

PANGLIMA LAOT ACEH IN MARITIME SYSTEM SINCE 2000-2024

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Abstract

This research aims to understand the origins of the Panglima Laot Aceh, as well as the duties and functions of the Panglima Laot Aceh in the Aceh Maritime Affairs from 2000-2024. The study utilizes historical methods, with data collection through interviews, documentation, and literature review. Primary sources include documents and interviews with Panglima Laot Aceh, Teungku Miftach Tjut Adek, while secondary sources include books, journals, theses, news, and internet sites. The position of Panglima Laot has existed since the Samudra Pasai Kingdom in the 14th century, and during Sultan Iskandar Muda's reign (1607-1636), the role of Panglima Laot became clearer. During the colonial era, the Panglima Laot served as the leader of a group of fishermen who resolved disputes among them. After independence, in the year 2000, the Panglima Laot of Lhok held a meeting in Banda Aceh, resulting in the formation of a provincial-level Panglima Laot in Aceh. During the kingdom period, the Panglima Laot's duties included collecting taxes and mobilizing the masses for warfare on behalf of the sultan. Nowadays, the Panglima Laot is responsible for managing marine and fisheries affairs, especially overseeing fishing activities in the Aceh sea, as well as regulating the actions of Acehnese fishermen.

Keywords: Panglima Laot; Aceh; Maritime; H.T Bustaman; Miftach Tjut Adek.

INTRODUCTION

Aceh is one of the provinces of the Republic of Indonesia, this province is located at the western tip of the island of Sumatra. Its strategic position makes the Aceh area a gateway for traffic and culture that connects East and West (Central Statistics Agency, 2024). Aceh has also been part of North Sumatra Province since 1950 in accordance with the issuance of Government Regulation in Lieu of Law No. 5 of 1950. In 1956 Aceh became a province again and became independent of North Sumatra in accordance with the Law of the Republic of Indonesia Number 24 of 1956. The return of Aceh to a province is of course inseparable from the struggle of the Acehnese people who want to regain their regional status as a province. Aceh is a province that has many uniqueness, the uniqueness of this province is certainly inseparable from its important role in Islamic civilization in Southeast Asia, resistance against colonialism, and modern conflicts that can be overcome and resolved in a peaceful way. Aceh also has wealth, especially in the field of culture and natural resources. Aceh is also one of the provinces that receives special autonomy from the government, which is an important foundation for the formation of Aceh's identity itself, management in the field of resources, and of course the application of Islamic sharia in daily life in the province known as "*Seuramo Mekkah*".

The existence of special autonomy makes Aceh have to pay more attention, especially to its marine and maritime potential. Because Aceh has a wide coastline and is very rich in marine resources. Especially the marine and fisheries sector which is the economic center for the people of Aceh. There is a fishing community whose livelihood depends on Aceh's marine products. In Aceh itself, local customs and wisdom play an important role in maintaining the sustainability of marine resources.

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One of the local wisdom that plays a very important role as a traditional leader who regulates and runs marine and fisheries affairs, especially meupayang or fishing in the Aceh sea, is Panglima Laot. Panglima Laot has existed since the 14th century, namely the Samudra Pasai Kingdom in Aceh, then since the reign of Sultan Iskandar Muda (1607-1636) it has been increasingly strengthened and has become an important part of the Aceh maritime system. The main duties of Panglima Laot at that time were to collect taxes on merchant ships that stopped by and to organize fishermen to fight (Munazir & Mujiburrahman, 2018). During this period, the Sultanate of Aceh operated 100 ships so that the security of maritime trade and territorial areas could be well maintained (Putra & Muhsin, 2022).

After the royal period was over and changed to the Indonesian independence period, Panglima Laot began to shift, until 1982 Panglima Laot still stood individually according to their respective regions, both at the village, mukim and sub-district levels or better known as Panglima Laot Lhok/kuala/pier where boats were moored (Susetyo, Febriyanto, Laidinar, Ilahidayah, & Febriansyah, 2023). At that time, not many people knew about Panglima Laot.

