



Living Laws in Forest Guarding in Aceh Portrait of Experiences Past and Today

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Abstract: Forests are an important element in the life dimensions of the Acehnese people. There are several important things about forests for the people of Aceh. Firstly, forests are the people of Aceh as a place to find protein needs for the family; secondly, as a place to fulfill family needs; and thirdly, as a place to find support for the household; therefore, forests in the past were protected. The people of Aceh knew that if the forest were not well protected, all household needs would be lost. Today, Aceh's forests are starting to lose their luxury because there are many interests in these forests, both those of business groups, ruling groups, and ordinary people. There is a contestation of every interest; for the sake of interests that seek profit, they may ignore other interests; in this case, it is ignoring the interests and sustainability of Aceh's forests. The question of this article is, how was the Livig law that existed in the Acehnese used to protect the forest. Therefore, it is interesting to study the experiences of the Acehnese people in protecting forests. The research uses qualitative research with a non-doctrinal approach. The research results show three interests of forests for the people of Aceh, namely forests as a place for hunting deer, a place for gardening, and a place for hunting fish in rivers. Acehnese people used cultural, legal, and religious approaches to protect forests. These three approaches are related to each other. Education regarding these three approaches is not through formal education but through social institutions that exist in society.

Keywords: Customary Law, Guardians, Forest, Aceh, Past, Today

Abstrak: Hutan merupakan elemen penting dalam dimensi kehidupan masyarakat Aceh. Ada beberapa hal penting mengenai hutan bagi masyarakat Aceh. Pertama, hutan masyarakat Aceh sebagai tempat mencari kebutuhan protein bagi keluarga, kedua sebagai tempat pemenuhan kebutuhan keluarga, dan ketiga sebagai tempat mencari nafkah, mencari dukungan untuk rumah tangga. Oleh karena itu hutan di masa lalu dilindungi. Masyarakat Aceh mengetahui bahwa jika hutan tidak dijaga dengan baik maka seluruh kebutuhan rumah tangga akan hilang. Saat ini, hutan Aceh mulai kehilangan kemewahannya karena banyak kepentingan terhadap hutan, baik kelompok pengusaha, kelompok penguasa, maupun masyarakat awam. Terdapat kontestasi dari setiap kepentingan, demi kepentingan yang mencari keuntungan, mereka boleh mengabaikan kepentingan lain; dalam hal ini mengabaikan kepentingan dan kelestarian hutan Aceh. Pertanyaan artikel ini adalah bagaimana hukum adat yang berlaku di masyarakat Aceh digunakan untuk melindungi hutan. Oleh karena itu, menarik untuk mengkaji pengalaman masyarakat Aceh dalam menjaga hutan. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan non doktrinal. Hasil penelitian menunjukkan tiga kepentingan hutan bagi masyarakat Aceh, yaitu hutan sebagai tempat berburu rusa, tempat berkebun, dan tempat berburu ikan di sungai. Masyarakat Aceh biasa menjaga hutan dengan menggunakan tiga pendekatan: pendekatan budaya, hukum, dan agama. Ketiga pendekatan ini saling berkaitan satu sama lain. Pendidikan mengenai ketiga pendekatan tersebut tidak melalui pendidikan formal melainkan melalui lembaga-lembaga sosial yang ada di masyarakat

Kata Kunci: Hukum Adat, Penjaga, Hutan, Aceh, Dulu, Sekarang

A. Introduction

The issue of managing natural resources and the living environment in Indonesia is considered to have become a serious problem. Some consider the root of the problem to be very basic. The politics of managing Natural Resources and the Environment seems to be still piecemeal. There is no comprehensive paradigm, as can be seen from the perspective of management, which is solely based on commodity elements.¹ If forests are managed well, it is wise to eat a lot of diversity that lives in them, especially in Indonesian forests.

Biodiversity is the greatest gift to humanity. Many benefits can be obtained, including 1) having ecological value; 2) is a source of life, livelihood, and survival for mankind because of its potential as a source of food, shelter, clothing, medicine, and other necessities of life; 3) is a source of science and technology; 4) is a place for the social and cultural development of mankind; and 5) provide a nuance of beauty that reflects its creator.²

The use of the diversity of resources originating from these forests is often lost or lost due to the clearing of forests for the sake of clearing land for both companies and

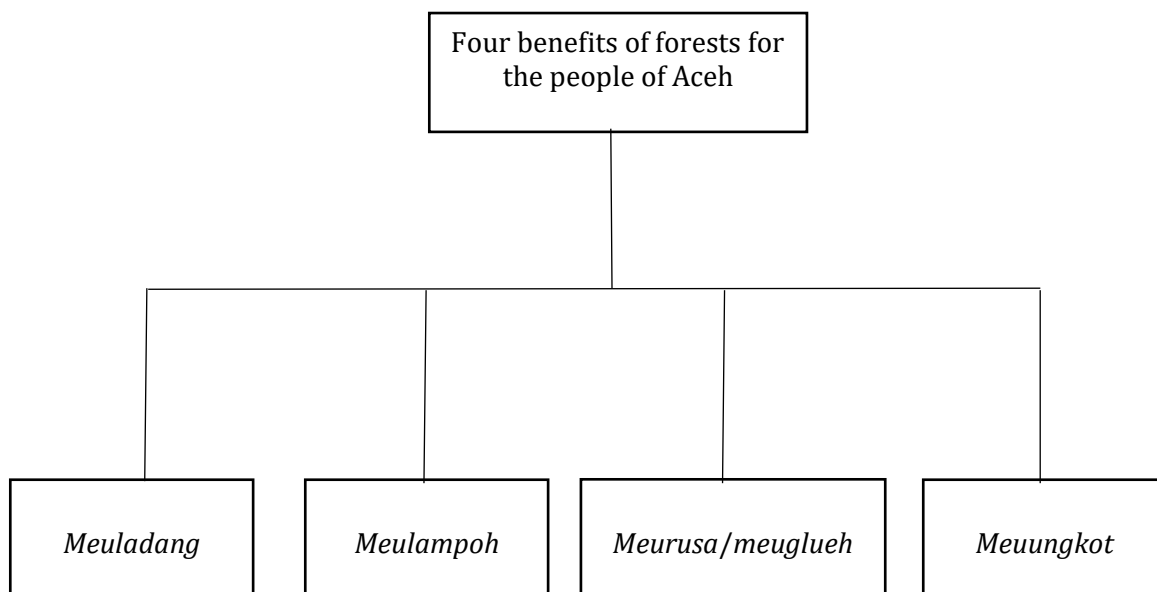
¹Hariyadi, "Upaya Konservasi dalam Kerangka Protokol Kyoto: Studi di Provinsi Kalimantan Barat dan Provinsi NAD," *Kajian* 15, no. 3 (2010). 492.

