

The Urgency Of Qanun Regarding The Maintenance And Supervision Of Customary Laws Of The Sea By *Panglima Laot* In Bireuen District

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History: Received 07/09/2022 | Revised 08/10/2022 | Accepted 23/11/2022 | Published 30/11/2022

Abstract. The authority of *Panglima Laot* is still generally explained in Aceh Qanun Number 10 of 2008 concerning Customary Institutions, this causes an unclear, not detailed, and not strictly or even the occurrence of legal vacuum in some disputes because there is no legislation that regulates it. Therefore, regulations and guidelines, namely Qanuns are needed at the district level regarding the implementation of customary management of coastal sea rights in areas in Bireuen district so that the rules used as benchmarks in law enforcement are clear. We know that there are no detailed codified rules regarding the authority *Panglima Laot* in Bireuen District so that it does not provide legal guarantees for the community.

Keywords: *Qanun; Customary Law; Panglima Laot*

INTRODUCTION

In 2006, *Panglima Laot* received approval for Regulation number 11 of 2006 concerning the Government of Aceh (Articles 98 – 99 and Article 162 clause (2) letter e), in this case, this Law was then interpreted into Aceh Qanun number 9 of 2008 concerning Customary Life Development and Aceh Qanun number 10 of 2008 concerning Customary Institutions. One of the allowed customary institutions in Aceh is called *Panglima Laot*.

Panglima Laot is an institution that has the highest leadership hierarchy in leading customs of sea, an institution that will direct all traditions of sea, including customary norms in fishing. This institution is also responsible for resolving disputes that occur in the ocean.

In general, *Panglima Laot* has several authorities to improve and develop marine customary life. Marine regulation, utilization of marine resources, maritime customary justice and marine assets are important things in customary life at sea.

Based on Aceh Qanun Number 10 of 2008, the authorities of *Panglima Laot* are to perform, manage and supervise the marine customary life, assist the Government in fisheries and maritime affairs, resolve endless debates that occur among fishermen or local communities, maintain and preserve ecological elements of the coastal and seaside environmental, seeking to improve the living standards of fishing communities, and prevent illegal fishing, as well as resolve disputes among *Panglima Laot* Lhok.

Based on the findings found by *Panglima Laot* Bireuen (Badruddin) whose area of authority is 20 miles from the coast, illegal fishing is often carried out by fishermen who live close to Bireuen district. Specific law overrides general law, until now, there is no specific Qanun regarding *Panglima Laot*, it is only generally explained in Aceh Qanun Number 10 of 2008.

Tabel 1. Total sengketa *Illegal Fishing* Tahun 2016-2020

No	years	Total disputes	Futher action
1.	2016	3	
2.	2017	-	Rehabilitation
3.	2018	1	
4.	2019	2	
5.	2020	3	

Source: *Panglima Laot* Bireuen 2016-2020

There were 3 disputes that occurred in 2016 which were illegal fishing at night. That year, the legal process, the arrest of the perpetrators, was not carried out. Instead, they were only coached and rehabilitated. The coach included warnings and assistance to the perpetrators. They were asked to divert the use of dangerous fishing gears to more environmentally friendly fishing gears and provided them with an understanding of the importance of saving marine life.

Even though the provision and guidance to the community, especially fishermen, had been carried out, in 2018, 2019 and 2020 marine related-disputes in Bireuen district have increased to 6 disputes. So *Panglima Laot* must be more assertive in handling all the disputes.

Moreover, several civil disputes also occurred in the coastal area of Bireuen, such as disputes over profit sharing, fishing operational methodologies, leasing, wages, and others. It is important to pay attention to those things because as we know that customary law is a law that lives in society, or it is called the living law in a foreign language. Which means the law is not a written or codified law, but it highly respected by the community because it is a law that originates from habits that grow and develop in a certain community, especially the community of customary in Bireuen district. Therefore, customary law is plural and varies from one region to another and embodies the real feelings of people in life. Customary law continues to grow and develop.

The main motivation for this research is to fill in the gaps in the customary law of the sea on the management carried out by *Panglima Laot* in Bireuen and as an initial guideline for the formation of a Qanun on the management of the sea and *Panglima Laot* in Bireuen.

