

# THE POTENTIAL ROLE OF PANGLIMA LAÔT FOR SUSTAINABLE MARINE ECOTOURISM DEVELOPMENT BASED ON ISLAMIC CULTURE

**Dian Aswita**

**Universitas Serambi Mekkah, Aceh, Indonesia**  
e-mail: dian.aswita@serambimekkah.ac.id

**Evi Apriana**

**Universitas Serambi Mekkah, Aceh, Indonesia**  
e-mail: eviapriana@serambimekkah.ac.id

**Herlina**

**Universitas Serambi Mekkah, Aceh, Indonesia**  
e-mail: herlina.smanap@gmail.com

**Abubakar**

**Universitas Serambi Mekkah, Aceh, Indonesia**  
e-mail: abubakar@serambimekkah.ac.id

**Muhammad Azzarkasyi**

**Universitas Serambi Mekkah, Aceh, Indonesia**  
e-mail: muhammad.azzarkasyi@serambimekkah.ac.id

## Abstract

*Ecotourism improvement has been a challenge in developing the community's welfare. This study investigated the potential role of Panglima Laôt as traditional wisdom for the sustainable development of marine ecotourism. Its role was responsible for a sustainable environment and preservation of culture through a traditional approach. Teupin Layeu Iboih beach has potential and fantastic scenery on the coast and under seawater that attracts many tourists. These merits should provide many benefits for the residents in the tourist spot. In this sense, the contributions of the Panglima Laôt have appeared to improve the marine resources and the quality of the landscape in Teupin Layeu Iboih, Sabang city. The Panglima Laôt has formulated and promulgated strict regulations to encourage a sustainable coastal and marine environment. The local wisdom would increase the welfare of the people living in the coastal area, and the harmonization between humans and the biosphere can be achieved.*

**Keywords:** *potential role; Panglima Laôt; traditional wisdom; marine ecotourism; sustainable coastal.*

## Abstrak

*Peningkatan ekowisata menjadi tantangan dalam membangun kesejahteraan masyarakat. Studi ini menyelidiki potensi peran Panglima Laôt sebagai kearifan tradisional untuk pengembangan ekowisata bahari yang berkelanjutan. Perannya bertanggung jawab atas kelestarian lingkungan dan pelestarian budaya melalui pendekatan tradisional. Pantai Teupin Layeu Iboih memiliki potensi dan pemandangan yang fantastis di pesisir dan di bawah air laut yang menarik banyak wisatawan. Kelebihan tersebut seharusnya memberikan banyak manfaat bagi warga*

---

\* Corresponding author, email: [dian.aswita@serambimekkah.ac.id](mailto:dian.aswita@serambimekkah.ac.id)

Citation: Aswita, Dian, Evi Apriana, Herlina, Abubakar and Muhammad Azzarkasyi. "The Potential Role of Panglima Laôt for Sustainable Marine Ecotourism Development Based on Islamic Culture." *Jurnal Ilmiah Islam Futura* 23, no. 2 (2023): 218-234.

[10.22373/jiif.v23i1.16272](https://doi.org/10.22373/jiif.v23i1.16272)

©Universitas Islam Negeri Ar-Raniry. All rights reserved.

# THE POTENTIAL ROLE OF PANGLIMA LAÔT FOR SUSTAINABLE MARINE ECOTOURISM DEVELOPMENT BASED ON ISLAMIC CULTURE

di tempat wisata tersebut. Dalam hal ini, sumbangsih Panglima Laôt nampaknya telah meningkatkan sumberdaya laut dan kualitas bentang alam di Teupin Layeu Iboih, Kota Sabang. Panglima Laôt telah merumuskan dan menetapkan peraturan yang tegas untuk mendorong lingkungan pesisir dan laut yang berkelanjutan. Kearifan lokal akan meningkatkan kesejahteraan masyarakat yang tinggal di kawasan pesisir, dan harmonisasi antara manusia dan biosfer dapat tercapai.

**Kata Kunci:** peran potensial; Panglima Laôt; kearifan tradisional; ekowisata bahari; pesisir yang berkelanjutan.

## مستخلص

تعد زيادة السياحة البيئية تحدياً في بناء رفاة المجتمع. تبحث هذه الدراسة في الدور المحتمل 'پانعلیما لاوت' كحكمة تقليدية لتطوير السياحة البيئية البحرية المستدامة. دورها مسؤول عن الاستدامة البيئية والحفاظ على الثقافة من خلال الأساليب التقليدية. يتمتع شاطئ 'طويين ليو إيبويه' بمكانيات رائعة ومناظر رائعة على الساحل وتحت مياه البحر مما يجذب العديد من السياح. يجب أن توفر هذه المزايا العديد من الفوائد للمقيمين في مناطق الجذب السياحي هذه. في هذه الحالة، يبدو أن مساهمة 'پانعلیما لاوت' أدت إلى زيادة الموارد البحرية وجودة المناظر الطبيعية في 'طويين ليو إيبويه'، مدينة 'ساياڠ'. صاغت 'پانعلیما لاوت' ووضعت لوائح صارمة لتشجيع بيئة ساحلية وبحرية مستدامة. ستعمل الحكمة المحلية على تحسين رفاة الناس الذين يعيشون في المناطق الساحلية، ويمكن تحقيق التناغم بين البشر والمحيط الحيوي.

**الكلمات الرئيسية:** الدور المحتمل؛ پانعلیما لاوت؛ الحكمة التقليدية؛ السياحة البيئية البحرية؛ الساحل المستدام.

## A. INTRODUCTION

With many natural and fantastic landscapes, Indonesia could become one of the world's top ecotourism destinations.<sup>1</sup> Tourism involves the community to provide positive impacts on the local community development. Nature tourism has the potential the value-added natural resources and environmental conservation. The activities of tourism are associated with the recreation and destinations which explore the potential of natural resources and ecosystems, including nature scenery, or with the incorporation of man-made products.