²Sri Nurhayati Qodriyatun, "Konservasi Sumber Daya Alam Hayati dan Ekosistemnya dalam Kerangka Desentralisasi," *Kajian* 15, no. 3 (2010). 552.

individuals. Forest destruction in Indonesia throughout the period 2016-2020, The worst forest fire occurred in 2019 that is, it has increased by more than 300% compared to the previous year with the fire area reaching 1.6 million hectares, and the lowest forest fires occurred in the year 2017 that is, it has decreased by more than 300% compared to years 2016.³ According to records The World Conservation Monitoring Centre Indonesia's rich biodiversity, among others 3.305 spesies amphi, birds, mamalia and reptils. Indonesia's biodiversity, 31.1% endemik—only found in Indonesia; dan 9.9% endangered. Indonesia has a marine area of around 5.8 million km with biodiversity including 590 types of coral reefs, more broadly, it represents 37% of the world's marine species and 30% of mangrove species. On the other hand, Indonesia's rich biodiversity makes Indonesia one of the easiest places to find wildlife crimes (wildlife crime).⁴

Historically, forests in Aceh have been a place for daily living needs, especially for people who live around the foot of the mountains in Aceh. Forests for the people of Aceh have four main forest functions, namely as an area for farming (*meuladang*), as an area for gardening (*meulampoh*), as an area for hunting deer (*meurusa*) and as an area for hunting fish (*meungkot*).⁵

Scheme 1: Four benefits of forests in Aceh



³Lisa Ikhsana and Nabilla Alya Rahmah, "Civil Lawsuit Cases of Forest and Land Fires PT Kalista Alam: Study of Meulaboh District Court Decision Number 12/PDT.G/2012/PN.MBO," *Jurnal Scientia Indonesia* 7, no. 2 (2021), <https://doi.org/10.15294/jsi.v7i2.36152>. 189.

⁴Re Bungana Beru Perangin-angin et al., "Penegakan Hukum terhadap Kejahatan atas Satwa Liar yang Dilindungi di Taman Nasional Gunung Leuser," *Jurnal Hukum Justice* 1, no. 1 (2023). 11-12.

⁵Sekretariat Majelis Adat Aceh, "Melestarikan Hutan Aceh dengan Adat Aceh," 2022, <https://maa.acehprov.go.id/berita/kategori/adat-istiadat/melestarikan-hutan-aceh-dengan-adat-aceh>.

The four basic functions of forests that have been mentioned aim to answer daily needs in the form of economics, family protein needs and other household needs. If you read the explanation in the previous paragraph, at first glance it will give the impression that the people of Aceh are not sensitive to the sustainability of the forests around them. However, on the contrary, the people of Aceh are much more concerned about protecting the forest, this is due to the dependence of the Acehnese people on the forest itself. The article written on this occasion will describe two things which are also questions that will be discussed, the first is the experience of the people of Aceh in the past in maintaining forest sustainability and the second is how forests are maintained today in Aceh.

There are several studies published in the form of journal articles. However, this research is different from the research in this article. Based on data from several previous research results, communities around forests are generally disadvantaged communities with low socio-economic conditions. They basically live by various economic strategies such as farming, hunting and collecting forest products such as wood, rattan, honey and so on. However, forest management by communities around the forest often conflicts with government policy. In fact, various conflicts often occur, including because of claims regarding forest areas as state forests. Apart from the many potential forest resources, both wood and non-timber, there are also various other ecological potentials; clean water sources, hot springs, natural tourist attractions, historical sites. For this reason, in order to improve the economy of communities around the forest, it needs to be developed because the processing and production processes are still simple and facilities and infrastructure are limited.

Especially nowadays, the trend is to return to nature such as herbs, forest healing, unprocessed food products, and so on. The challenge is related to road access to get products in and out because the road is still dirt. Apart from that, in forest management there must be clarity on territorial boundaries so as not to give rise to tenure conflicts, there must be management criteria and standards so that the designation does not conflict with the public interest and guarantees certainty of the rights granted. This article focuses more on forest management based on social forestry schemes in West Sumatra. The results of the research in this article show that nagari forest management involving ethnic groups has proven to be effective in reducing conflict because the character of the community is subject to the provisions of customary law and *ninik mamak*.⁶

Balinese people are a society that has a tracking block as inheritors of traditions that developed in Bali region. This can be re-oriented in forestry resource management that is oriented towards development and the common good. Nevertheless, problems

⁶Syofiarti Syofiarti, Titin Fatimah, and Kevin Muhammad Yades, "Pengelolaan Hutan Nagari Berdasarkan Skema Perhutanan Sosial oleh Masyarakat Hukum Adat di Propinsi Sumatera Barat," *UNES Journal of Swara Justisia* 6, no. 4 (2023), <https://doi.org/10.31933/ujsj.v6i4.282>. 444-461.

regarding forestry can certainly cause ecological disasters, ecosystem imbalances, and incompatibility between human and natural life. So with regard to this problem, this paper aims to analyze forest resource management that is integrated with the values of local wisdom of the community in maintaining the sustainability and usefulness of forest functions wisely. The uniqueness of Balinese society is that there is a system or customary law of village *awig-awig krama* which regulates community behavior patterns and boundaries in managing the order of life. Forest management spread across Bali is categorized into forests managed by custom and forests managed by the government. This creates a separation between customs and the government which should be integrated in managing forests to achieve forestry problems. Overcoming this problem, apart from establishing a good forest management system as a form of downstream execution, it is also in the process of forming people who are aware and cultured about preserving forest functions.⁷

Legislations related to the recognition and protection of indigenous peoples (MHA), has many born. The problem is MHA even feel the irregularity of the law. This study to discuss what causes irregularity in the recognition and protection of MHA, how to maintain the orientation of law reform related to MHA, and what is the mindset that needs to be built within the framework of the recognition and protection of MHA in Indonesia. There are four very important Putusan MK relating to the existence of the MHA, the MK Decision No. 001-21-22/PUU-I/2003 and No. 3/PUU-VIII/2010 (clarify the phrase "the greatest welfare of the people"), The MK Decision No. 10/PUU-I/2003 (clarifies the four requirements MHA), the MK Decision No 35/PUU-X/2012 (distinguishing indigenous forests and state forests), and the MK Decision No 006/PUU-III/2005 and No. 11/PUU-V/2007 (basic constitutional losses).⁸

Forests are part of the environmental system which is closely related to processes interconnected nature. Pawang Uteun (Forest Commander) is one of the confirmed traditional institutions in Qanun Number 10 of 2008 concerning Traditional Institutions. Forest management in Aceh, apart from relying on formal legal sources, also guided by the Customary Laws that apply in society. Local wisdom is an inseparable part of daily life Acehnese people. Local wisdom in Acehnese society is very rich and covers various aspects of life, such as culture, politics and government, economy and livelihood, social and community, worship and muamalah, education, nature and environmental conservation and others.⁹

⁷Fahyumi Rahman and Muzani Jalaluddin, "Pengelolaan Sumber Daya Hutan Berbasis Kearifan Lokal Pada Masyarakat Bali," *Jurnal Hutan dan Masyarakat* 14, no. 1 (2022). 51-60.