The feasibility study of this research is how marine resources management and *Panglima Laot* in Bireuen has a legal law s which contains sanctions and prohibitions so that the policies issued by *Panglima Laot* in Bireuen in marine resources management can be carried out in accordance with local wisdom. Thus, theft, illegal fishing and

destruction of marine natural resources can be minimized or even eliminated.

Fishing that violates marine law to occurs in almost all regions on earth, not only in Aceh which has *Panglima Laot* Institute. Fishing that violates the law is called illegal fishing.

Illegal fishing is a fisheries crime that has been well organized, starting at the national to international level. Illegal fishing is a fishing activity carried out by fishermen who are irresponsible and violate the code of ethics. Illegal fishing includes malpractice activities in the utilization of marine resources which are illegal activities. It is generally detrimental to marine resources. This action will have an adverse impact on marine ecosystems, but provide great benefits for fishermen who engage in it. Activities that considered as illegal Fishing actions are the use of fishing gears that damage ecosystems such as fishing by bombing, fishing with poison, and using trawl fishing gear in coral areas (Nunung Mahmudah, 2015)

Qanun is a legal regulation that regulates order in an area (in this case Aceh). It aims to regulate the governance and life of Acehnese. Qanun is a regulation approved in Aceh whose contents must be based on Islamic regulations which are Aceh's explicitness. Regulations regarding Qanun are contained in Regulation Number 11 of 2006 concerning the governance of Aceh, in particular: provincial regional regulations which regulate

governance and the life of Acehnese (Law number 11 of 2006).

Qanun that applies throughout Aceh must be legalized by the Governor after obtaining the support from the House of Representatives through a meeting. Likewise, Qanuns at district/city level are supported by the District People's Representative Council (DPRK) after obtaining joint approval.

According to the Arabic dictionary, Qanun is a law, habit or custom. So, it can be concluded that the meaning of Qanun is a legislation or law that applies in a certain area. Therefore, the meaning of Qanun is different from a regional regulation, because the contents of qanun should be based on Islamic principles or should not contradict Islamic law. But in the legal hierarchy in Indonesia, regulation number 10 of 2004 concerning the formation of laws and regulations, the position of Qanun is equated with regional regulations in other regions. According to regulation number 10 of 2004, it is stated that the hierarchy of laws and regulations is as follows: Regulations of Republic Indonesia of 1945, Government Regulations, Presidential Regulations and Regional Regulations. In the explanation of Article 7 it is stated that: Included in the types of provincial regional regulations are Qanuns that apply in the Province of Nanggroe Aceh Darussalam (Nurdin, R., & Ridwansyah, M, 2020).

Given the above hierarchical arrangements, qanuns are equated with

regional regulations. The essence of Regulation Number 10 of 2004 can be acknowledged as the position of qanuns in their respective regions by providing a deeper understanding to ease the Central Government whose focus is on supervising and fostering the regions, especially those relating to the strategy development and the formation of regional policies.

However, it still has to be considered as an explicitness regarding the existing specificities of the Central Government towards the Regional Government of Aceh. Qanun that regulates the Government of Aceh must pay attention to several provisions that do not contradict with various aspects including Aqidah, sharia and morals. Sharia consists of: worship, *ahwal al-syakhsiyah* (family law), *muamalah* (civil law), *jinayat* (criminal law), qadha' (judiciary), tarbiyah (education) and defense of Islam. While the implementation of Islamic Sharia in the field of morals includes *syiar* and *da'wah*.

Customary law community is a community that obeys the rules or things that regulate human behavior in the form of habits that are believed and adhered to. If it is violated, the perpetrator gets sanctions from the customary authorities (Sumanto, D, 2018).

Customary law is an unwritten regulation, it is just a series of human habits and behavior that is highly respected and obeyed by the community, especially the customary community of the sea. Everyone

will obey the policies. Further study of the customary law of the sea will broaden knowledge about regulations. It will have sanctions against violations and abuse of rules. Violators can be prosecuted and even punished. The meaning of customary law is a living rule because it manifests the real legal rules of society.

Custom shows attitudes and actions of customary community. Customs are sometimes maintained because of community awareness, but it is not uncommon for customs to be defended with punishments or legal consequences so that they become customary law (Salim, M. 2016).