Aceh is one of Indonesia's provinces which has many fantastic landscapes. Some districts in Aceh are geographically situated on the seafloor or directly bordered by the sea. In this sense, several unique spots in Aceh have attracted much attention from tourists from various countries. Furthermore, Sabang is located on Weh Island, in the most-western of Aceh, Indonesia. Interestingly, it is acknowledged to have a variety of tourist spots.<sup>2</sup> Although

<sup>1</sup> Awafi Ridho Subarkah, Junita Budi Rachman, and Akim, "Destination Branding Indonesia Sebagai Destinasi Wisata Halal," *Jurnal Kepariwisata: Destinasi, Hospitalitas Dan Perjalanan* 4, no. 2 (2020): 84–97, <https://doi.org/10.34013/jk.v4i2.53>.

<sup>2</sup> Hajrina and Nurlita, "Struktur Komunitas Jenis Tumbuhan Famili Moraceae Di Kawasan Pegunungan Iboih Kecamatan Suka Karya Kota Sabang," *Prosiding Seminar Nasional Biotik*, no. 1 (2021): 142–45; Rahmat Saleh and Nur Anisah, "Pariwisata Halal Di Aceh : Gagasan Dan Realitas Di Lapangan," *Sahafa Journal of Islamic Communication* 1, no. 2 (2018): 79, <https://doi.org/10.21111/sjic.v1i2.2849>; Mohd Mawardi, Nur

**DIAN ASWITA, EVI APRIANA, HERLINA, ABUBAKAR,  
MUHAMMAD AZZARKASYI**

the island has a lot of potentials to be developed in the tourism sector, its current development of the tourism aspect is still unexplored comprehensively. Therefore, high attention and significant breakthrough are required to substitute the existing tourism for ecotourism.

Then why ecotourism? Ecotourism is the activity of visiting exotic natural environments with the aim of supporting nature and wildlife conservation. According to Mantikei, ecotourism can have positive or negative impacts, depending on the effectiveness of its management. The positive impacts felt are increased employment opportunities, community household income, infrastructure, protected area financing, and business partnerships. While the negative impacts include unfair and unequal distribution of income, reduced access to natural resources, loss of income due to protected areas, increased price fluctuations of daily necessities and land, and external land ownership.<sup>3</sup>

Therefore, the involvement of the community, a crucial factor, supports and contributes to the initial development of ecotourism. There are several beautiful spots in Sabang city, such as Tugu Nol Kilometer, Goa Sarang, Japanese Bunker Area, Teupin Layeu Iboih, Pantai Sumur Tiga, Rubiah Island Marine Park, Danau Aneuk Laot, Air Terjun Pria Laot, and Goa Sarang. Among them, Teupin Layeu Iboih presents a fantastic beach and popular destination which is known as Teupin Layeu Beach. Beautiful underwater scenery, clean sand, bright coral, and view of natural seawater are very attractive for the visitors.

As a maritime cultural heritage, Panglima Laôt has an important role as the main contributor to marine development. The institution contributes to the fishermen's lives management by controlling marine products.<sup>4</sup> Development of the meaning of customary management does not only apply to the fishing community but also to the community providing tourism service facilities, as well as to tourists visiting the Iboih beach. The presence of Panglima Laôt in Iboih as a traditional leader in one of the marine areas of the Sabang is very interesting to investigate. One of the interesting aspects is that Panglima Laôt acts as a management controller in preserving the marine environment, this has been proved by the strategies performed by the institution of Panglima Laôt. Panglima Laôt has main functions, i.e. controlling marine problems in accordance with the provisions of the customary

---

Syechalad, and Sofyan Syahnur, "Faktor-Faktor Yang Mempengaruhi Kunjungan Wisatawan Ke Kota Sabang.," *Jurnal Ilmu Ekonomi, Pascasarjana Universitas Syiah Kuala*. 2, no. 4 (2014): 57–64.

<sup>3</sup> Mantikei, Bambang, "Tourism Demands for Ecotourism Spots in Indonesia Using Google Trends", *Utopía y Praxis Latinoamericana*, vol. 25, no. Esp.10, 2020, pp. 283-296.

<sup>4</sup> K. Bustamam-Ahmad, "A Study of Panglima La' t: An 'Adat Institution in Aceh," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 1 (2015): 155–88; Rachmad Munazir et al., "Strategi Lembaga Adat Panglima Laot Dalam Menjaga Kelestarian Lingkungan Maritim Pesisir Yang Berkelanjutan Di Kabupaten Pidie," *Eksplorasi Kekayaan Maritim Aceh Di Era Globalisasi Dalam Mewujudkan Indonesia Sebagai Poros Maritim Dunia* 1 (2017): 442–47.

# THE POTENTIAL ROLE OF PANGLIMA LAÔT FOR SUSTAINABLE MARINE ECOTOURISM DEVELOPMENT BASED ON ISLAMIC CULTURE

law of the sea, maintaining the trust of the marine environment, coastal areas, the whole ocean and the welfare of marine fishermen, cooperating with the government of Aceh concerning the implementation of law about the sea, and providing the respective contribution to the government of Aceh in fisheries and marine affairs<sup>5</sup>.

Considering the issues mentioned above, the present work aims to investigate the role of Panglima Laôt in preserving the marine resources in Teupin Layeu Iboih Beach. This study presents a current and pivotal investigation since the Panglima Laôt is an official institution of traditional Aceh fishery which is a legacy in Aceh society.