In 1982, a meeting was held in Langsa City between the Panglima Laot Lhok in Aceh. This meeting then approved the formation of the Panglima Laot district. The Panglima Laot district has the authority to resolve the problems that occur between the 2 Panglimas Laot Lhok that cannot be resolved by the Panglima Laot Lhok but is not an appeal like the usual court.

In 2000, the Panglimas Laot Lhok held a meeting again in Banda Aceh, the meeting was held to agree on the formation of a Panglima Laot at the Aceh provincial level. Since its formation, the Panglima Laot Aceh has been tasked with coordinating Laot Customary Law, bridging the interests of fishermen with the government and advocating for marine and fisheries policies including legal advocacy in realizing the welfare of the Acehnese fishing community, including for stranded fishermen.

After the tsunami on December 24, 2004, Panglima Laot Aceh finally received recognition as a customary institution in accordance with the Law of the Republic of Indonesia Number 11 of 2006 concerning the Government of Aceh, then the Law was re-explained in the Aceh Qanun Number 9 of 2008 concerning the Development of Indigenous Life and Customs and the Aceh Qanun No. 10 of 2008 concerning Customary Institutions. In the same year, Panglima Laot was accepted as a member of the World fisher forum people (WFFP), which is the world's fishermen's community institution. In 2018 Panglima Laot was recognized as one of Indonesia's Intangible Cultural Heritage, besides that Panglima Laot's traditional institution can only be found in Aceh and is one of the pride of the people of Aceh to continue to maintain and preserve it.

Based on the background of the problem that has been explained, there are several things that interest researchers to delve into the history of Panglima Laot Aceh in the Aceh Maritime System and of course there is still a lack of research to discuss in depth the history of Panglima Laot itself. The formulation of the problem that interests the researcher is: (1) What is the origin of the Panglima Laot Aceh? and (2) What are the duties and functions of the Panglima Laot Aceh in Aceh Maritime from 2000-2024?

RESEARCH METHOD

This research is a historical research, where this research will systematically and objectively reconstruct past events using historical methods. As explained by Kuntowijoyo, this research will use steps, namely: the first step is to determine the topic to be raised, then the researcher will do heuristics, the third step is historical criticism where the researcher criticizes the source, then the researcher will interpret the data that has been obtained previously, and the last step is historiography (historical writing) which is one of the most important things because the presentation must be according to the explanation of the time sequence (Kuntowijoyo, 2018). This research will be carried out in 2024, in addition, the sources used include primary sources that are the main sources of data, such as documents and interviews with the Panglima Laot Aceh, Teungku Miftach Tjut Adek, as well as secondary sources, such as books, journals, theses, news, and internet sites relevant to this research.

RESULT AND DISCUSSION

The Origin of Panglima Laot Aceh

Panglima Laot in Acehnese means: Panglima means Leader; Laot which means sea; or Marine leader is one of the relics Adat Laot which has existed since the time of our ancestors, precisely since the time of the Samudra Pasai Kingdom, namely in the 14th Century. Then during the reign of Sultan Iskandar Muda (1607-1636), the position of Panglima Laot was increasingly emphasized (Munazir & Mujiburrahman, 2018). At that time, Panglima Laot was an extension of the sultan who got the mandate to collect taxes and mobilize the masses in war. Panglima Laot is also known by his name Abu Laot (Susetyo et al., 2023). In the Indonesian Aceh Dictionary Volume 1 Ash means father/father and Laot which means sea (Bakar, Sulaiman, Hanafiah, Ibrahim, & H., 1985a).

The peak of the glory of the Sultanate of Aceh Darussalam is very real, where maritime and trade are controlled by the Sultanate of Aceh Darussalam. Especially with the very strategic location of Aceh in the far West region which caused this area to be used as a stopping place for Europeans. The increase in trade activities in Acehnese ports led to tax collection which of course was carried out by Panglima Laot under the supervision of Syahbandar.