Customary law of the sea regulates 2 things; procedures for catching fish (*meupayang*) and methods for resolving disputes between fishermen. It can be civil or criminal related activity. If it is a civil-related activity, then it must maintain the sustainability of marine habitats and ecosystems, does not commit violations, does not harm other fishermen. As we know, the customary law of the sea cannot be separated from the coastal communities of Aceh, they need each other.

Other civil characteristics are operational procedures for going to sea, fishing routes, profit sharing with proportional, fair and profitable aspects for the parties, followed by a wage system and others.

Other matters to be considered are the arrangements for mooring boats on the beach,

places for drying fishing gear and repairing damage of fishing gear or boats, forbidden time for fishing, treasure discovery, solving disputes, destroying the environment, fishing, accidents, *keunduri laot* (sea feasts) and all other activities that related to earning a living at sea (Rahayu, S. W, 2014).

Meanwhile, activities that violate criminal law at sea are acts against the law that occur in the sea area. Crimes that are often found in the Bireuen sea area are illegal fishing, and smuggling of narcotics drugs.

RESEARCH METHODS

Types of research

This research is an Empirical Legal Research, which is an approach to the problem by looking at the appied positive legal norms then connecting it with the facts happening in the field.

Place and Time of Research

This research was conducted in Bireuen District, Aceh Province with a duration of 1 year

Research Methods

This research used descriptive method with qualitative approach.

Sampling Techniques

Purposive Sampling was used in this study in determining informants. Determine the informant with the assumption that the

source is familiar with the problem being examined.

DISCUSSION

The maintenance and supervision of customary laws of the sea by *Panglima Laot* in Bireuen district

In the idea of regulation of customary law in Bireuen Aceh District, this universe is a gift from Allah which has a vital incentive for the existence of humans and other living creatures. The existence of the universe is a necessary part of the survival, humans are an important point in it, so it cannot be debated about the harmony between universe with the existence of humans. As social creature, human should always maintain a balance.

This broad-minded and cultured management of the universe has been manifested for quite a long time, even since centuries ago. To maintain the life of marine, *Panglima Laot* institution applies ideas and concepts based on the local wisdom of Bireuen which upholds local cultural customs. It is still maintained and preserved to this day.

Panglima Laot Institution of Bireuen District

Customary institutions play an important role in cultivating social qualities, rules, norms and regional regulations. Both in security, harmony, justice, and prosperity for the Acehnese. Culture of every social must be

encouraged, created and maintained for its existence.

Enforcement, improvement and defense of several sea customs must be carried out continuously from one era to the next to be understood and applied from generation to generation so that people can understand the quality of cultural values. This is expected to foster the existence of a customary community towards every norm that exists in its life.

In Article 2 clause (2) Aceh Qanun Number 10 of 2008 concerning Customary Institutions states that there are several customary institutions in society that are able to act as forum that supports every implementation of government, development, community renewal, as well as controlling and handling every customary debate.

Based on this article, the basis for customary institutions is clearly written in the Qanun regarding their roles and authorities. The customary institutions are: *Majelis Adat Aceh*; *imeum mukim* or other names; *imeum chik* or other names; *keuchik* or other names; *tuha peut* or other names; *tuha lapan* or another name; *imeum meunasah* or other names; *keujruen blang* or other names; *Panglima Laot* or other names; *pawang glee/uteun* or other names; *petua seuneubok* or other names; *haria peukan* or other names; and *syahbanda* or another name.

Each customary institution carries out its roles and duties as mentioned in the Qanun. Customary law of the sea in Bireuen district is

an authority of *Panglima Laot* as the highest hierarchical holder in the coastal area of Bireuen Aceh district.

Panglima Laot is an institution that manages maritime traditions, fishing customs, and handling disputes or conflicts that occur in the sea of Bireuen district. *Panglima Laot* has expertise and skills in enhancing and authorizing marine customs based on maritime customs guidelines.

Based on Aceh Qanun Number 10 of 2008, the authorities of *Panglima Laot* are to perform, manage and supervise the marine customary life, assist the Government in fisheries and maritime affairs, resolve endless debates that occur among fishermen or local communities, maintain and preserve ecological elements of the coastal and seaside environmental, seeking to improve the living standards of fishing communities, and prevent illegal fishing, as well as resolve disputes among *Panglima Laot* Lhok.