## 1. *Panglima Laôt*

As one of the world's most spice producers, the Aceh Islamic kingdom of Sultan Iskandar Muda had the throne and power to distribute its agricultural products in the 17th century. It is important to note that the *Panglima Laôt* existed as a cultural agency since the era of the Islamic kingdom. Moreover, local and international traders visited Aceh for various purposes. In this context, the *Panglima Laôt* played crucial roles, such as facilitator of export-import, collector of taxes and duties, and the guardian of the coastal area.<sup>6</sup>

The king of Sultan Iskandar Muda promulgated a general law of the sea, which particularly manages the activity of fishing on the ocean. The law was attributed to work wages, boats, specific equipment, and other related issues.<sup>7</sup> Consequently, the *Panglima Laôt* was the official agency of the kingdom to take responsibility for performing the law. This is evidence that *Panglima Laôt* has been in the life of the Acehnese fishermen since ancient times.<sup>8</sup> The local policy of the *Panglima Laôt* is a maritime cultural heritage in Indonesia. This traditional institution is one of the cultural treasures in Indonesia as a maritime country in the world. Also, the *Panglima Laôt* is a vital unity of Aceh's distinguished history that its roles have expanded over time.<sup>9</sup>

---

<sup>5</sup> Direktorat Jenderal Pengelolaan Ruang Laut, "Mengenal Tugas Dan Fungsi Panglima Laôt Di Aceh," 2017.

<sup>6</sup> M. A. Abdullah, S. Tripa, and T. Muttaqin, *Selama Kearifan Adalah Kekayaan: Eksistensi Panglima Laôt Dan Hukum Adat Laot Di Aceh* (Banda Aceh: Lembaga Hukum Adat Laot/panglima Laot Aceh, 2006); Bustamam-Ahmad, "A Study of Panglima Laôt: An 'Adat Institution in Aceh."

<sup>7</sup> Munazir et al., "Strategi Lembaga Adat Panglima Laot Dalam Menjaga Kelestarian Lingkungan Maritim Pesisir Yang Berkelanjutan Di Kabupaten Pidie."

<sup>8</sup> Ika Kusumawati and Hsiang-Wen Huang, "Key Factors for Successful Management of Marine Protected Areas: A Comparison of Stakeholders Perception of Two MPAs in Weh Island, Sabang, Aceh, Indonesia," *Marine Policy* 51 (2015): 465–75.

<sup>9</sup> Gaffar Mu'aqaffi, "The Legacy of Spice Route: The Role of Panglima Laot in Maritime Security in the Modern Aceh," *Jurnal Masyarakat Dan Budaya* 23, no. 3 (2022): 379–92, <https://doi.org/10.14203/jmb.v23i3.1429>.

The institution of *Panglima Laôt* has been recognized by the government of Aceh through the promulgation of Qanun of Aceh No. 9 in 2008 about the Guidance of Customary Life and Customs. In addition, the government also promulgated the Qanun of Aceh No. 10 in 2008 about the Traditional Institutions by the Governor of Nanggroe Aceh Darussalam. It appears feasible for the *Panglima Laôt* in charge of the government of Aceh, including the governor, regent, subdistrict head, and village head<sup>10</sup>. In addition, the existence of *Panglima Laôt* in Aceh has allowed evidence for the sustainable implementation of natural resources by the local communities.<sup>11</sup>

*Panglima Laôt* is an institution that is not only a cultural heritage but also part of the Kingdom apparatus. In Islamic studies, this process can be seen as a transformation of the “urf from the socio-legal-cultural heritage as a living tradition”.<sup>12</sup> *Panglima Laôt* plays a role in educating and building public awareness that fish and the sea are a gift from Allah SWT to be utilized by humans properly and not to damage the marine environment.

## **2. Teupin Layeu Iboih Beach**

The coordinate of Sabang City is 95°13'02"-95°22'36" of east longitude and 05°46'28"-05°54'-28" of north latitude. This city has a land area of 153 km<sup>2</sup> with northern land bordered by the Malacca Strait and the southern is surrounded by the Indian Ocean, the eastern is bordered by the Malacca Strait, while the western land is bordered by the Indian Ocean. Sabang City offers many amazing natural landscapes, beautiful hills, beaches, and seas.<sup>13</sup>

Teupin Layeu Iboih is a beautiful beach located in Sabang city. It is always visited by many tourists. Figure 1 renders the view of Teupin Layeu Iboih Beach showing the surface seawater and under seawater. On the beach, the most popular activities for tourists are swimming, snorkeling, diving, and fishing.<sup>14</sup> Therefore, Teupin Layeu Iboih beach is a popular tourist spot that can be developed into an environmentally friendly and community-

---

<sup>10</sup> Rahmat Fitrah, “Kedudukan Panglima Laot Lhok Dalam Kalangan Masyarakat Nelayan,” *Ius Civile: Refleksi Penegakan Hukum Dan Keadilan* 1, no. 1 (2018): 1–15.

<sup>11</sup> Kusumawati and Huang, “Key Factors for Successful Management of Marine Protected Areas: A Comparison of Stakeholders Perception of Two MPAs in Weh Island, Sabang, Aceh, Indonesia.”

<sup>12</sup> Bustamam-Ahmad, “A Study of Panglima La’ t: An ‘Adat Institution in Aceh.

<sup>13</sup> Mutia Arda and Dewi Andriany, “The Effect Of Halal Tourism On Millennial Tourist Satisfaction In Sabang Island As Tourism Object,” in *Proceeding International Seminar of Islamic Studies* (Medan: University of Muhammadiyah Sumatera Utara, 2019), 543–50.

<sup>14</sup> E. Ramadhani and A. Rusyana, “Correspondence Analysis on Public Services in Sabang Tourism Area,” *Jurnal Natural* 10, no. 1 (2010): 36–44; C Syafruddin, “Evaluation of International Tourist Satisfaction in Weh Island Indonesia Using Holsat Model,” *International Journal of Scientific & Technology* 5, no. 5 (2016): 246–52.