⁸Sulaiman, Muhammad Adli, and Teuku Muttaqin Mansur, "Ketidakteraturan Hukum Pengakuan dan Perlindungan Masyarakat Hukum Adat di Indonesia," *Law Reform: Jurnal Pembaharuan Hukum* 15, no. 1 (2019), <https://doi.org/10.14710/lr.v15i1.23352>. 12-24.

⁹Yulia Yulia et al., "Sosialisasi dan Pendampingan Penyusunan Qanun Pengelolaan Hutan Berbasis Kearifan Lokal di Gampong Alue Leukot Kecamatan Paya Bakong Kabupaten Aceh Utara," *Jurnal Malikussaleh Mengabdikan* 1, no. 1 (2022): 21, <https://doi.org/10.29103/jmm.v1i1.5942>. 21-25

This research uses qualitative research. This type of research prioritizes data from actors, observers, and everything that can be seen, felt, and then interpreted by the researcher. To perfect this research, the researcher interviewed Imam Juwaini, Irwan Adaby, Muhajir Al Fairusi. In order to answer forest protection mechanisms in the Gayo highlands, researchers conducted interviews with Jamhuri who is a Gayo traditional leader in Banda Aceh.

The type of research in this article is qualitative legal research. In general, the type of qualitative legal research is almost the same as other types of qualitative research, therefore, in order to strengthen legal research in this article, the author adds a legal approach, namely socio-legal which is interdisciplinary¹⁰. The use of the Socio-legal approach in legal research helps researchers to collect data outside legal texts or statutory regulations, therefore all data collected in this article that is outside legal texts is useful data to help with the main data. This data can come from interviews or texts in the form of books or journals.

B. Aceh Guardians Forest in the Past

Law is something that is very important in the order of life, therefore, humans live based on the principles contained in the law, whether codified or not codified.¹¹ Humans who live in communities certainly have a culture, from this culture they produce their own laws, which are expressed or imaged in accordance with local culture, so that each society always produces legal traditions that are different from other communities. From this basic idea, every society has a living law that has developed and grown since the society was formed. The living law is born from the social life of society which is materially practiced continuously and then the society obeys it based on moral duty, not because of coerciveness from the sovereign. The living law can originate from customs/traditions, religion, and others. Therefore, it is a wrong view if there is a view that states that in traditional society there are no rules of behavior called law.¹²

In connection with living law, in the cultural order of society, especially in the past, Acehese society also had its own laws regarding forest protection. Forests cannot be separated from the people of Aceh, therefore apart from the sea, forests are used as a place to support the lives of the people of Aceh. So that the forest becomes something that can be used sustainably, the forest is managed using local wisdom in Aceh.¹³ Learning from the experience of forest guarding by the people of Aceh, there are three experiences that can be used as a reference for now, namely cultural aspects, legal

¹⁰Sulistyowati Irianto, "Memperkenalkan Kajian Sosio-Legal dan Implikasi Metodologisnya," in *Kajian Sosio-Legal*, ed. Adrian W. Bedner et al. (Bali: Pustaka Larasan, 2012); 1.

¹¹Anisa Fitri Wibowo, Azriel Viero Sadam, and Muhammad Ramadavin, "Implikasi Pasal Living Law dalam Undang- Undang Kitab Undang-Undang Hukum Pidana Terbaru Terhadap Kehidupan Masyarakat," *Selidik* 9, no. 1 (2023); 259.

¹²Syofyan Hadi, "Hukum Positif Dan The Living Law: Eksistensi dan Keberlakuannya dalam Masyarakat)," *DiH Jurnal Ilmu Hukum* 5, no. 2 (2017); 259.

¹³Devi Intan Chadijah, "Keberlanjutan Ekologis Hutan Dalam Kearifan Lokal Panglima Uteun Pada Masyarakat Nagan Raya Provinsi Aceh," *Jurnal Analisa Sosiologi* 6, no. 2 (2017).

aspects and religious aspects.¹⁴ Quoting I Nyoman Nurjaya as quoted again by T. Nazarudian, Sulaiman and Yulia, the local wisdom of the community can be found in life with a religio-magical pattern that is religious in nature with magical nuances. This actually crystallizes in various legal works of certain local communities, viewed from legal anthropology studies, this can be said to be customary law or indigenous law or folk law, unwritten law or unofficial law, which in the Indonesian scope is *Adat recht*.¹⁵

The experience of forest guarding from a cultural aspect is culturally structured. There are cultural institutions formed by the people of Aceh. These cultural institutions were formed to then be given authority in forest management, forest utilization and forest conservation. These social institutions are known as *panglima uteun*. *Panglima Uteun* or *Peutua Uteun* is a traditional institution that is inseparable in the lives of the people of Aceh, this is related to the dominance of people who depend on agriculture and forest products in their territory, Therefore *Peutua Uteun* has an important role in regulating various matters relating to forest safety for human life, these roles include, among others, (1). Organized *Adat Glee*, (2). Monitor and enforce restrictions *Adat Glee* (3). As collector of *wasee glee* (4). Judge in any dispute or violation of the Law *Adat Glee*.¹⁶

Forest management from a cultural aspect has a different pattern. The main goal in guarding forests using this cultural pattern is to ensure harmony between the existence of the forest and the lives of the people of Aceh. This alignment is to answer family needs, such as forests as places to look for medicines, forests as residential buffer areas, forests as areas that provide water sources for the community, and forests as areas for recreation. Dimensions of the life of the Acehnese people, the position of custom is as a fence in maintaining the social rhythm of society, therefore custom is a driving force in resolving various kinds of problems in all lines of community life. This awareness has an impact on many things, for example if trees are cut down it will have an impact on animals in the forest, such as animals losing their homes, losing food sources which then also poses a risk to residential areas, such as conflict between elephants and humans, there is a unique on community patterns in preventing conflict between humans and elephants.¹⁷

This cultural aspect is a pattern born from the habits of the Acehnese people themselves. Quoting Imam Juwaini's statement, there are several things that the people

¹⁴Interview with Jasman on November 7, 2023, in Southwest Aceh; Interview on March 2024, in Banda Aceh; Anjar on January 4, 2024, in South Aceh.