The existence of *Panglima Laot* is a local wisdom for coastal and marine communities that has developed since the Monarchy period. The customary law of the sea develops according to the needs of life, lifestyle, and point of view that is integrated with the life of the community, the civilization of Acehnese in the coastal area. This privilege is owned by *Panglima Laot* Aceh. He has the responsibility to establish relationships with the community and the environment so that he can continuously maintain traditional life.

Leader is a determining factor for a succeeded organization. Leaders who are able to manage the organization, can influence others constructively, and are able to show the right actions that must be taken together. Leadership is the process of moving people to achieve goals. If someone is good at leading people, then they will reach the prosperity but if someone is bad at leadership, then they will be destroyed (M. Munir and Wahyu Iaihi, 2009).

In the implementation of leadership, there are important aspects and relationships between communities or humans as legal subjects. This relationship greatly impacts the vision and mission of the leadership so that followers obey the leader. Therefore, leader has more authority in moving their people to obey every issued policy.

Panglima Laot is an institution that leads customs, habits in fishing, and dispute resolution in Aceh Province. Generally, *Panglima Laot* has authorities in the development and enforcement of sea customs, marine regulations, and utilization of marine resources and justice (Puteh, M. J, 2012).

This institution has existed for a long time, in historical records, it is stated that sea custom has existed since the 14th century, the Period of Sultan Iskandar Muda (Raihan, R., & Ahmad, M, 2017).

During that time, *Panglima Laot* had 2 (two) responsibilities, the first was to engage in war against colonialism, the second was to

collect taxes from ships that stopped at each port.

Currently, there are several authorities possessed by *Panglima Laot* to control fishermen in terms of going to sea;

- a. Formulate the guidelines or rules regarding fishing or known as *Meupayang*, distribute profit sharing, assign forbidden days of going to sea and the legalize the consequences for those who break the rules;
- b. Provide solutions and solve problems of customary disputes that occur among fishing communities;
- c. Mobilize every implementation of the customary law of the sea, add assets and support strategies in the maritime area so that harmony, safety and welfare of the fishermen are formed.

The authority of *Panglima Laot* mentioned above has been engraved since ancient times during the Acehnese kingdom. *Panglima Laot* has the authority to carry out its role as the highest customary authority in the sea area. The main goal is to adjust each rule to balance with the change of modern times. It is hoped that the rapid development of technology will not make customary law abandoned.

It is known that the *Panglima Laot* Institution has three levels in carrying out its functions and duties; first is *Panglima Laot* Lhok which has the authority to resolve disputes at the lhok level, the second is

Panglima Laot Regency/City, if disputes that occur at the *lhok* level are resolved it will be submitted to the Regency/City *Panglima Laot*, the last one is the Provincial *Panglima Laot* whose job is to resolve disputes that occur between districts, provinces and even international disputes.

The role of *Panglima Laot* in Bireuen Regency

Panglima Laot in Bireuen has functions and duties that have existed since ancient times and are currently also based on Aceh Qanun Number 10 of 2008. This Qanun contains responsibilities and authorities. There are different responsibilities of *Panglima Laot* at each level. In this study, researchers focused on *Panglima Laot* at the district level, especially Bireuen District.

It is known that every district/city has a *Panglima Laot* at the Regency/City level, this is needed as a guardian of customs. 11 out of the 17 sub-districts in Bireuen Regency, are administratively directly adjacent to the sea area. They are Simpang Mamplam, Pandrah, Jeunib, Peulimbang, Peudada, Jeumpa, Kuala, Jangka, Peusangan, Kutablang and east part of Gandapura.

Maritime and fisheries regulations in Bireuen Regency have been enforced by having fish landing sites (TPI) in various sub-districts, as well as fish landing ports (PPI) located in *Peudada*. Efforts to support community economic development require

seriousness and responsibility of all elements, including public authorities and local community so that marine potential can be optimally developed and preserved. To protect the marine ecosystem, fishermen are not allowed to use dangerous fishing strategies or procedures, for example fish bombs.

Communities must have the determination and awareness to cooperate with government agencies to assist public authorities in securing and monitoring marine areas from the looting and destruction by unknown anglers. Most of them use dangerous fishing gears which cause damage to the marine biological system.

Therefore, support from all elements of society is needed so that marine natural resources can be enjoyed not only by the current generation but also future generations. Preserving the marine environment is a commitment among the government, *Panglima Laot* and the local community.