## THE POTENTIAL ROLE OF PANGLIMA LAÔT FOR SUSTAINABLE MARINE ECOTOURISM DEVELOPMENT BASED ON ISLAMIC CULTURE

based tourist destination. The trend of tourists visiting this spot is increasing every year. However, this requires the application of ecotourism thoroughly that can be implemented in the spot's community since the current tourism development is solely focused on the short-profit aspect which may lead to negative impacts, especially on the biosphere.



Figure 1. View of Teupin Layeu Iboih Beach showing the surface seawater and under seawater

The beach has been ordinarily organized by residents since long ago as the natives. To increase its benefits, new strategies for Teupin Layeu Iboih beach are necessary. These strategies are education and insights for the local people, policymakers in the village, and traditional institutions. They can collaborate to preserve and enhance the quality of the beach to increase the number of visitors. In line with the development, *Panglima Laôt* can have a significant role as a leader in the fisherman community, who conducts the culture of local policy to the local people living around the coast. As a result, this breakthrough will raise many local people earning from the marketing of accommodation, vehicle rental, food or typical food, souvenir, and guide service. In addition, environmental sustainability is also maintained.

This study is a qualitative mode focused on the observation and interview of potential source persons. This research has been carried out continuously from 2017 to 2022, and stopped since the covid pandemic in 2020 until 2021. In this case, the researcher will visit directly to the destination in order to interview the relevant people for the present work, and the landscape was observed in detail. The selected resource persons were *Panglima Laôt*, village officers, several representatives from fishing communities, and marine tourism service providers in Teupin Layeu Iboih beach. *Panglima Laôt* became the key informant because the author wanted to dig deeper into the *hukom adat laôt* which is a cultural heritage and contain institutionalized rules based on Islamic values. Meanwhile, the secondary data is data

obtained by reading relevant sources, such as scientific articles, reports, related data at the village office, and online media papers. In this study, the data were collected by interview technique, observation, and analyzing and reviewing of secondary data. The obtained data were then analyzed descriptively. Finally, the qualitative data were processed inductively via an interactive analysis model.<sup>15</sup>

## **B. DISCUSSION**

### **1. *Adat Khanduri Laôt***

*Panglima Laôt* has the role to lead the sea feast or known as '*Khanduri Laôt*'. The *Khanduri Laôt* is a hereditary tradition from ancestors which are still carried out by the people in Iboih village. The *Khanduri Laôt* has been believed to be a means for the community to express gratitude or gratitude to Allah who has bestowed a fairly extensive favor, especially the favors they get from the ocean. The reasons the Iboih community still carries out *Khanduri Laôt* are; that following the teachings that have existed from the past until the present, people believe in blessing and keeping calamity away. The banner of *Khanduri Laôt* event commemorative in 2018 is presented in Figure 2.

The *Khanduri Laôt* is commemorated every year. The determination is usually made 3 months in advance, and the determination is performed by following the Hijri year, but now following the times by following the tourist market (minimum tourist conditions) and the view of daily activities when people go to the sea. The *Khanduri Laôt* is usually held for 3 consecutive days. This custom prohibits the people to sail the ocean (fishing communities, the general public, and tourists) for 3 days, and all the people participate in the preparation of hereditary feast tradition.

Firstly, joining deliberation was carried out or known as '*duek pakat*' to determine the day and time of the event, which was only attended by men which are *Panglima Laôt*, village officials, stakeholders, and representatives of the fishermen community. Then, the second *duek pakat* is immediately carried out by involving women, and it aims to prepare all the necessities for the event. This feast was marked by community cooperation, cleaning the entire environment, and continued by the next day which is '*kanduri*' (cooking together), then praying together, and eating together. Finally, on the third day (usually on Friday), they are ready to worship solemnly.

---

<sup>15</sup> M. B. Miles and A. M Huberman, *Qualitative Data Analysis* (California: Sage Publications, 1994).

# THE POTENTIAL ROLE OF PANGLIMA LAÔT FOR SUSTAINABLE MARINE ECOTOURISM DEVELOPMENT BASED ON ISLAMIC CULTURE



Figure 2. Banner of *Khanduri Laot* event commemorative in 2018

## 2. Adat Pantang Melaot

Another duty of *Panglima Laot* is to determine the day for the prohibition of sailing the sea. One of the prohibited days is known as ‘*uroe pantang melaot*’. This event is a tool to get closer to God so that the mentality is always preserved. The existence of this abstinence day also has a positive effect on the stabilization of fish availability in the sea. Thus, there is a need for a break time where the sea can rehabilitate its environmental conditions including the quality in the form of improvement of the abiotic environment and the quantity in the form of restocking fish and other biotas <sup>16</sup>. The stabilization of the marine environment can be maintained that can achieve the needs of the community for present and future generations. Table 1 summarizes the prohibition days of sailing the sea in Teupin Layeu Iboih.

Table 1. Prohibition days of sailing the sea in Teupin Layeu Iboih

Important day	Period	Description
Welcoming Friday	2 days	From Thursday at 6 pm until Friday at 2 pm
Commemoration of independence day	1 day	From morning until noon at 12 pm on 17 <sup>th</sup> August
Commemoration of Eid al-Fitr	2 days	From early morning until midnight
Commemoration of Eid al-Adha	4 days	From early morning until midnight
Commemoration of Gampong Maulid Day	1 day	From early morning until evening
Commemoration <i>Khanduri Laot</i>	3 days	From early morning until evening
Memorial of the Aceh tsunami day	1 day	From morning until noon at 12 pm on 26 <sup>th</sup> December
		This condition existed after the tsunami disaster

<sup>16</sup> Nendah Kurniasari and Nurlaili Nurlaili, “Fungsi Laut Dalam Menjaga Harmonisasi Hidup Masyarakat Adat Lambadalhok, Aceh Besar,” *Buletin Ilmiah Marina Sosial Ekonomi Kelautan Dan Perikanan* 7, no. 2 (2012): 41, <https://doi.org/10.15578/marina.v7i2.5759>.



