqbal, 2011).

The implementation of gold as complementary currency must not be automatically successful project; this is relied upon sub-system and the networks among societies and communities, who intend to be aware of collective interest in society. Thus, the complementary currency will succeed eventually, this should involve the architecture of the exchange system or currency itself, the management of the exchange system or currency, the implementation strategy, and the context into which the currency or exchange system is introduced (Greco, 2009).

IV. RESULT AND DISCUSS

1. Model of Complementary Currency in Aceh

Aceh is one of the most religious provinces in Indonesia which has specific characteristics than the other area of Indonesia. One of the most important attribute of Aceh is the use of gold in daily social-economics activities. Based on our research Aceh people are familiar with use of gold for measurement of goods and services. It means that in Aceh, people have habits for using of gold as a standard. For example, when people buy a cow, they will use gold for pricing of animals (Damanhuri, 2012).

The gold coin is well known with *“Mayam”*, term that used as a measurement of good and service which based on gold. In addition, Aceh is also a very rich area with gold mineral. For getting gold to be used as a *“Mayam”* some people go to the mountain to find gold. Energy and Mining Department reported that new mountain was founded in West Aceh, and It has gold production of five tons per year (Aceh Mine Department, 2012).

In Aceh, gold also very commonly used as a store of value which evidenced many people have gold in their live. This is because many people are more confidence to save their wealth in gold rather than in another model such as Rupiah, USD etc. Moreover, all women in Aceh have a gold accessory for their live. (Ali R, 2011).

Although in Aceh “Mayam” is very popular as a measurement of value, but there is still has problems related to the standardization of “Mayam”. In Mayam, there is no standard value of weight and quality. Therefore, this causes many problems and difficulties for the society when it is used widely in the society.

Aceh also has a very fertile land with the main commodities is coconut, coffee and tobacco. The availability of land in Aceh is very high, which means that people can use this to increase their economic prosperity. Muslim said that in Aceh some people also use gold as a down payment to buy these commodities (Muslim, 2011).

In addition, a religiosity of Aceh also supported with the existence of Islamic organization. There are two mains organization in Aceh namely Al-Wasliyyah and Muhammadiyah. These two Islamic organizations can be used as symbols of Islamic solidarity among Islamic society. Moreover, with Islamic organization, Muslim people can be united and make a social movement. Moreover, government of Aceh can maintain and monitor the operational of gold coin in the society, besides that they can be as a provider of standardized gold coin of Aceh.

In contrary, beside some facts above about Aceh namely rich natural resource, land and gold is the main instrument in society, but Aceh is also categorized as most poor province. Aceh is one of the top ten of highest number of poverty in Indonesia. It is contradict with the fact that gold is the symbol of prosper and rich. Therefore, this chapter will propose a model of complementary currency in Aceh which based on the gold coin.

Complementary currency in Aceh have two main objectives; first, to introduce gold coin as a complementary currency in Aceh. This objective will be realized by replace of “Mayam” with gold coin which more standardize in weight and its quality. Second, gold coin will be used as complementary currency in a specific community, that the gold coin owner will certify their gold coin to be used as currency. In this step gold coin owners will use certificate backed by gold as a medium of exchange.

The diagram 1 below shows the model of introduction of gold coin as a complementary currency. In this model, the main player is the two biggest Islamic organizations in Aceh namely Al-wasliyah and Muhammadiyah. These organizations will make a policy to replace a *Mayam* with gold coin. There is three main steps; first, Aceh people can order a gold coin to the dealer that provided by al-wasliyyah and muhammadiyah in its each branch. The dealer will make a report to the central office of Islamic organization, and continued by the order of al-Wasliyyah and Muhammadiyah to the gold coin provider namely PT Aneka Tambang (PT ANTAM). Third, gold coin will circulate in the society, thus it is will increase the understanding of Aceh people to the gold coin as a replacement of *Mayam*.