Badruddin, *Panglima Laot* in Bireuen District, said he has jurisdiction over 20 miles from the coast, and has resolved several disputes in fishing communities.

Some of the roles and responsibilities of *Panglima Laot* in Bireuen Regency are conveying the correct operational procedures for going to sea, informing fishing routes, giving directions regarding profit sharing, establishing a wage system, making leasing regulations, and determining compensation.

Badruddin also emphasized that fishermen must also comply with several rules when going to sea; know the forbidden days, know the location of drying fishing gears, make repairs to the damaged ship/boat, divide treasure, determine wages for *Panglima Laot*, and resolve disputes.

Badruddin added that he often solves the problem of illegal fishing. For example fishermen bombard using a combination of kerosene fuel and chemical fertilizers in a container. With a distance of about 5 meters, explosives weighing about one kilogram are thrown into the middle of a school of fish. This activity has the potential to anesthetize and poison fish. This is what happened from 2016 to 2020 (with several different cases). One of the cases is a person who is domiciled in East Aceh. Badruddin as *Panglima Laot* had to seek a solution to East Aceh for several trips to get an agreement.

The role of *Panglima Laot* in Bireun Regency is highly appreciated by fishing communities and local communities. According to Ismail as a local fisherman, *Panglima Laot* has carried out his role well. He considered *Panglima Laot* to be a highly respected leader. *Panglima Laot* is competent and professional in understanding the law regarding customary law of the sea. Therefore, every decision will be followed, respected and upheld by the entire community. For example, the dispute over illegal fishing, he gave the perpetrator a warning punishment. However,

if the perpetrator repeats his actions, he is given punishment such as confiscation of all fishing equipments, paying fines to fishermen or local community. This punishment is decided through discussion between *Panglima Laot* village authorities.

Mahyuddin said as a fisherman, if this happened, it would be resolved through the customary court using the deliberative method. Deliberations are held to reach agreement on a policy to be taken. Both parties are invited to provide information. *Panglima Laot* mediates them to resolve the problem.

Both parties were asked to tell the chronology. *Panglima Laot* as a judge considers, observes and decides on a solution to resolve the dispute. The guilty party gets punished.

There are several forms of sanctions; reprimands, advice, apologies, fines, compensation, ostracism, expulsion from the village, revocation of customary titles and other sanctions according to local customs.

In managing the seacoast area, *Panglima Laot* adheres customary law of the sea. Customary law of the sea is customary rules that are guarded and maintained by fishing communities to maintain the lives of fishing communities. Customary law of the sea can also function as a filler for national positive law. The substance of the marine customary law technique emphasizes that fishermen must have more skills and

knowledge in fishing and use environmentally friendly fishing gear.



Structure of *Panglima Laot* Institution in district (PLK):

According to Muhammad Deni Andika, Second Sergeant in Indonesian Navy, *Panglima Laot* of Bireuen District is outside the government organizational structure but is responsible for reporting to regional authorities such as the Governor.

As a Traditional Institution, it is realized that Supervision cannot run optimally if there is no mutual support between parties such as the Maritime Affairs and Fisheries Service, the Water Police, and the Navy.

He added that in solving problems that occurred in the coastal area of Bireuen, *Panglima Laot* was not authorized to resolve serious violations. *Panglima Laot* must always coordinate with the parties responsible for this violation. In 2018, it was found that there was circulation of drugs and other illegal goods. Because this is a serious violation, this act cannot be resolved by customary law but it was solved regarding the regulation Number 35 of 2009 concerning Narcotics or by the Criminal Code (Book of Criminal Law). *Panglima Laot* will definitely report to Indonesian Navy or Water and Air Police (Polairud).

In 2022, hundreds of immigrants from Myanmar, ethnic Rohingya, were also stranded in the sea of Jangka, one of sub-district in Bireuen, due to humanitarian conflict occurred in their country. At that time, a group of them were in Gampong Alu Buaya Pasi to rest. Cases like this cannot be solely resolved by *Panglima Laot* but must involve cross-sectors such as the Government of Indonesia, followed by various international organizations, non-governmental organizations, and the participation of local communities. This is based on human rights so that *Panglima Laot* spontaneously provides humanitarian assistance to Rohingya refugees.