### **3. Adat Social**

Social habit requires fishermen to help each other when they are hit by a disaster on the sea and to share marine products fairly according to the role each individual may have. Hence, all fishermen can grow and develop together in accordance with the rules. According to the obtained results from interviews with source persons, several social customs may exist in the life of the Iboih residents as follows:

- 1) If a member of the community dies, fishing activities and tourism services will be stopped for a while until the body is buried. Public stalls will also be closed for a while (abstain from selling).
- 2) The shop is closed before the call to prayer (shubuh, dhuhr, asr, maghrib, and isha).
- 3) No selling of liquor and no gambling for the local community or tourists.
- 4) Night art performances may not be held (live music, keyboard music, music concerts).
- 5) The existence of cooperation on various occasions, such as weddings, deaths, village birthdays, major religious events, and big national events.
- 6) The existence of *duek pakat* (deliberation) for various interests of the community.
- 7) The equality for the fishermen who rent out their boat for tourists, which use the same rental price so that there is no social inequality.

### **4. Adat Pemeliharaan Laôt**

*Adat Pemeliharaan Laôt* is also carried out by the supervision of the *Panglima Laôt*. Several substances include the *adat pemeliharaan laôt*, such as:

- 1) Determination of village boundaries, determination of boundaries for coastal and marine conservation zones,
- 2) Stipulation of a ban on logging of coastal timber such as arun/fir trees, ketapang, mangroves, and other trees that live on the coast,
- 3) Prohibition of bombing, poisoning, anesthetizing, electrifying, harvesting and catching fish with other materials that can damage the environment and other biotas,
- 4) Prohibition of catching fish/other protected marine biotas (dolphins, turtles, etc.)
- 5) The existence of areas that are allowed or not allowed to fish, spread nets, spearfish, and so on, namely by determining the zoning. Thus, some areas are only allowed to catch only with traditional tools, throwing anchors of ships/boats at a depth of 25 meters from the beach/coastal. In addition, there is a mooring for boat parking, and fees are charged jointly (joint dues).

### **5. Sanctions for violations**

In the implementation of sea culture in fishing communities, there are violations committed by the fishermen. For example, fishermen who sail the sea on the day that fishing is prohibited, or people who provide any tourism service on the prohibited day. Therefore, it is necessary to preserve the stability of customary law. Some sanctions must be applied to the violators. For instance, for fishermen who are caught on the sea on the prohibited day that their fishing gear and boats will be confiscated by the *Panglima Laôt* and village officers. The fishing gear will be detained for 3 - 7 days. Especially, for fishing gear that is considered to be

## THE POTENTIAL ROLE OF PANGLIMA LAÔT FOR SUSTAINABLE MARINE ECOTOURISM DEVELOPMENT BASED ON ISLAMIC CULTURE

broken to the environment, the equipment will not be returned and become an asset of the village. In addition, marine catches are confiscated and sometimes there are also fines in the form of money as compensation costs. This money will be the village treasury fund and will be used as the cost of *Khanduri Laôt* or other activities deemed important.

Salim et al <sup>17</sup> reported that the utilization of fishery resources must be carried out responsibly and sustainably. One possible explanation for the decline in fishery resources is that the conducted fishing activities are not environmentally friendly, affecting a large number of by-catch. Furthermore, Salim & Anggoro <sup>18</sup> revealed that the decline in the population of fish resources was also caused by damage to ecosystems in the form of coral reefs, sea grass, and mangroves.

In addition, the tourist boat that commit violations will be detained for one month because it cannot serve tourists as a violation for the owner of the tourism service. Also, sanctions can be given in the form of revocation of business licenses. It is also important to consider that there is a violation of ethics like immoral acts or adultery. A trial will be performed and the family of the violator will be summoned, and a fine in the form of cutting a goat for a feast, and the violator can be married in the presence of the family.

### 6. Preservation of marine tourism

The obtained results from the interview show that there are various efforts made by *Panglima Laôt* to preserve coastal areas, the sea, and the preservation of marine life. The action appeals to the fishing community and tourists which includes coral reef conservation that it is able to survive. Figure 3 exhibits coral reef transplantation. Efforts to maintain a harmonious relationship between fishermen and nature are evidenced by the rules relating to fishing gear. The fishing gear used by fishermen should not be destructive, such as bombing, trawl nets, use of drugs, and other dangerous tools. If this occurs, the violator is subject to customary sanctions appointed by the *Panglima Laôt*. They will also face the authorities of the Iboih community.

---

<sup>17</sup> “Analisis Sosial Ekonomi Dan Keramahan Lingkungan Alat Tangkap Sero (Set Net) Di Perairan Pulau Bangkudulis Kabupaten Tana Tidung, Kalimantan Utara,” *Buletin Ilmiah Marina Sosial Ekonomi Kelautan Dan Perikanan* 5, no. 2 (2019): 85–94, <https://doi.org/10.15578/marina.v5i2.8112>.

<sup>18</sup> *Domestikasi Udang Prospek Masa Depan Sumber Pangan Dari Laut* (Yogyakarta: Deepublish, 2020).



Figure 3. Coral reef transplantation

This regulation is tremendously strict as the sea is a mandate from God given to the Iboih community to be used as well as possible for a legacy for the future generation. *Panglima Laôt* cooperates with environmentalist institutions and tourism service providers in conserving coral reefs by transplantation coral reefs. In addition, there is also a sea cleaning to maintain the cleanliness of the coast and the sea, and a warning board to protect the environment as presented in Figure 4.