It was during this period that Panglima Laot focused more on maritime security, especially immigration for *Syahbandar* (Savitri, Wiranto, & Legowo, 2022). *Syahbandar* or *Syahbanda* in Acehnese it is interpreted as the Head of Port (Bakar, Sulaiman, Hanafiah, Ibrahim, & H., 1985b). *Syahbandar* is in charge of sea shipping, in addition to licensing to make ships/boats and posts to sail are carried out through Panglima Laot. *Syahbandar* will provide directions regarding navigable sea areas and permits for fishing and weather problems at sea (Puspita, 2017).

Especially when a war occurs, the Panglima Laot will carry out his duties by remaining on standby at sea with some of the largest fleets to ensure that the enemy who has threatened to invade Aceh. In addition, the Sultan also built a sturdy fortress as a form of defense, both against attacks from land and attacks from the sea (Hurgronje, 1985b). So, if we look at the history of the Panglima Laot, initially had a role in the port area, especially its role in exports and imports in the Aceh region itself and had nothing to do with fishing activities.

According to A.M Djulianti Suroyo, Sultan Iskandar Muda once issued the Customary Law of the Sea (*Hukum Adat Laot*) which is based on the teachings of Islam. Customary law of the sea is related to fishermen, equipment, boats for work wages and others. The institution assigned to take care of the *Adat Laot* is the Panglima Laot who was officially appointed by the Sultan (Thebe, 2022). At that time, the position of Panglima Laot as a government employee to lead the sea and coastal areas in collaboration with the syahbandar and uleebalang (Rahyu, 1999).

In its development, Panglima Laot underwent several changes in role, namely becoming a traditional leader of the fishermen who regulated, supervised and fostered procedures for catching fish and the social life of the people in the region. Panglima Laot is defined as the leader of the handlers (ship owners/captains of the ship) against uleebalang (the leader of a region). This is the basis that *Panglima Laot* has been in the life of the Aceh fishermen for quite a long time. Panglima Laot is Indonesia's maritime cultural heritage which is a characteristic of the wealth of the Indonesian nation as a maritime country (Munazir & Mujiburrahman, 2018).

Panglima Laot as one of the local wisdom that has a long history of development in the fisheries sector in Aceh. *Panglima Laot* is a symbol of *Adat Laot* and cultural heritage (performing traditional rituals). The position of Panglima Laot as an enforcer Adat Laot It is even clearer with the existence of the Customary Law of the Sea, which of course is under the order of Sultan Iskandar Muda. Slowly the authority of *Panglima Laot* over the Government began to shift to the interests of the people, whose duties were not only for the government but also for the people of Aceh. *Panglima Laot* became a mediator when conflicts occurred between communities and enforced *Adat Laot* when the Customary tradition will be carried out (Savitri et al., 2022).

After the death of Sultan Iskandar Muda, Panglima Laot began to experience changes caused by cultural, political and social conditions that continued to develop. During the Dutch Colonial period, as explained by Snouck Hurgronje in his book "Aceh in the Eyes of the Colonialists" explained that the Panglima as the leader of the group of handlers who resolved disputes between handlers, the Panglima was usually chosen by the members of the handlers who owned a region or called Lhok. In addition, when he is going to hold Kanduri Laot, the Panglima Laot himself sets the date and invites all handlers, uleebalang, and village administrators (Hurgronje, 1985a).

Panglima Laot as a Fishermen's Leader by Law Adat Laot and the highest institution in the sea and coastal areas, making this institution must organize the life of fishermen in accordance with customary values, and be carried out institutionally. As explained by Adli, Panglima Laot has indeed existed in the community, he was not forced but was born, grew and developed with the maritime customary law community (Abdullah et al., 2014). Panglima Laot has implemented the Law This Laot custom dates back 400 years, so that fishery resources in Aceh remain sustainable and sustainable.