Diagram 1

Mayam Replaced by Standardized Gold Coin



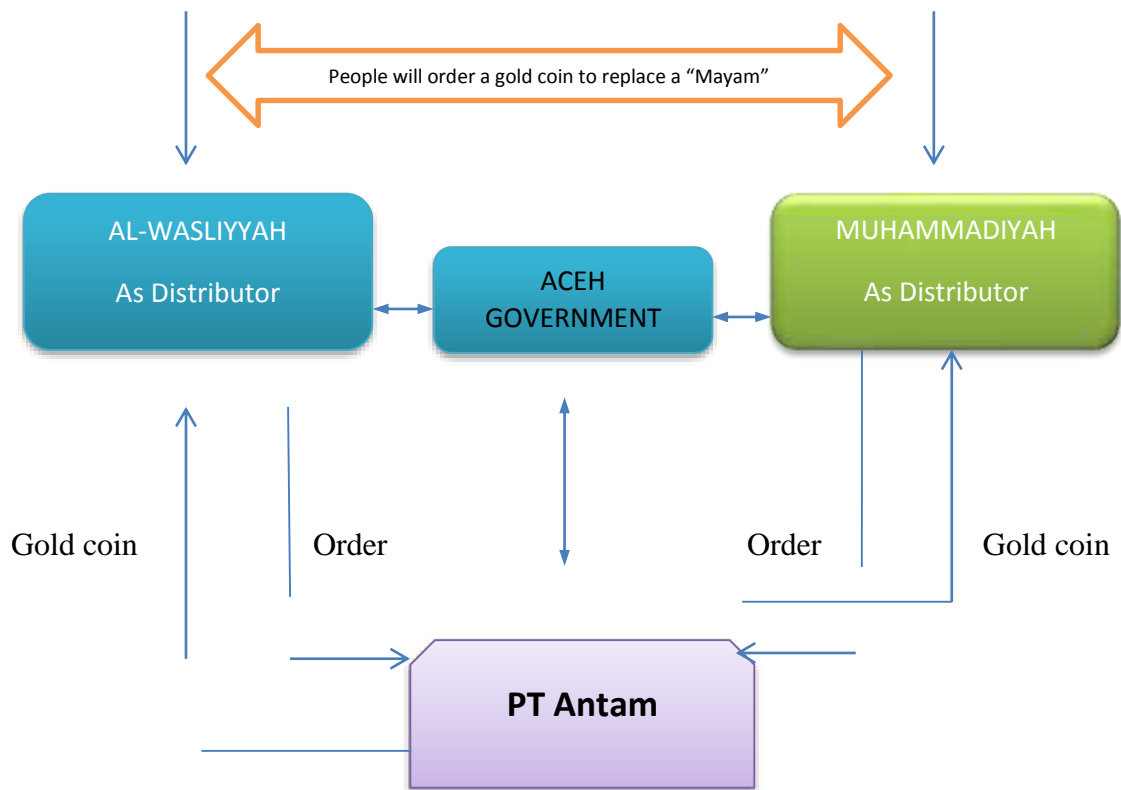


Table 15

Government, Muhammadiyah & Al – Washliyyah as Gold Coin Provider

Level	Organizations		
	Government	Muhammadiyah	Al-Washliyyah
Province	Cooperative Province Head Office (Kepala Dinas Koperasi Provinsi)	Province Council (Pengurus Wilayah)	Province council (Pengurus Wilayah)
Regency	Cooperative Regency Head Office (Kepala Dinas Koperasi Kabupaten)	Regency council (Pengurus Daerah)	Regency council (Pengurus Daerah)
Sub-district	Village Cooperative (KUD / BMT)	Sub-District council (Pengurus Cabang)	Sub-District council (Pengurus Cabang)
Village	Primer Cooperative (Koperasi Primer / Baitul Maal waTanwil)	Village council (Pengurus Ranting)	Village council (Pengurus Ranting)

Table 15 shows that government, Muhammadiyah and Al – Washliyyah as gold coin provider. They operate as distributor of gold coin reach the village. Besides that, they maintain the circulation of gold coin in the society