¹⁵T. Nazaruddin, Sulaiman, and Yulia, "Kearifan Lokal Penataan Ruang Wilayah Mukim Yang Berkelanjutan di Aceh," *Arena Hukum* 15, no. 2 (2022); 240.

¹⁶Azwir et al., "Peranan Polisi Hutan dan Petua Uteun (Panglima Hutan) dalam Menjaga Pelestarian Hutan di Pedalaman Kecamatan Geumpang Kabupaten Pidie," in *Seminar Nasional II USM. Eksplorasi Kekayaan Maritim Aceh di Era Globalisasi Dalam Mewujudkan Indonesia Sebagai Poros Maritim Dunia*, vol. 1 (Banda Aceh, 2017); 455–61.

¹⁷Kaniwa Berliani et al., "Upaya dan Peran Serta Masyarakat dalam Menanggulangi Konflik Manusia-Gajah (*Elephas Maximus Sumatranus*) di Provinsi Aceh," in *Prosiding Seminar Nasional Biotik* (Banda Aceh, 2015); 53-54.

of Aceh do in forest utilization, especially in keeping forests sustainable, especially in the people of Aceh in the past. Imam Juwaini gave an example of the use of wood trees in the forest by traditional music craftsmen in Aceh. Imam Juwaini emphasized that the use of wood as a traditional musical instrument is not taken from branches, logs or cutting down the wood. There are requirements that must be followed by an Acehnese musical instrument craftsman in using your tree as a musical instrument, namely, the tree to be cut must be 100 years old, you cannot cut down the tree to be used, only the thick tree roots that are above ground are used. in Acehnese cultural terminology it is called *banie*.¹⁸

The next requirement is to stick an iron rod into the tree that will be used. The next stage is to carry out rituals that are characteristic of Acehnese culture. This ritual takes the form of offering prayers to God Almighty for the availability of forests as a source of life necessities for the people of Aceh, the availability of wooden trees to be used as traditional musical instruments. This ritual is a way of expressing gratitude to God Almighty. After the ritual has been carried out, the musical instrument craftsman communicates with the tree “wahai pohon, kalau engkau bersedia saya bawa pulang ke nanggroe maka biarkan pasak besi ini di batangmu, apabila kamu tidak bersedia maka berikan tandanya”.¹⁹ Such local wisdom provides its own advantages in preserving forests.²⁰

What is explained above is the traditional concept of *wase glee*, which also regulates the felling of trees in the forest which will be used to produce wood of economic value. There are several types of trees that cannot be cut, examples, *meurebu* tree (merbau; *Intsia Spp.*), *keutapang* tree (*ketapang*; *Terminalia Catappa*), *glumpang* tree (kelumpang; *Sterculia Foetida*), *meurante* tree (meranti; *Shorea*), and other trees that are considered young. Some of these species are prohibited from being cut because they are known to be a nesting medium for bees and will produce honey which is one of the forest product resources with high economic value. The types of trees that are allowed to be cut include *alen/gaharu* trees or trees that are considered old.²¹

According to Irwan Adaby, there are trees that are prohibited from being cut down, apart from being nesting places for animals such as honey bees, they also contain nests for venomous animals such as snakes and others. Irwan Adabi emphasized that the biggest worry apart from destroying the ecosystem of the creatures in the tree is that

¹⁸Interview with Imam Juwaini, on January 15, 2024 in Banda Aceh; Muhammad Yusuf, on January 6, 2024, in Banda Aceh. Ainul Mardhiah, Supriatno, and Djufri, “Pengelolaan Hutan Berbasis Kearifan Lokal Dan Pengembangan Hutan Desa Di Mukim Lutueng Kecamatan Mane Kabupaten Pidie Provinsi Aceh,” *BIOTIK: Jurnal Ilmiah Biologi Teknologi Dan Kependidikan* 4, no. 2 (2018), 128-135.

¹⁹Interview with Imam Juwaini, on January 15, 2024 in Banda Aceh; Rudi Saputra, on December 20, 2023, in South Aceh.

²⁰OK Hasnanda Syahputra et al., “Kelembagaan Pengelolaan Mangrove Berbasis Masyarakat di Kesatuan Pengelolaan Hutan Model Wilayah Iii Provinsi Aceh,” *Jurnal Belantara* 4, no. 1 (2021), <https://doi.org/10.29303/jbl.v4i1.594>. 21.

²¹Pangeran Nasution, “Wase Glee’: Dari Kearifan Hingga Kenaifan Lokal Para Peramu Hasil Hutan di Aceh,” *Umbara* 2, no. 1 (2018), <https://doi.org/10.24198/umbara.v2i1.15672>. 29-30.

these animals will follow the place where the wood is,²² There are even certain ethics in using wood.²³

If the law in forest protection in Aceh is read from the aspect of past experience, it is related to religious law, sultanate law and customary law. These three types of law have an important role in protecting forests in Aceh. What is interesting is that public awareness in implementing the law emerged in line with the interests of the Acehnese people at that time in forests.²⁴ There are implicit values between the people of Aceh and the forest, values that emerge from the form of spiritual communication. There is mutual need between the two, therefore interaction with the environment built by society forms a reciprocal relationship between social systems and ecosystems.²⁵ So that every problem that exists in Aceh has a traditional institution that solves it.²⁶

Laws in the dimensions of Acehnese people's lives are not as rigid as imagined, because the existence of applicable laws, especially those related to forest sustainability, is dynamic. Understanding forest sustainability as community sustainability must be tied into the form of regulations at that time. The existence of law in Aceh in Acehnese society used to be very dynamic, this was because the law was not formed based on the desires of the leaders. Apart from that, the law that was formed was a law that was really needed by the people of Aceh, including the existence of forests as a source of life support for the people of Aceh.²⁷

There are several ethics or rules that have been established in the use of forest products in Aceh. utilization of forest products, especially wooden trees for which a cutting mechanism has been determined, for example trees that have been cut must then be replanted as replacement trees. The concept of *wase glee*, namely "returning the body of a tree", means that when a tree has fallen, the tree cutter is required to take five twigs from the tree to be re-inserted into the area or site of the tree that was previously felled. This action is intended as a replacement for felled trees. *Wase glee* also regulates the prohibition of felling trees along river *basins (krueng)* or *alue* (tributaries), mountain slopes and valleys because they function as catchment areas and buffers for flood disasters during the rainy season.²⁸

The implementation of law in Aceh is simply reflected in the figures of speech that develop in society, namely *hukom ngen adat lagei zat ngen sifeut*, If interpreted

²²Interview with Irwan Adabi, on January 7, 2024, in Banda Aceh; Interview with Abdul Hadi, on April, 2019, in South Aceh.