Hukum Adat Laot made in accordance with Islamic sharia supervised by the institution of Law Adat Laot or commonly known as *Panglima Laot*. There are 2 things regulated by the Law Adat Laot i.e. fishing procedures (*meupayang*) and as a mediator when customary conflicts occur between fishermen (kelana, 2018). Panglima Laot as a cultural heritage from the Kingdom period whose function was important at that time because he was part of the Government staff, finally only became the bodyguard of the Law Adat Laot. We know that the Law Adat Laot and the Panglima Laot himself is inseparable, because they have an attachment to each other. Law Adat Laot as a material and formal law, while the *Panglima* is a person who enforces the customary law of the sea (Mansur, 2010).

Especially after the independence of the Republic of Indonesia in 1945, Panglima Laot began to shift, until 1982 Panglima Laot still stood individually according to their respective regions, both at the village, sub-district and sub-district levels or better known as Panglima Laot Lhok/kuala/pier where boats were moored. In 1982, a meeting was held in Langsa City between the Panglima Laot Lhok in Aceh. This meeting then approved the formation of the Panglima Laot district. The Panglima Laot district gets the authority to resolve the problems that occur between the 2 Laot Lhok Panglimas that cannot be resolved by the Panglima Laot Lhok but is not an appeal like the usual court.

Then in 1999, the President of the Republic of Indonesia issued Law (UU) Number 44 of 1999 concerning the Implementation of the Privileges of the Special Region of Aceh. In the third part of the Implementation of Indigenous Life article 7, it is explained that: Regions can form customary institutions and recognize existing customary institutions according to their respective positions in the Province, Regency/City, District, Settlement, and Village/Village or Gampong (Law No. 44 of 1999 concerning the Implementation of the Privileges of the Special Region of Aceh, 1999).

On June 6-7, 2000, the Panglimas Laot Lhok held a meeting again in Banda Aceh, the meeting was held to agree on the formation of a Panglima Laot at the Aceh provincial level. In the meeting, H. T. Bustamam was elected as Chairman and M. Adli Abdullah, S.H, M.Cl as Secretary for the first period of 2000-2005. Then it was clarified by the existence of Regional Regulation Number 7 of 2000 concerning the Implementation of Customary Life.(Peraturan Daerah Provinsi Nanggroe Aceh Darussalam Nomor 7 Tahun 2000 Tentang Penyelenggaraan Kehidupan Adat, 2000) This was followed by the issuance of the Decree of the Governor of Aceh No. 523/315/2000 concerning the Inauguration of the Panglima Laot Aceh (Mansur, 2010). Even though it is outside the path of the Government, Panglima Laot is still responsible to the local Regional Head (Governor, Regent/Mayor, Sub-district Head, Village Head/Keuchik).

Since its formation, Panglima of Laot Aceh has been given the task of coordinating the law Adat Laot, bridging the interests of fishermen with the government and advocating for marine and fisheries policies including legal advocacy in realizing the welfare of the Aceh fishing community, including for stranded fishermen. In 2001, the Aceh Panglima of Aceh Panglima deliberations was held again in accordance with the Aceh Governor's Decree on the Establishment of the Panglima

Laot Consultative Committee in the Special Region of Aceh province, which later became the forerunner of the birth of the Pangkai Meureunoe Aneuk Nelayan Aceh Foundation (YPMAN) ("Sejarah Yayasan Pangkai Meureunoe Aneuk Nelayan," n.d.), which is an autonomous body of the Panglima Laot, whose initial establishment occurred due to the use of grants from the Central Government for the auction proceeds of ex-Thai ships that had been captured and the loot was called for for the state.

The existence of a devastating earthquake and tsunami that claimed hundreds of thousands of victims in Aceh on December 26, 2004 became one of the factors for the development of Panglima Laot Aceh, where at that time Panglima Laot became one of the customary institutions that helped the recovery of the victims of the tsunami disaster at that time along with other volunteers. The impact is not a joke, especially for people who work as servants on a daily basis. The involvement of Panglima Laot in facilitating the reconstruction of fishermen affected by the tsunami disaster was a new beginning for this institution which almost lost its fame, then regained the trust of the community.