The task of *Panglima Laot* as a leader in handling disputes that occur as a result of fishing communities having disagreements or violations of customary laot law is quite large, this is due to *Panglima Laot's* success in protecting the area safely, peacefully and conducively in bringing order to every indigenous laot community.

Panglima Laot in taking its policy is based on Aceh Governor Regulation (Pergub) Number 60 of 2013 concerning the Implementation of Customary Disputes/Disputes Settlement, which includes disputes at sea (Article 3 letter F), minor abuse (Article 3 letter g) and mild-scale environmental pollution (Article 3 letter J).

Panglima Laot Bireuen Regency is known as a customary community leader. It is known that his influence is so great in

upholding customary law and resolving disputes in the community. This is stated in the authority of *Panglima Laot* in Article 28 clause 2 (two) of Qanun Number 9 of 2008. While the authority is conveyed in Article 28 clause 1 (one).

In carrying out his duties and obligations, he relied all of his authorization on the Qanun because there is no district Qanun that regulates in detail the authorization of *Panglima Laot* in Bireuen District.

***Panglima Laot* Obstacles in Dispute Resolution**

In carrying out his role, duties and functions as *Panglima Laot*, he experienced many obstacles in resolving various disputes and violations of customary law of the sea both minor or serious crime. The obstacles are as follows:

a. Legal Vacuum

There are several arrangements regarding the authority of *Panglima Laot* which are only generally explained in the Aceh Qanun Number 10 of 2008 concerning Customary Institutions. This has resulted in unclear, non-detailed, and indecisive or even legal vacuums in some cases because there are no regulations that strictly supervise, which sometimes raises doubts in their enforcement.

Regulations and guidelines are needed, especially regarding the implementation of the administrative management of maritime customary rights, whether it obtained

continuously from the ancestors or obtained through a legal mechanism.

It is known that there are no detailed codified rules regarding the authority of *Panglima Laot* in Bireuen Regency. As a result, there is no legal guarantee for the community. Sometimes *Panglima Laot* of Bireuen Regency can endanger himself if he takes the wrong step in his decision.

Hopefully, the government should also pay attention to the authority of *Panglima Laot* in carrying out its role as the leader of the local adat laot community, because we know that the level of crime does not only occur in the mainland but also in coastal areas.

Today we live in a modern and complex era. We should need a regulation that is comprehensive, proportional and flexible because it has to guarantee legal certainty to the community.

b. Lack of Operational Costs

Based on the results of an interview with the Head of the Bireuen Regency Food, Maritime Affairs and Fisheries Service, Mr. Ir. Muktar, M. Si regarding *Panglima Laot's* honorarium, it is stated that it is Rp. 500,000.00 with a reward once every three months. Therefore we can conclude that there is absolutely no operational cost. Therefore, sometimes *Panglima Laot* is constrained financially when he has to resolve disputes outside the city, resulting delays in resolving cases on time and even not being resolved because he has to use his personal money.

Meanwhile, the role of *Panglima Laot* in Bireuen Regency is also quite large. Like the Indonesian Navy, Police, and other services related to coastal areas in maintaining resilience and security, the government should also provide operational costs to *Panglima Laot* Bireuen Regency in carrying out its duties and functions.

CONCLUSION

The foundation of the authority of *Panglima Laot*, Bireuen Regency, which has been engraved and resided in community since ancient times, Aceh kingdom, is expected to be improved, maintained and fostered. *Panglima Laot* has the authority to carry out its role as the highest customary stakeholder based on its leadership hierarchy in the coastal area. The main goal is to adjust every customary rule to be balanced with the changing times that are increasingly modern and technology is increasingly sophisticated. However, it is hoped that this alters will not leave customary law behind. Therefore, regulations and guidelines are needed, namely Qanuns at the district level regarding the implementation of management of customary sea rights in coastal areas in Bireuen district so that the rules used as benchmarks in law enforcement are clear. We know that there are no detailed codified rules regarding the authority of the Bireuen District *Panglima Laot* so that it does not provide legal guarantees for the community.

Thank you to the Ministry of Education, Research and Technology of the Republic of Indonesia, and LLDIKTI region XIII for funding this research, and thanks to *Panglima Laot* in Bireuen district, and other involved parties who have taken the time to help the author complete this research.

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