²³Interview with Abdul Hadi, on April, 2019, in South Aceh.; Interview with Jamhuri, on January 22, 2024, in Center Aceh

²⁴Interview with Imam Juwaini, on January 15, 2024, in Banda Aceh.

²⁵William Maliki, Erwiantono, and Ainun Ni'matu Rohmah, "Komunikasi Partisipatif dalam Upaya Pengelolaan Hutan Adat pada Komunitas Adat Dayak Benuaq Muara Tae, Kabupaten Kutai Barat," *Ilmu Komunikasi* 9, no. 3 (2021), <https://ejournal.ilkom.fisip-unmul.ac.id/site/>. 111.

²⁶Yusi Amdani, "Proses Pelaksanaan Penyelesaian Perselisihan di Lembaga Peradilan Adat Aceh Tingkat Gampong (Desa)," *Jurnal Ilmu Syari'ah dan Hukum* 48, no. 1 (2014). 233.235.

²⁷ Interview with Muhajir Alfairusi, on March 2024, in Banda Aceh.

²⁸Nasution, "'Wase Glee': Dari Kearifan Hingga Kenaifan Lokal Para Peramu Hasil Hutan di Aceh."

textually, law and custom are like substances with properties. The law referred to in this sentence is Islamic law. The implementation of Islam in Aceh is integrated with a humanist and accommodating culture.²⁹ Misran quoted that if one day a new custom (*hukom*) is born if it conflicts with Islamic law (*hukom*), then the new law cannot be called customary. Therefore, the existence of this new law must be rejected. Then it is stated again that all "*hukom*" immediately becomes "*adat*". The two cannot be separated and must be united like substances with properties. Hence the expression "*adat ngon hukom hanjeut crei, lagee alat ngon sifeut*". In connection with law in the life of the Acehnese people, there was also a saying that lived and developed, namely *Adat bak Poe Teumeureuhom*³⁰, *Hukom bak Syiah Kuala, Qanun bak Putroe Phang, Reusam bak Lakseumana*. This can be interpreted, *poteumeurehom* (eksekutif power-sultan), *Syiah Kuala* (yudikatif-ulama), *Putroe Phang* (legislatif), *Laksamana* (defense-army).³¹

The strictness of customary law in Aceh provides sanctions for people who violate the provisions that have been regulated, including regulations regarding cutting down trees in forests that do not comply with customary provisions.³² In principle, customary law protects and regulates the rights and obligations of local indigenous communities. Meanwhile, the philosophical aim of customary law aims to maintain and restore communal balance and ensure that human life can run well and smoothly.³³

The authority to administer and implement customary law for those who violate customary forest regulations in Aceh is carried out by *Panglima Uteun*. The definition of authority is known to be that of an institution *Pawang glee* is an institution whose activities can give rise to legal consequences, because according to institutional tradition *Pawang glee* given the authority to lead and regulate the management and preservation of the forest environment, resolve disputes between residents regarding forest utilization.³⁴ According Ali Hasyimi as quoted again by Kurniawan that the composition

²⁹Abidin Nurdin, "Kajian Tentang Tradisi Maulod," *El Harakah Jurnal Budaya Islam* 18, no. 1 (2016), <https://doi.org/10.18860/el.v18i1.3415>. P. 52. Baca juga Cut Muthia, "Nilai-Nilai Agama Islam dalam Budaya dan Adat Masyarakat Aceh," *Jurnal Riset Komunikasi Penyiaran Islam* 1, no. 1 (2021): 52–60, <https://doi.org/10.29313/jrkpi.v1i1.170>. 53.

³⁰Nur Anshari and Aminah Aminah, "Kewenangan Peradilan Adat di Aceh Menurut Qanun No. 10 Tahun 2008 Tentang Lembaga Adat," *MAQASIDI: Jurnal Syariah dan Hukum* 2, no. 2 (2022): 96-97.

³¹Fajri M. Kasim and Abidin Nurdin, "Resolusi Konflik Berbasis Kearifan Lokal di Aceh: Studi Tentang Eksistensi dan Peran Lembaga Adat dalam Membangun Perdamaian di Kota Lhokseumawe," *Ilmu Ushuluddin* 3, no. 1 (2016). 106.

³²Kana Rozi Rahman, Evi Apriana, and Anita Noviyanti, "Kearifan Lokal Masyarakat Lamteuba Droe Kecamatan Seulimeum Kabupaten Aceh Besar dalam Konservasi Hutan," *Variasi* 8, no. 1 (2016). P. 11; Teuku Muttaqin Mansur, "Kajian Yuridis Peradilan Adat di Aceh," *Journal of Indonesian Adat Law (JIAL)* 2, no. 3 (2018), <https://doi.org/10.46816/jial.v2i3.6>.

³³Khairul Riza, Irpan Husein Lubis, and Nicha Suwalla, "Kepastian Hukum Terhadap Putusan Peradilan Adat Aceh dalam Penyelesaian Tindak Pidana Pencurian," *Jurnal Ilmiah Hukum Dan Hak Asasi Manusia* 2, no. 1 (2022), <https://doi.org/10.35912/jihham.v2i1.1580>. 40; Yusi Amdani, "Konsep Restorative Justice dalam Penyelesaian Perkara Tindak Pidana Pencurian oleh Anak Berbasis Hukum Islam dan Adat Aceh," *Al-Adalah* 13, no. 1 (2016). 63-64.

³⁴Hasnitaria, Nouvan Moulia, and Fazzan, "Kewenangan Pawang Glee Terhadap Penyelesaian Sengketa Antarwarga dalam Pemanfaatan Hutan di Aceh Berdasarkan Prinsip Utilitarianisme," *Journal of Social and Policy Issues* 2 (2022): 105–7, <https://doi.org/10.58835/jspi.v2i2.51>. 107.

in Aceh is grouped into three, namely: a) *Adatulllah*, namely the law of Allah; b) Adat Mahkamah, namely customs compiled by the royal assembly. Examples of this custom include: adat *blang*, adat *laot*, adat *gle*, adat *peukan*, adat *kuala*, adat *seuneubok*, and so on; c) Adat *tunaih*, this custom applies in each region. Usually prepared by deliberation by Panglima Sagoe, Uleebalang, and community delegates to support the king's laws and customs (adat mahkamah).³⁵ If read these three things then forest regulations fall into the court's customary group.