Figure 4. Poster of sea cleaning and board of warning to protect the marine environment

In general, residents in Sabang city should have a high awareness and involvement in ecosystem preservation <sup>19</sup>. The existence of good cooperation from various parties has made Teupin Layeu Iboih tourism well maintained so that until now it has become an attraction for

---

<sup>19</sup> Jeffrey O. Jalani, "Local People's Perception on the Impacts and Importance of Ecotourism in Sabang, Palawan, Philippines," in *Procedia - Social and Behavioral Sciences*, vol. 57 (Elsevier B.V., 2012), 247–54, <https://doi.org/10.1016/j.sbspro.2012.09.1182>.

## THE POTENTIAL ROLE OF PANGLIMA LAÔT FOR SUSTAINABLE MARINE ECOTOURISM DEVELOPMENT BASED ON ISLAMIC CULTURE

local and international tourists. Figure 5 displays the scenery of coral reefs underwater in Teupin Layeu Iboih.

Besides, the *Panglima Laôt* can create regulations based on the local conditions, the formulated rules are compiled by the community based on considerations of local knowledge, the application of consequent sanctions, and the existence of a mutually agreed conflict resolution mechanism, and the guarantee of implementation from the local government. Thus, the *Panglima Laôt* can become a model for community-based resource management that should be implemented in other landscapes. Good management of natural resources will improve the welfare of mankind, and vice versa, poor management of natural resources will harm mankind.<sup>20</sup>



**Figure 5.** The scenery of coral reefs underwater in Iboih Beach

Environmental sustainability should be supported by the development of education in introducing local society to how they should treat nature, despite the fact that they have gained the knowledge and insight from the previous generation, in the form of local wisdom

---

<sup>20</sup> Ernywati Badaruddin, J F Sahuilawane, and Jenny Anidlah, "KONSERVASI TRADISIONAL TERHADAP SUMBERDAYA ALAM DI KECAMATAN LEITIMUR SELATAN," *Makila : Jurnal Penelitian Kehutanan* 15, no. 1 (2021): 22–36.

and traditional culture. In addition, Bâca<sup>21</sup> found that education is the fundamental substance of all planning activities, conservation of natural heritage, and recovery efforts. As reported by Cappucci<sup>22</sup>, all stakeholders of tourism should contribute to the state integrity, resource conservation, and support the traditional culture to develop and promote a sustainable tourism landscape.

The existence of *Panglima Laôt* has existed since the 16th century in the era of the Kingdom of Aceh Darussalam<sup>23</sup> and developed optimally for the welfare of the people of Aceh since the era of Sultan Iskandar Muda. *Panglima Laôt* originally had a central role as the right hand of the king who regulated and led the army, managed diplomatic relations and collected taxes from ships that stopped at the Port of Aceh. However, since becoming part of the Republic of Indonesia, the role of *Panglima Laôt* has narrowed, namely becoming a traditional leader in the coastal area of Aceh<sup>24</sup>, regulating fishing procedures, managing and maintaining the coastal environment, regulating the implementation of various socio-religious rituals, until it becomes mediator if there is a dispute between coastal communities and fishermen.

*Panglima Laôt* plays a role in managing and supervising the fishing system and coast preservation in his working area.<sup>25</sup> This rule is also contained in the *adat laôt* law led by *Panglima Laôt*, one of which regulates the fishing gear that may be used, at any time allowed to go to sea, and which areas/territories the resources may be taken. This is in line with Islamic teachings, which are contained in the Word of Allah Surah Al-Mulk Verse 15.

وَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ

It means: “It is He who made the earth for you easy to explore, so explore in all directions and eat some of His sustenance. And only to Him you (return after) being resurrected”.

Based on this verse, we can also interpret that nature including the oceans is something that has been provided by Allah for humans to use in meeting their needs (such as: sources of food, sources of energy, transportation, recreation/tourism, etc.), which are also

---

<sup>21</sup> “A Curriculum for Learning Nature Values. Case Study: Learning Geodiversity from Bistri a Ardelean Gorge (Bistri a-N s ud County, Romania),” *GeoJournal of Tourism & Geosites Year VIII* 15, no. 1 (2015): 14–24.

<sup>22</sup> “Indigenous Tourism in the Amazon Region of Suriname: Actions to Preserve Authenticity and Natural Resources,” *GeoJournal of Tourism and Geosites* 17, no. 1 (2016): 47–56.

<sup>23</sup> Harisul Amal, “Panglima Laot, Hukum Adat Dan Perannya Dalam Menjaga Pesisir Aceh,” 2021.

<sup>24</sup> Amal.

<sup>25</sup> Majelis Adat Aceh (MAA), “Hukum Adat Laut Dan Panglima Laut,” <https://maa.acehprov.go.id/berita/kategori/hukum-adat/hukum-adat-laut-dan-panglima-laut>, 2022.

## THE POTENTIAL ROLE OF PANGLIMA LAÔT FOR SUSTAINABLE MARINE ECOTOURISM DEVELOPMENT BASED ON ISLAMIC CULTURE

based on various provisions. locally based to continue to support sustainability for the environment itself as well as the sustainability of human life.

The role of the *Panglima Laôt* as a traditional leader is of course also responsible for carrying out social religious rituals in the community. *Khanduri laôt* under the authority of *Panglima Laôt* is carried out as an "expression of gratitude" for fishermen which is carried out at least once every three years for the marine products they take. This is also in line with Islamic teachings, which are contained in the Word of Allah Surah Lukman Verse 31.

ذَلِكَ لَأَيِّ لِكُلِّ صَبَّارٍ شَكُورٍ      الْفَالِكِ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي

It means: "Do you not see that the ship actually sails on the sea by the grace of Allah, so that He will show you some of His signs (greatness). Indeed, in that there are His signs (greatness) for everyone who is very patient and very grateful".