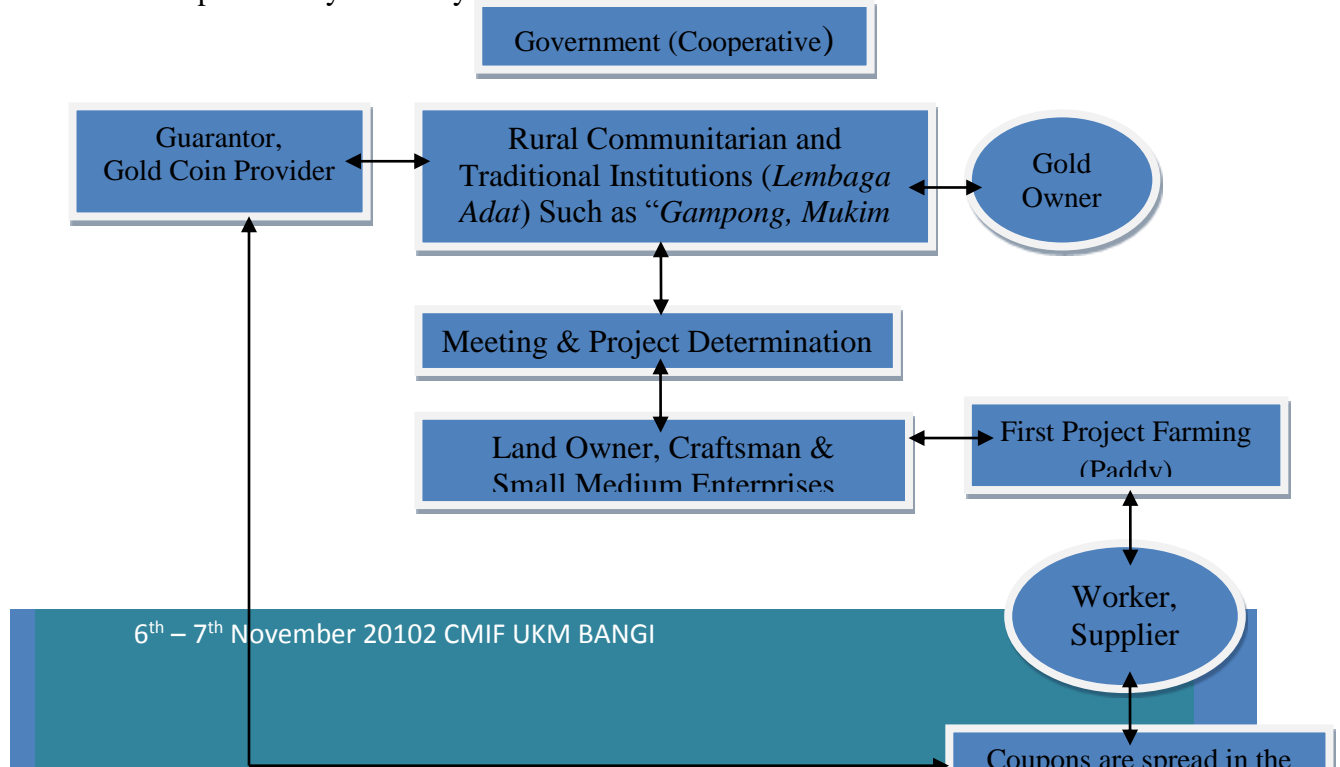
In the second stage, the use of complementary currency would be directed to the use of gold coin as the complementary currency in Aceh (as depicted in Diagram 2). Based on interesting facts of Aceh that many people of Aceh who have many gold coin, while on the other hand there are still many poor people. So at this stage gold coin will be used as a tool to boost economic growth, Increase money velocity and reduce the poverty.

This model is expected to be able to revive the rural economy, particularly in the agricultural and handicrafts sectors, diminish unemployment and increase the value of the local and provincial economy in gold terms. This model leverages on on rural communitarian and traditional institutions (*lembaga adat*) such as “*Gampong, Mukim and Tuha peut*” which is rooted in the ethos of mutual assistance at the village level. This model also involves mass organization-based Islamic Scholars (*Ulama*) networks such as Muhammadiyah and Al – Wasliyah, because people in Aceh depend on the socio-religious leadership of these community-rooted scholars whom they respect very much. Moreover, unemployed gold are expected to generate the people's economy. For example, it can revive dead lands. Therefore, it needs a complementary currency based on gold to enhance the role of gold.