Traditional institutions in Aceh are based on many traditional institutions. Quoting Badruzzaman Ismail as quoted again by Mulyadi Nurdin, traditional institutions in Aceh are divided into several groups according to their area and function. The division of institutions is as follows: *Keujreun Blang Laot* (agricultural sector), *Panglima Laot* (fisheries sector), *Petua Seuneubok* (plantation sector), *Haria Peukan* (market field), dan *Syahbandar* (sea, lake and river traffic fields).³⁶ If understand today's traditional institutions, especially those that are closely related to forests, it would be good if you provide education about the existence of forests as a place to grow traditional medicines.³⁷

Islam cannot be separated from Acehnese society. Religion is an important element in the lives of the people of Aceh. In connection with this, the values taught in religion are interpreted to be operational in protecting forests, for example, when the people of Aceh use forest products, they perform rituals to Allah SWT so that there will be blessings on these forest products.³⁸ In certain situations, such as the harvest in the fields being difficult or not meeting expectations, the people of Aceh generally use forests as an additional means of making ends meet.

However, this cannot be done all year round, Following the Gregorian calendar, activities to search for forest products are usually carried out at the end of the year (November or December) and the beginning of the year (January or February).³⁹ *Adat Pantang* in *wasee glee* also regulates the prohibition of carrying out activities to search for forest products on Friday and *Rabu Abeh*. Prohibition on Friday because local cultural understanding that Friday is a sacred day of worship with massive Friday Prayers. Then the prohibition on *Rabu Abeh* is the last Wednesday or the fourth week of the month. *Rabu Abeh* is enforced because it is considered a taboo day with the potential for great disaster for those who enter the forest.⁴⁰

³⁵Kurniawan, "Eksistensi Masyarakat Hukum Adat dan Lembaga-Lembaga Adat di Aceh dalam Penyelenggaraan Keistimewaan dan Otonomi Khusus di Aceh," *Yustisia Jurnal Hukum* 1, no. 3 (2012), <https://doi.org/https://dx.doi.org/10.20961/yustisia.v1i3.10084>. 50

³⁶Mulyadi Nurdin, "Legalitas Lembaga Adat dalam Sistem hukum Nasional di Aceh," *Politica* 6, no. 1 (2019). 91

³⁷Penyuluh Kehutanan et al., "Tanaman Adat Lokal Sebagai Konservasi Untuk Pengurangan Risiko Bencana Longsor di Aceh Tenggara," *Bioedukasi* XIV, no. 2 (2016): 6-13.

³⁸Adabi, "Wawancara Dengan Irwan Adabi."

³⁹Nasution, "'Wase Glee': Dari Kearifan Hingga Kenaifan Lokal Para Peramu Hasil Hutan di Aceh." 29.

⁴⁰Nasution. 24.

In line with the understanding of the Acehnese people in the past towards guarding and utilizing forests and protecting the environment, the environment is something that is closely related to the values taught in the Islamic religion, in line with Qardhawi's opinion, that environmental preservation can be a way to fulfill religious needs, moral development and soul nourishment. Currently, many conflicts arise due to the absence of an ecological concept in Islamic society, for example, land conflicts, adat land conflicts, illegal settlements and so on, which if we trace the common thread, originate from the lack of an ecological approach in social discourse.⁴¹

C. Protecting Aceh's Forests Today

Currently, Aceh's forests are generally maintained by many institutions, this can be seen from the written aspect on paper. Tidak terlalu berlebihan untuk mengatakan hal demikian, karena memiliki dasar hukum yang jelas yaitu It is not too much to say this, because it has a clear legal basis, namely Law Number 11 of 2006 concerning the Government of Aceh. After the signing of peace between the Free Aceh Movement and the Government of the Republic of Indonesia, Aceh's forests seemed to be expensive and very valuable, there are approximately 6 articles in the law regulating forests in Aceh.⁴² Apart from the articles mentioned above, there are also several institutions which are culturally responsible for protecting these forests in Aceh.

The institution in question is Lembaga Wali Nanggroe and adat institution namely *Pawang Glee*. The existence of the Lembaga Wali Nanggroe does not specifically state the authority of this institution regarding forest conservation.⁴³ However, the regulations regarding the authority and involvement of the Lembaga Wali Nanggroe are in organic regulations which emphasize the working relationship between the Wali Nanggroe Institution and traditional institutions in Aceh, as emphasized in Article 9, the Aceh Traditional Council is a special institution of Aceh which is autonomous and independent and is a partner of the Aceh Government in the implementation of

⁴¹Zulfikar Riza Haris Pohan et al., "Konsumerisme dan Meningkatnya Timbunan Sampah di Provinsi Aceh Ditinjau dari Fiqh al-Bi'ah," *al-Ukhwah: Jurnal Pengembangan Masyarakat Islam* 2, no. 2 (2023). 29.

⁴²Republik Indonesia, "Undang-Undang Republik Indonesia Nomor 11 Tahun 2006 Tentang Pemerintahan Aceh," 2006. Article 150 Ayat (2), Article 156 Ayat (3), Article 165 (3), Article 181 (1) huruf b dan Article 262.

⁴³This relates to the function, role, and legal politics of the guardian nanggroe institution as a high-ranking customary institution and special institution of elders in Aceh. Read: Retno Saraswati, Nabitatus Sa'adah, and Delfi Suganda, "Status and Function of Social Institutions in Law on Governing Aceh," *Baltic Journal of Law & Politics* 15, no. 7 (2022), <https://doi.org/10.2478/bjlp-2022-007030>; Delfi Suganda, Retno Saraswati, and Nabitatus Sa'adah, "Politics of Law in Qanun Reformulation in Aceh: The Establishment of Wali Nanggroe Institution," *Mazahib* 20, no. 2 (2021); Delfi Suganda, "Fungsi Strategis Tuha Peut dalam Melakukan Pengawasan dan Pencegahan Korupsi Dana Gampong," *Al-Idarah: Jurnal Manajemen dan Administrasi Islam* 2, no. 1 (2018); Delfi Suganda, Retno Saraswati, and Nabitatus Sa'adah, "Initiated a Policy Direction for the Qanun on the Principles of Islamic Law Which Contains the Protection of Endangered Animals to Realize Its Sustainability in Aceh, Indonesia," *Annals of the Romanian* 25, no. 4 (2021), <https://www.annalsofscb.ro/index.php/journal/article/view/3147>.