*Khanduri laôt* as an expression of gratitude begins with *likee* (remembrance), *seulaweut* (praying) to the prophet, and reading the Al-Qur'an led by a *Teungku* (Ustad), to plead for safety and pray for the fishermen in doing their work and avoid disaster at sea. The implementation of *Khanduri laôt* is carried out together, starting with the existence of *duk pakat*, the high level of mutual cooperation and mutual assistance among the community, fund contribution, working together, cooking dishes, sponsoring orphans and praying together. Apart from that, the *adat social* which are also included in the *hukom adat laôt* also provide guidance so that every Acehnese can live together by helping each other, mutual cooperation, and having a sense of shared destiny. This is also in line with Islamic teachings, which are contained in Allah's Word Surah Al-Maidah Verse 2.

.....وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ....

It means: "... and help you in (doing) virtue and piety, and do not help each other in sin and enmity.....".

Thus, the conclusion is that the *hukom adat laôt* under the authority of *Panglima Laôt* has a very strong basis for the history of Aceh and Islamic law that applies in the Aceh region. Acehnese customs and traditions that bind unity and brotherhood to the people of Aceh always intersect and involve shari'ah law. Strongly rooted in the teachings of the Islamic religion that are adhered to so that they can solve problems that occur in society peacefully, including in managing the implementation of ecotourism in the midst of community life.

**DIAN ASWITA, EVI APRIANA, HERLINA, ABUBAKAR,  
MUHAMMAD AZZARKASYI**

Islamic culture that can be seen from the implementation of the *Adat Panglima Laôt* is of course rooted in Islamic values or teachings<sup>26</sup>, including the following: *khanduri* and *sadaqah*, *silaturrahim*, *likee*, *seulaweut*, reading the Al-Qur'an led by a *Teungku*, mutual cooperation, and do not party to excess.

### **C. CONCLUSION**

Traditional wisdom contributes to the community in the preservation of the existing resources in coastal and marine areas. As a stakeholder, *Panglima Laôt* implements a sustainable environment through a traditional approach. The *Panglima Laôt* has a key role to preserve and enhance the tourist spots in Teupin Layeu Iboih beach, Sabang city. Its role as a pearl of local wisdom is provided in various forms of prohibitions, proverbs, and other traditions. This also reveals a few warnings for environmental conservation, especially regarding coastal resources. The strict rules would support effectively the enforcement of customary law. A marine environment can have significant impacts on the sustainable coastal since the applied wisdom by the *Panglima Laôt* can preserve the coast and the ocean as well. The *Panglima Laôt* can formulate the local wisdom in the cruise management on the ocean, which is promulgated by the *Panglima Laôt* institution. *Adat khanduri laôt*, *adat pantang melaôt*, *adat social*, *adat pemeliharaan laôt* are the rules to keep these functions in balance. this phenomenon results in long-term mutualism between humans and nature.

### **AKNOWLEDGMENTS**

The authors would like to thank the Ministry of Education, Culture, Research, and Technology, for their support of this work under Grant the National Competitive Basic Research [Number: 165/E5/PG.02.00.PT/2022]. Besides that, the author would like to say thank to the society of Gampong Iboih Sabang City, so this research can be done well.

### **BIBLIOGRAPHY**

- Abdullah, M. A., S. Tripa, and T Muttaqin. *Selama Kearifan Adalah Kekayaan: Eksistensi Panglima Laôt Dan Hukom Adat Laot Di Aceh*. Banda Aceh: Lembaga Hukom Adat Laot/panglima Laot Aceh, 2006.
- Abubakar, Bahrin, Sanusi Sanusi, Razali Razali, Taat Kurnita Yeniningsih, and

---

<sup>26</sup> Kamaruzzaman Bustamam Ahmad and Fitri Zulfidar Ibrahim, "The Family Background and Cultural Landscapes of Youth in Banda Aceh: An Ethnographic Account," *Samarah* 6, no. 2 (July 1, 2022): 844–72, <https://doi.org/10.22373/SJHK.V6I2.12571>; Bahrin Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (June 17, 2023): 1121, <https://doi.org/10.22373/SJHK.V7I2.17901>.