After the first stage which the gold coin has replaced "*mayam*" as a means of exchange and measure of value, at this stage the gold coin will be increased the speed of its circulation. The diagram below describes the model of gold coin as a complementary currency. This model has some steps; first, when owner of gold are willing to work on the farm and will be planted with oil palm, then the first stage, the people of Aceh will exchange their gold coin to the dealership to get a certificate. Then, gold coin will be saved in a dealer, as a exchange gold coin owner will get a certificate.

Diagram 2

Model Complementary Currency Based on Phvsical Gold in Aceh



This certificate will be used to pay for all agricultural activities, including paying the salaries of workers, lease land and others. This certificate will be accepted by the other people and they must use this certificate maximum three months (assume period of paddy crop or depend on certain crop period) in order to get full value. For example one certificate backed by 0.5 gram gold coin

To increase the velocity of Gold coin, people who get this certificate must use it to pay another economic activity. If they don't use it for one month, the demurrage charge will be conducted for 10% reduce of the first value. In this system, there is will done a net off model after 3 month, which the last owner will convert the certificate to the gold coin in the authorized dealer.

IV. CONCLUSSION

Base on the above discussion, it needs the model to enhance Aceh economy by utilize unemployed gold in Aceh. This model is expected to be able to revive the rural economy, particularly in the agricultural and handicrafts sectors, diminish unemployment and increase the value of the local and provincial economy in gold terms. This model leverages on on rural communitarian and traditional institutions (*lembaga adat*) such as “*Gampong, Mukim and Tuha peut*” which is rooted in the ethos of mutual assistance at the village level. This model also involves mass organization-based Islamic Scholars (*Ulama*) networks such as Muhammadiyah and Al – Wasliyah, because people in Aceh depend on the socio-religious leadership of these community-rooted scholars whom they respect very much. Moreover, unemployed gold are expected to generate the people's economy. This model can be expected to revive dead lands. Therefore, it needs a complementary currency based on gold is strong point to strengthen Aceh economy.

For the next research, we are proposing to the other researcher to study stepping gold complementary currencies implementation in ACEH. At least we propose five actions, namely : **Firstly**, community education and the introduction of an altruistic-idealistic approach must take a place in the introductory phase to have a loyal participants and solid foundation. **Secondly**, it is then supposed to be followed by advertisement. **Thirdly**, together with advertisement, studies and researches is needed to prove the economic benefit of complementary currency. **Fourthly**,

continuous improvements to the system are also needed, to cover the economic-altruism group, who want to help but possess their own needs at the same time. *Finally*, in order to be alternative currencies to succeed, organizations, institutes, or individuals need to be committed to the currencies' additional demands. Not only must the currency be counted separately, but businesses must be convinced to accept the currency and know where they can, in turn, spend it.