On March 8, 2005, the Governor of Aceh issued a decree in accordance with Number: 523.11/012/2005 concerning the Duties and Authorities of *Panglima Laot*, which was then strengthened by the presence of Law (UU) Number 11 of 2006 concerning the Government of Aceh as a recognition of the customary institution of Panglima Laot contained in Article 98 paragraph (3) letter I, and Article 162 paragraph (2) letter e (Undang-Undang (UU) Nomor 11 Tahun 2006 Tentang Pemerintahan Aceh, 2006).

In 2008, Panglima Laot was accepted as a member of the World Fisher Forum People (WFFP), which is the world's fishermen's community institution. This year also Panglima Laot received earthquake and tsunami fund assistance from the Coordinating Minister for People's Welfare (Coordinating Minister for People's Welfare) through the National Coordinating Board for Disaster Management (Bakornas PB), this assistance is an endowment fund managed by the Aceh Panglima for the welfare of the fishing community. Still in the same year, the Government of Aceh again issued the *Qanun* of Nanggroe Aceh Darussalam Province Number 9 of 2008 concerning the Development of Customary Life and Customs to outline regulations on customary law (*Qanun Provinsi Nanggroe Aceh Darussalam Nomor 9 Tahun 2008 Tentang Pembinaan Kehidupan Adat Dan Adat Istiadat*, 2008). Then followed by *Qanun* Aceh Number 10 of 2008 concerning Customary Institutions. In the Ninth Part of Article 27, it is explained about the organizational structure of the *Panglima Laot*, namely:

1. Panglima Laot or other names consist of:
 - a. Panglima Laot Lhok or another name;
 - b. Panglima Laot Regency/City or other names; and
 - c. Panglima Laot Aceh or another name.
2. Panglima Laot Lhok or another name, is chosen by the boat handlers or other names respectively through deliberation.
3. Panglima Laot regency/city or another name is chosen in the deliberation of Panglima Laot Lhok or another name.
4. Panglima Laot Aceh or another name is chosen in the deliberation of Panglima Laot regency/city or another name every 6 (six) years (*Qanun* Aceh Nomor 10 Tahun 2008 Tentang Lembaga Adat, 2008).

On July 20, 2017, the IV Duek Pakat Raya Panglima Laot Aceh was held in Banda Aceh by the Panglima Laot Regency/City and Lhok throughout Aceh (Sofyan, Sulaiman, & Manfarisyah, 2020). H.T. Bustamam was re-elected as the *Panglima Laot* Aceh and Miftach Tjut Adek as Secretary General (Secretary General), from 2000 to 2022 H.T. Bustamam served as Chairman of the Panglima Laot Aceh for 4 periods (Interview Results with Miftach Tjut Adek Panglima Laot Aceh, November 15, 2024). In the same year, H.T. Bustamam, who was also the chairman of the Pangkai Meureunoe Aneuk Nelayan Foundation (YPMAN), passed away at the age of 84.

H.T. Bustamam has become a very meritorious leader, especially for all Aceh fishermen. He has served as the Panglima Laot Aceh for four periods. This is certainly inseparable from the fishermen's community's trust in him. As we know that the election of this leader is not limited by periods. During his four periods in office, from 2000 to 2022, the following policies have been implemented, including:

1. Establish a foundation that manages an endowment fund for the financing of scholarships for fishermen's children throughout Aceh;
2. To book customary laws that apply to fishing communities in Aceh;
3. Cooperation with NGOs or known as Non-Governmental Organizations (NGOs) both domestically and abroad for *Capacity Building* and *Community Development* for the entire Aceh fishing community.