## THE POTENTIAL ROLE OF PANGLIMA LAÔT FOR SUSTAINABLE MARINE ECOTOURISM DEVELOPMENT BASED ON ISLAMIC CULTURE

- Mujiburrahman Mujiburrahman. "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (June 17, 2023): 1121. <https://doi.org/10.22373/SJHK.V7I2.17901>.
- Ahmad, Kamaruzzaman Bustamam, and Fitri Zulfidar Ibrahim. "The Family Background and Cultural Landscapes of Youth in Banda Aceh: An Ethnographic Account." *Samarah* 6, no. 2 (July 1, 2022): 844–72. <https://doi.org/10.22373/SJHK.V6I2.12571>.
- Amal, Harisul. "Panglima Laot, Hukum Adat Dan Perannya Dalam Menjaga Pesisir Aceh," 2021.
- Arda, Mutia, and Dewi Andriany. "The Effect Of Halal Tourism On Millennial Tourist Satisfaction In Sabang Island As Tourism Object." In *Proceeding International Seminar of Islamic Studies*, 543–50. Medan: University of Muhammadiyah Sumatera Utara, 2019.
- Bâca, Ioan. "A Curriculum for Learning Nature Values. Case Study: Learning Geodiversity from Bistri a Ardelean Gorge (Bistri a-N s ud County, Romania)." *GeoJournal of Tourism & Geosites Year VIII* 15, no. 1 (2015): 14–24.
- Badaruddin, Ernywati, J F Sahusilawane, and Jenny Anidlah. "KONSERVASI TRADISIONAL TERHADAP SUMBERDAYA ALAM DI KECAMATAN LEITIMUR SELATAN." *Makila : Jurnal Penelitian Kehutanan* 15, no. 1 (2021): 22–36.
- Bustamam-Ahmad, K. "A Study of Panglima La' t: An 'Adat Institution in Aceh." *Al-Jami'ah: Journal of Islamic Studies* 55, no. 1 (2015): 155–88.
- Cappucci, Marianna. "Indigenous Tourism in the Amazon Region of Suriname: Actions to Preserve Authenticity and Natural Resources." *GeoJournal of Tourism and Geosites* 17, no. 1 (2016): 47–56.
- Direktorat Jenderal Pengelolaan Ruang Laut. "Mengenal Tugas Dan Fungsi Panglima Laôt Di Aceh," 2017.
- Fitrah, Rahmat. "Kedudukan Panglima Laot Lhok Dalam Kalangan Masyarakat Nelayan." *Ius Civile: Refleksi Penegakan Hukum Dan Keadilan* 1, no. 1 (2018): 1–15.
- Hajrina, and Nurlita. "Struktur Komunitas Jenis Tumbuhan Famili Moraceae Di Kawasan Pegunungan Iboih Kecamatan Suka Karya Kota Sabang." *Prosiding Seminar Nasional Biotik*, no. 1 (2021): 142–45.
- Jalani, Jeffrey O. "Local People's Perception on the Impacts and Importance of Ecotourism in Sabang, Palawan, Philippines." In *Procedia - Social and Behavioral Sciences*, 57:247–54. Elsevier B.V., 2012. <https://doi.org/10.1016/j.sbspro.2012.09.1182>.
- Kurniasari, Nendah, and Nurlaili Nurlaili. "Fungsi Laut Dalam Menjaga Harmonisasi Hidup Masyarakat Adat Lambadalhok, Aceh Besar." *Buletin Ilmiah Marina Sosial Ekonomi Kelautan Dan Perikanan* 7, no. 2 (2012): 41. <https://doi.org/10.15578/marina.v7i2.5759>.
- Kusumawati, Ika, and Hsiang-Wen Huang. "Key Factors for Successful Management of Marine Protected Areas: A Comparison of Stakeholders Perception of Two MPAs in Weh Island, Sabang, Aceh, Indonesia." *Marine Policy* 51 (2015): 465–75.
- Majelis Adat Aceh (MAA). "Hukum Adat Laut Dan Panglima Laut." <https://maa.acehprov.go.id/berita/kategori/hukum-adat/hukum-adat-laut-dan-panglima-laut>, 2022.
- Mawardi, Mohd, Nur Syechalad, and Sofyan Syahnur. "Faktor-Faktor Yang Mempengaruhi Kunjungan Wisatawan Ke Kota Sabang." *Jurnal Ilmu Ekonomi, Pascasarjana Universitas Syiah Kuala*. 2, no. 4 (2014): 57–64.



**DIAN ASWITA, EVI APRIANA, HERLINA, ABUBAKAR,  
MUHAMMAD AZZARKASYI**

- Miles, M. B., and A. M. Huberman. *Qualitative Data Analysis*. California: Sage Publications, 1994.
- Mu'aqaffi, Gaffar. "The Legacy of Spice Route: The Role of Panglima Laot in Maritime Security in the Modern Aceh." *Jurnal Masyarakat Dan Budaya* 23, no. 3 (2022): 379–92. <https://doi.org/10.14203/jmb.v23i3.1429>.
- Munazir, Rachmad, Zulfan Yusuf, Mujiburrahman, and Muhammad Nur. "STRATEGI LEMBAGA ADAT PANGLIMA LAOT DALAM MENJAGA KELESTARIAN LINGKUNGAN MARITIM PESISIR YANG BERKELANJUTAN DI KABUPATEN PIDIE." *Eksplorasi Kekayaan Maritim Aceh Di Era Globalisasi Dalam Mewujudkan Indonesia Sebagai Poros Maritim Dunia* 1 (2017): 442–47.
- Ramadhani, E., and A. Rusyana. "Correspondence Analysis on Public Services in Sabang Tourism Area." *Jurnal Natural* 10, no. 1 (2010): 36–44.
- Saleh, Rahmat, and Nur Anisah. "Pariwisata Halal Di Aceh : Gagasan Dan Realitas Di Lapangan." *Sahafa Journal of Islamic Communication* 1, no. 2 (2018): 79. <https://doi.org/10.21111/sjic.v1i2.2849>.
- Salim, Gazali, and Sutrisno Anggoro. *Domestikasi Udang Prospek Masa Depan Sumber Pangan Dari Laut*. Yogyakarta: Deepublish, 2020.
- Salim, Gazali, Muhammad Firdaus, Muhammad Fajar Alvian, Agus Indarjo, Permana Ari Soejarwo, Achmad Daengs GS, and Lukman Yudho Prakoso. "Analisis Sosial Ekonomi Dan Keramahan Lingkungan Alat Tangkap Sero (Set Net) Di Perairan Pulau Bangkudulis Kabupaten Tana Tidung, Kalimantan Utara." *Buletin Ilmiah Marina Sosial Ekonomi Kelautan Dan Perikanan* 5, no. 2 (2019): 85–94. <https://doi.org/10.15578/marina.v5i2.8112>.
- Subarkah, Awafi Ridho, Junita Budi Rachman, and Akim. "Destination Branding Indonesia Sebagai Destinasi Wisata Halal." *Jurnal Kepariwisata: Destinasi, Hospitalitas Dan Perjalanan* 4, no. 2 (2020): 84–97. <https://doi.org/10.34013/jk.v4i2.53>.
- Syafruddin, C. "Evaluation of International Tourist Satisfaction in Weh Island Indonesia Using Holsat Model." *International Journal of Scientific & Technology* 5, no. 5 (2016): 246–52.