Traditional and Customary life in the lives of the people who are under and responsible to the Wali Nanggroe.⁴⁴ Likewise with Pawang Glee, the existence of this traditional institution is very unique, because from a juridical aspect it is very strongly regulated in Law Number 11 of 2006 concerning Aceh Government, namely in Article 98 concerning traditional institutions in Aceh. However, institutionally and institutionally, like the Aceh Traditional Council, there is no formal or bureaucratic presence regarding this Pawang Glee institution.

Forest protection currently involves many institutions, both regional, national and global. This article groups institutions into two groups, namely government institutions and non-government institutions. Apart from that, forest formation, forest functions and designation are regulated in the Aceh Qanun.⁴⁵ The existence of Aceh's forests today is of concern to many parties, because the Aceh forest is one of the forests that still has thinning forest cover.⁴⁶ In 2020, Aceh lost total forest cover 690.000 hektars spread across several districts in Aceh, Most of the loss of forest cover is illegal logging, mining and the conversion of forests to mining,⁴⁷ and in 2023 Aceh Province will lose 8,906 hectares of forest cover caused by land conversion, clearing of fields and infrastructure development.⁴⁸

In order to maintain the existence of Aceh's forests, many institutions are involved as mentioned in the paragraph above, apart from the existence of institutions involved in protecting Aceh's forests, The existence of law is also important in the implementation of forest protection in Aceh. Forest protection in Aceh is not only limited to regional regulations, but also regulations on a national scale. The existence of Aceh's forests is important on a global scale,⁴⁹ After the signing of the peace agreement between the Free Aceh Movement and the Republic of Indonesia, the Aceh Government at that time began to improve the management of Aceh's forests which was beneficial for the entire people of Aceh and the world.⁵⁰ However, the protection of Aceh's forests is not due to donors or foreigners, but because the culture and laws born from the land of Aceh have indeed taught that the people of Aceh and nature need each other.⁵¹

⁴⁴Pemerintah Aceh, "Qanun Aceh Nomor 8 Tahun 2019 Tentang Majelis Adat Aceh" (Banda Aceh, 2019).

⁴⁵Pemerintah Aceh, "Qanun Aceh Nomor 7 Tahun 2016 Tentang Kehutanan Aceh" (Banda Aceh, 2016).

⁴⁶Perpustakaan Kementerian Lingkungan Hidup dan Kehutanan, "Hutan Aceh Terus Menyusut," 2019, http://perpustakaan.menlhk.go.id/pustaka/home/index.php?page=detail_news&newsid=772.

⁴⁷Junaedi Hanafiah, "Tutupan Hutan Di Aceh Berkurang, Ini Penyebabnya," 2023, <https://www.mongabay.co.id/2023/02/28/tutupan-hutan-di-aceh-berkurang-ini-penyebabnya/>.

⁴⁸Siwi Yunita Cahyaningrum, "Aceh Kehilangan Tutupan Hutan 8.906 Hektar," 2024, <https://www.kompas.id/baca/nusantara/2024/02/29/aceh-kehilangan-tutupan-hutan-8906-hektar>.

⁴⁹Alif Rizalul, "Keberadaan Hutan Adat Aceh Diakui Nasional Dan Internasional," 2023, <https://www.rri.co.id/wisata/359088/keberadaan-hutan-adat-aceh-diakui-nasional-dan-internasional>.

⁵⁰Pemerintah Aceh, "Gubernur: Hutan Aceh Serap Karbon Dunia," 2015, <https://acehprov.go.id/berita/kategori/wisata-lingkungan/gubernur-hutan-aceh-serap-karbon-dunia>.

⁵¹Pemerintah Aceh, "Irwandi Yusuf: Aceh Menjaga Hutan Dan Lingkungan Bukan Karena Permintaan Asing Atau Donor," 2017, <http://www.mirror.acehprov.go.id/news/read/2017/10/04/4575>.

The explanation presented above shows that the existence of forests in Aceh has an important influence on the people of Aceh. In the history of the existence of forests in Aceh, they have their own phenomena in their care as a legacy of previous people. It was also used for protection by Acehnese fighters for deliberations⁵² in expelling the Dutch from Aceh,⁵³ it's not just limited there, During the conflict in Aceh, the forest also became a safe house for the Free Aceh Movement groups who were fighting in Aceh.⁵⁴ The forest was a hiding place and guerrilla fighting for the Free Aceh Movement was also carried out by female soldiers from the Free Aceh Movement group.⁵⁵ so that if there are negotiations carried out by the Indonesian government, sometimes these negotiations are carried out in the forests of Aceh, even after the signing of the Helsinki MoU peace between the Free Aceh Movement and the Indonesian Government there was an armed group under the leadership of Din Minimi who carried out negotiations with Sutiyoso which were also carried out in the forest where Din Minimi's group was sheltering.⁵⁶

Aceh's forest protection today is formal legal, meaning that the existence of Aceh's forests is protected by the Aceh government with various forms of programs.⁵⁷ In order to prevent deforestation in Aceh's forests, the Aceh government carries out various forms of programs, there are nine programs implemented by the Aceh Government, in this case the Environment and Forestry Service,⁵⁸ In fact, the forest protection program in Aceh has become a priority program at the village government level.⁵⁹ The existence of Aceh's forests today is not only guarded by men, However, the existence and protection of Aceh's forests is also an important concern for a group of women, According to them, forest protection is a legacy that must be entrusted to

⁵²Fakhri Yusuf, Martias, and Desy Damayanti, "Pendekatan Dakwah Wasathiyah Ulama Pada Perang Aceh (1873-1914)," in *Proceedings IAIN Kerinci*, vol. 1 (Jambi, 2023); 69-70

⁵³Agus Prijono, *Rawa Tarung Pertaruhan di Rawa Tripa* (Jakarta: KEHATI, 2016).

⁵⁴Rosnida Sari and Sutri Sanova, "Faktor Anak Bekerja Di Tambang Emas Blang Leumak, Aceh Jaya," *Warta Pengabdian* 14, no. 2 (2020), <https://doi.org/10.19184/wrtp.v14i2.17487>. 96.

⁵⁵Santi Andayani, "Pasukan Askariyah Sebagai Suara Subaltern Korban Konflik Aceh dalam Cerpen Safrida Askariyah," *Jurnal Bahasa, Sastra, Dan Pengajarannya* 15, no. 1 (2019); 109.

⁵⁶Agus Setyadi, "Cerita Kepala BIN Sutiyoso Bujuk Din Minimi dan Anak Buah Turun Gunung," 2015, <https://news.detik.com/berita/d-3106777/cerita-kepala-bin-sutiyoso-bujuk-din-minimi-dan-anak-buah-turun-gunung>.