In addition to policies for the welfare of the fishing community, there are also programs that have been implemented during his leadership, which are as follows:

1. The program strengthens the Aceh Laot Customary Law.
2. Coastal and marine ecosystem monitoring and protection programs.
3. The program for the use of fishing gear is environmentally friendly.
4. Women's empowerment program for fishermen's families.
5. Coastal and coral reef greening program
6. Socialization programs of government programs, both central and regional. (Interview Results with Miftach Tjut Adek Panglima Laot Aceh, 2 Desember 2024, n.d.)

On May 27, 2023, the V Duek Pakat Raya Panglima Laot Aceh was held by all Panglimas Laot Regency/City and Panglimas Laot Lhok in Aceh at the Grand Aceh Hotel, and Miftach Tjut Adek was elected as Panglima Laot Aceh and its Secretary General, namely Azwir Nazar Pw. Zulkifli, and there are seven deputy Panglimas of Laot Aceh, including: Pw. Muhammad Jabal, Pw. Amiruddin, Pw. Surya Bin Pw. Suid, Pw. Baharuddin Lamteungoh, Zaini Pw. Mud, Pw. Tgk Hamdani Yacob, and Pw. Syahrul Husaini.



Source:

<https://dkp.acehprov.go.id/berita/kategori/kelautan-dan-perikanan/duek-pakat-raya-panglima-laot-aceh-ke-v>

Panglima Laot has authority in regulating traditional fisheries in the 0-4 mile area. Nowadays, *Panglima Laot* has adapted to national policies and programs, but on the one hand still maintains local wisdom that continues to exist and develop.



Source:

<https://dkp.acehprov.go.id/berita/kategori/kelautan-dan-perikanan/aspirasi-dari-panglima-laot-aceh>

During the leadership of Miftach Tjut Aceh, of course, there are programs designed for the Aceh fishing community, namely:

1. Improving the resources of fisher children through education.
2. Facilitate 18 regencies/cities on customary rules through deliberation and establish relationships with all parties, including the government.
3. Establish relationships with all parties, such as NGOs, Finance, and the Government.

In addition, Panglima Laot has also made efforts to protect the Aceh sea, such as:

1. Make customary laws on coastal and coastal waters regarding marine resources.
2. Prospering the lives of fishermen by improving the dumber lives of fishermen's children.
3. The improvement of fishermen itself is through training. (Interview Results with Miftach Tjut Adek Panglima Laot Aceh, November 15, 2024, n.d.)



PANGLIMA LAOT LUNCURKAN BEASISWA KOMPETITIF KHUSUS ANAK NELAYAN

Source:

<https://www.instagram.com/p/C3oIGziSeKn/?igsh=MzM4MjI5czg5eDVy>

Panglima Laot Aceh in Aceh Maritime

Panglima Laot who has existed since the Kingdom period of course has a different task than today. In the past, Panglima Laot served as an extension of the Sultan in the maritime field, such as collecting taxes on foreign ships that stopped at the port of Aceh and mobilizing the people of Aceh during the war against the colonizers. And when the Laot Customary law was enacted, the Sultan assigned Panglima Laot to take care of the Laot Custom. Especially when the Dutch Colonials

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entered Aceh, one of the famous Acehnese warriors, Teuku Umar, was a Panglima Laot with the title Amirul Al-Bahri. In addition, we need to know that Teuku Umar is the husband of Cut Nyak Dhien who is also a female fighter in Aceh (Permatasari, Yuwono, & Kismartini, 2023)

The existence of Panglima Laot as a customary institution that leads coastal communities in the maritime field is the result of local wisdom from the people of Aceh and is closely related to the maritime spirit in the Aceh area (Trisna, Basri, & Thariq, 2022). In today's world, the duties of Panglima Laot are very different from those of the Kingdom, Panglima Laot as the highest leader who regulates the business and activities that can and cannot be carried out by the fishing community, especially (Zulmansyah, 2017). Of course, it has a vision and mission, the vision of Panglima Laot is to prosper fishermen, while his mission is to implement the concept of security at sea, resolve conflicts between fishermen, maintain customs, and preserve the environment. As stated in Qanun Aceh Number 10 of 2008 concerning customary institutions, the Panglima Laot has the following authorities, duties, and functions:

1. Panglima Laot or other authorized names :
 - a. determining the rules of fishing or fishing including determining profit sharing and days of abstinence from sea;
 - b. resolving customary disputes and disputes that occur among fishermen;
 - c. resolving customary disputes that occurred between Panglima Laot lhok or other names; and
 - d. Coordinating the implementation of Laot customary law, resource improvement and policy advocacy in the marine and fisheries sector to improve the welfare of fishermen.
2. Panglima Laot Aceh or any other name has the following duties:
 - a. carry out the duties as intended in paragraph (3) letter a which are cross-regency/city;
 - b. providing marine and fisheries policy advocacy and providing legal assistance to fishermen stranded in other countries; and
 - c. Coordinating the implementation of Laot customary law.
3. Functions of Panglima Laot or other names:
 - a. Panglima Laot lhok or another name and Panglima Laot regency/city or other name as the traditional head for the fishing community;
 - b. Panglima Laot lhok or other names and Panglima Laot regency/city or other names, as a liaison between the government and the fishing community; and
 - c. Government partners in the success of fisheries and marine development programs (Qanun Aceh Number 10 of 2008 concerning Customary Institutions, 2008).

In addition, there are rules for fishermen in Aceh regarding abstinence days from going to sea, namely:

1. *On the Laot Customs Feast*, fishermen are prohibited from going to sea for 3 days,
2. Friday is one of the prohibited days to go to sea,
3. Eid al-Fitr (fishermen are not allowed to go to sea for 4 days),
4. Eid al-Adha (fishermen are prohibited from going to sea for 4 days),
5. Independence Day of the Republic of Indonesia, every August 17 fishermen are prohibited from going to sea for one day, and

The commemoration of the Aceh Tsunami is every December 26 (What is the importance of Panglima Laot in the Aceh Sea?, 2017).

CONCLUSION

Panglima Laot has existed since the time of the Samudra Pasai Kingdom, namely in the 14th Century. Then during the reign of Sultan Iskandar Muda (1607-1636), the position of Panglima Laot became clearer. Sultan Iskandar Muda once issued the Customary Law of the Sea (Hukom Adat Laot) which is based on Islamic teachings related to fishermen, equipment, boats for wages and

others. The institution assigned at that time was the Panglima Laot. During the colonial period, Panglima Laot as the leader of the group of handlers who resolved disputes between handlers, the Panglima was usually chosen by members of the handler who owned a region or called Lhok. After the independence of the Republic of Indonesia in 1945, Panglima Laot began to undergo a shift, until 1982 *Panglima Laot* still stood individually according to their respective regions, both at the village, sub-district and sub-p levels or better known as *Panglima Laot Lhok/quay/wharf* where boats were moored. In 1982, a meeting was held in Langsa City between the Panglima Laot Lhok in Aceh. This meeting then approved the formation of the Panglima Laot district. The Panglima Laot district gets the authority to resolve the problems that occur between the 2 Laot Lhok Panglimas that cannot be resolved by the *Panglima Laot Lhok* but is not an appeal like the usual court. On June 6-7, 2000, the Panglimas Laot Lhok held another meeting in Banda Aceh, the meeting resulted in the formation of one *Panglima Laot* at the Aceh provincial level.

During the reign Panglima Laot had the task of being an extension of the sultan's hand who got the mandate to collect taxes and mobilize the masses in war. During the colonial period, Panglima Laot became the leader of a group of handlers who resolved disputes between handlers. Today, the duties of *Panglima Laot* are very different from the Kingdom and the colonial period. *Panglima Laot* as the traditional chief who regulates and runs marine and fisheries affairs, especially meupayang or fishing in the Aceh sea, as well as who regulates businesses and activities that can and cannot be carried out by fishing communities in particular.

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