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Appendix A

Table 1

**Online Database of Complementary Currencies Worldwide, Types of Exchange System -
Medium of Exchange Summary 2011**

No	Medium of Exchange	Local Exchange Systems	Year the System was Started	Size of Membership	Population of Area Served by System	Estimated Yearly Operating Budget (USD)	Yearly Volume of Trade (USD)
1	Local Exchange Trading System (LETS)	39	1982 / 2009	29,928	65,535,508	113,218	103,962
2	Mutual Credit System	19	1995 / 2008	6,284	2,012,277,000	27,363	131,705
3	Local Exchange System (LES)	15	1990 / 2009	1,853	3,030,000	1,376,865	781
4	Voucher Currency System	14	2005 / 2009	6,920	883,500	140,093	173,961
5	Liberty Dollar	14	1998 / 2005	30,630			
6	Sistema de Trueke	12	2006 / 2010	1,410	-	-	-
7	Time Bank System	11	1996 / 2011	23,580	47,373,753	566,100	-
8	Community Exchange System	11	1991 / 2009	18,628	2,157,024,647	860	717,500
9	Commercial Exchange System	10	1998/2007	6,400	142,628,500	92,663,599	44,121,940
10	REGIO System	9	2006 / 2007	657	2,645,220	-	-
11	HOURS System : Accounts, Notes / Bills	8	1991 / 2004	700	3,334,500	10,860	100,000
12	Fiat Currency System	7	1996 / 2008	5,020	3,700,008	124,521	1,090,351
13	Community Barter System	7	1991 / 2006	177	2,200,300	4,918	13,936
14	Valuable Local Currency (VLC)	5	2005 / 2010	4,762	13,700,750	2,728,075	47,709,499
15	Mutual Credit Hybrid	4	1996 / 2007	905	20,600,000	-	-
16	Marketplace Currency (ie. RGT)	3	1994 / 2005	4,060	450	1	13
17	Consumer Commerce Circuit (C3)	3	2005 / 2005	-	21,045,000	-	-
18	Community Way	3	1991 / 2009	1,375	13,050,000	-	-
19	Transaction Software	2	2005 / 2010	100	3,000,000	-	-
20	Ripple System	2	2006 / 2011	2,500	2,147,483,647	--	--
21	p2p cryptocurrency	2	1998 / 2009	50,000	1,000,000,000	72,000,000	--
22	Traditional / Cultural System	1	2009	75,000	100,000	--	--
23	Time Dollar System	1	2002	1,600	80,000	--	--
24	Système d'échange local LETS/SEL	1	2006	130	100,000	--	--
25	Système d'échange commercial + temps	1	2004	5,000	5,000	272,540	20,440
26	Robust Complementary Community Currency System	1	2009	285	250,000,000	-	--
27	Regionale Komplementärwährung	1	1996	650	300,000	142,130	296,251
28	Nuités = unités temps / nights = times units	1	1998	1,500	2,147,483,647	--	--
29	Monnaie Locale Complémentaire (MLC)	1	2011	--	--	13,627	--
30	Monnaie complémentaire virtuelle géolocalisée	1	2007	3,000	--	--	--
31	Merit Based Currency in Web Database	1	2008	61	304,000,000	2,500	--
32	Jardin d'Echange Universel	1	1998	15,000	66,000,000	--	--
33	Interest free resource based electronic	1	2009	35	2,147,483,647	--	--
34	Individual-Emissionssystem	1	2009	--	2,000,000,000	--	--
35	Greenhouse Gas Reduction / Carbon Credits	1	2008	20	--	--	--
36	Gogo System	1	2006	--	--	--	--
37	Global financial currency	1	2007	25,000	2,147,483,647	127,900	12,790,000
38	Crom Alternative Exchange System	1	2009	--	--	--	--
39	Credit Card Based Exchange System with Web access	1	2007	50,000	45,000,000	--	--
40	Community Cooperation System	1	2004	900	5,000,000	20,000	--
41	Common Good Credit System	1	2009	--	12,000	--	--
42	Commodity Based System	1	2007	--	--	--	--
	Overall Totals	232	1982 / 2011	374,070	17,075,660,724	170,335,169	107,270,339

Source : http://www.complementarycurrency.org/ccDatabase/report_admin.php?action=report&specid=73&which=0&s_typeId=2

Appendix B

Table: 2

The Existence of Gold Complementary Currency Worldwide

No	Gold currency System	Country / Date/ Founded	Description
1	Ayn Gold www.AynGold.com	UK / 19/4/2011	A unique mix of gold and silver bullion and coin. Gold and silver bullion and coin, Gold Gold coin for investments, gifts or a medium of exchange
2	Gold coin Negeri Perak http://www.gold_coin-perak-darul-ridzuan.com	Malaysia / 2011	Islamic Gold Gold coin as Investment, Gift, Dowry, Zakat
3	World Islamic Mint (WIM) http://www.islamicmint.com	UAE / 2010	WIM verifies compliance with legal standards in accordance with Islamic law

			during the manufacture of coins and medallions
4	Sultanate Sulu http://muamalahcouncil.com	Sulu / Nov, 2010	Islamic Gold Gold coin as Local Currency and Investment
5	Gold Traded Exchange http://www.exchangetradedgold.com/	2010 / London, Paris, New York	Gold Exchange Traded, Gold Exchange Funds, Gold Exchange traded Notes
6	e-gold coin www.e-gold coin.com	UAE / 2000	Electronic transfer of gold and silver between accounts. 100% backed by physical gold and silver
7	Ebuygold http://ebuygold.com/	China / 2009	Gold Exchange Traded
8	Public Gold http://www.publicgold.com.my/v1/	Malaysia /2009	Gold Coin as investment
9	Gbullion www.Goldmoney.com	2007 / DUBAI-UAE	Gold traded, buy and sell physical gold of 999.9 purity, and also DGCs
10	Public Gold Gold coin Agro Bank http://www.publicgoldgold coin.com/pgd/	Malaysia / 2009	Gold Gold coin, Gold bar, Ar RAHNU, Investment
11	Gerai Gold coin www.geraigold coin.com	Indonesia / 2007	Islamic Gold Gold coin as Investment, Gift, Dowry, <i>Zakat</i> and <i>Qirad</i>
12	iGolder (Digital Gold Currency / DGS). https://www.igolder.com	USA / 2005	DGS, electronic money based of Gold as representative money, also as investment meant
13	Standard Reserve www.standard-reserve.com	USA / 2004	DGS, electronic money based of Gold as representative money, also as investment meant
14	Euro Gold Sales www.Eurogoldsales.com	Europe / 2004	Applied in the Eurozone (13 Countries), as a legacy of old national practice is the minting of silver and gold commemorative coins.
15	INTGold www.INTGold.com	USA / 2003	Digital gold currency operated by Gold & Silver.
16	Gold coin Kelantan www.gold coinkel.com	Malaysia / 2003	Islamic Gold Gold coin. Local Currency. Also as Investment, Gift, Dowry, <i>Zakat</i> and <i>Rahnu</i>
17			

Source: Some Website above Mentioned

Appendix C Table 3 : Value and Score of Indicators of Complementary Currency										
No	Gold Complementary Currency Indicators	Academician/Scholar			Public Leader			Business		
		Disagree	Agree	Value	Disagree	Agree	Value	Disagree	Agree	Value
1	Enable circulating together with Rupiah	5	72	2.05	7	57	1.77	0	59	1.00
2	Gold currency is the best medium of exchange	9	68	1.94	11	53	1.63	13	46	1.17
3	Gold currency is almost free from devaluation	4	73	2.18	6	58	1.92	24	35	0.64
4	The value of gold currency is always increasing	5	72	2.05	4	60	1.94	19	40	0.85
5	Gold currency is one way to solve financial crisis	7	70	2.10	8	56	1.78	28	31	0.03
6	Gold currency is stable currency ever implemented	6	71	2.04	6	58	1.80	23	36	0.64
7	Gold currency is beneficial store of wealth	4	73	2.17	3	61	2.13	12	47	1.41
8	Gold currency is a safer investment option	4	73	2.17	8	56	1.84	23	36	0.54
9	Gold currency is not affected by political turmoil and instability	8	69	1.99	6	58	1.84	17	42	0.92
10	Gold currency guarantees the economic stability	9	68	1.83	4	60	1.89	23	36	0.66
11	All parties seem to support gold currency implementation	13	64	1.64	7	57	1.64	12	47	1.34
12	Gold currency is not created by system but nature	6	71	2.04	4	60	1.91	11	48	1.54
13	Gold currency is free from speculation	10	67	1.74	6	58	1.89	12	47	1.49
14	Gold currency will strengthen the state finance	7	70	2.04	6	58	1.94	Average		0.94
15	Gold currency is possible due to zero inflation	10	67	1.70	6	58	1.83			
16	Gold currency proposed by government will be supported by society	13	64	1.75	10	54	1.70			
17	Gold currency is easy to be manipulated and counterfeited	34	43	0.35	25	39	0.39			
18	Gold currency will stabilize the general price	11	66	1.55	6	58	1.56			
19	Gold reserve is insufficient to be used as currency	43	34	0.21	29	35	0.00			
20	Using gold currency will not facilitate the exchange process	55	22	0.82	26	38	0.13			
21	Due to same nominal and intrinsic value, gold currency will be stable	8	69	1.77	3	61	1.91			
22	Gold currency will approved by government	25	52	0.79	19	45	0.75			
23	Gold currency must be supported by information technology to be workable	9	68	1.60	11	53	1.34			
24	Gold currency has been stable system since 400 years	7	70	1.99	7	57	1.73			
25	Gold currency will prevent the financial crisis	9	68	1.75	4	60	1.91			
26	Gold currency can meet the Maqasid al Shariah	11	66	1.82	13	51	1.39			
		Average		1.69	Average		1.56			