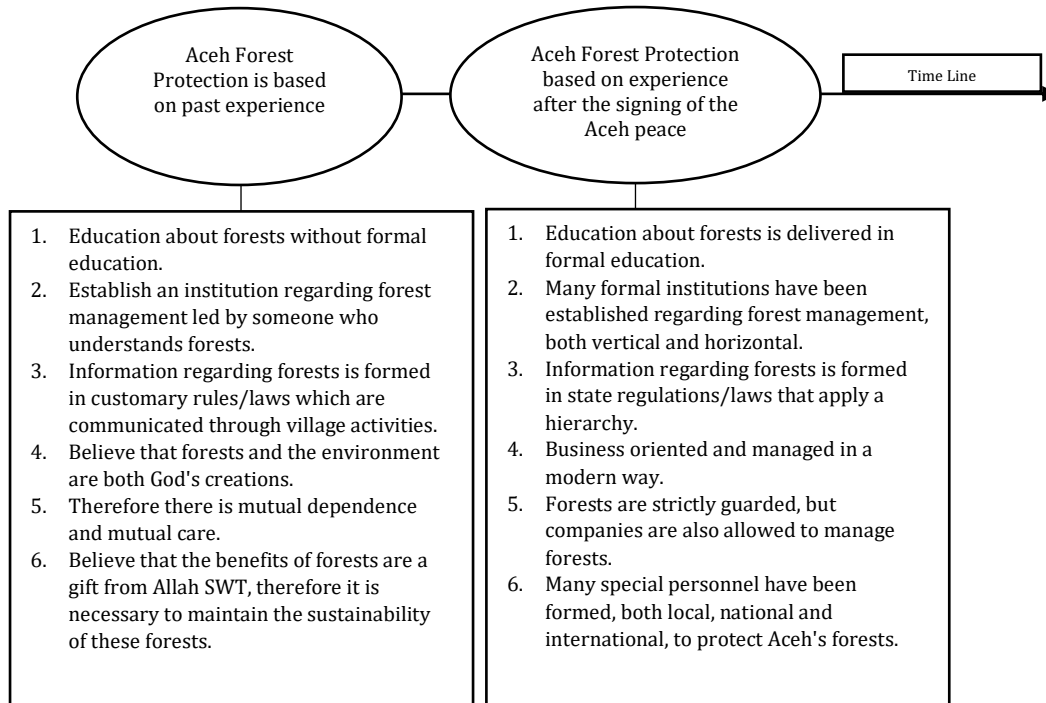
⁵⁷Humas Provinsi Aceh, "Program Prioritas Demi Menjaga Hutan Aceh," 2014, <https://acehprov.go.id/berita/kategori/wisata-lingkungan/program-prioritas-demi-menjaga-hutan-aceh>.

⁵⁸Pemerintah Aceh, "Cegah Deforestasi Hutan, DLHK Aceh Terapkan Sembilan Langkah," 2024, <https://www.acehprov.go.id/berita/kategori/wisata-lingkungan/cegah-deforestasi-hutan-dlhk-aceh-terapkan-sembilan-langkah>.

⁵⁹Admin Kanal KLHK, "Jaga Dan Kelola Hutan di Aceh, Desa Damaran Baru Diganjar Kalpataru," 2023, <https://kanalkomunikasi.pskl.menlhk.go.id/jaga-dan-kelola-hutan-di-aceh-desa-damaran-baru-diganjar-kalpataru/>.

children in the future. Fulfilling household needs comes from forests, therefore, according to this women's group, forests must be well protected and preserved.⁶⁰

Skema II: Differences in guarding Aceh's forests in the past and after peace in Aceh.



This research article contributes to the development of law, especially regarding the laws that exist in society in relation to forest protection. In Aceh, the existence of laws that apply to forest protection has long been entrenched, even though these laws are not codified, they form a value that has become a norm in the life of the Acehnese people. This research article provides new color on forest protection mechanisms both nationally and globally. Issues regarding law which are then linked to values that develop in society are important issues in forest protection, because they are closely related to climate change, oxygen and rainforest cover in the world. Because research

⁶⁰You can read about various types of participation of the Mpu Uteun group in protecting the forest on the website page: Karina Utami Dewi and Masitoh Nur Rohmah, "Mpu Uteun: Kelompok Perempuan Pelindung Hutan Aceh Yang Melawan Patriarki," 2023, <https://theconversation.com/mpu-uteun-kelompok-perempuan-pelindung-hutan-aceh-yang-melawan-patriarki-203681>.; Junaidi Hanafiah, "Mpu Uteun, Perempuan Penjaga Hutan Aceh," 2020, <https://www.mongabay.co.id/2020/02/25/mpu-uteun-ranger-perempuan-penjaga-hutan-aceh/>; Rusti Dian, "Melihat Ekofeminisme Yang Dilakukan Mpu Uteun, Perempuan Penjaga Hutan Di Aceh | Narasi TV," 2023, <https://narasi.tv/read/narasi-daily/melihat-ekofeminisme-yang-dilakukan-mpu-uteun-perempuan-penjaga-hutan-di-aceh>; Karina Utami Dewi, Masitoh Nur Rohma, "Mpu Uteun, Kelompok Perempuan Pelindung Hutan Aceh Melawan Patriarki," 2023, <https://www.konde.co/2023/05/mpu-uteun-kelompok-perempuan-pelindung-hutan-aceh-yang-melawan-patriarki/>.

also provides new developments in the existence of law as a basic basis for forest protection, especially for local communities who live in settlements around forest areas.

This article not only helps develop legal science from a global aspect, but also strengthens the existence of living law from regional and global aspects. Legal reform in the living law aspect in Indonesia has been in the process of reforming criminal law in Indonesia, therefore this article is expected to be able to reform the law in the environmental aspect, especially forest protection in Indonesia.

D. Conclusion

The laws that live in Aceh in forest protection in Aceh are divided into two legal dimensions, the first is laws that live in line with the wisdom and beliefs of the Acehnese people. This law is generally known as Living Law because the law is born from the values believed by the local community. The first type of law. The second is law that is formed legally. This model of law is close to political, because it goes through certain processes in formal government institutions. The institutions responsible for the continuity of forest protection convey the values believed by the community in the first type of law which is not conveyed to the people of Aceh through formal institutions, but rather information received by the community during activities taking place in the village which are of a greater nature. traditional. While Aceh's experience today in protecting forests in Aceh requires many pieces of legislation, requires many institutions and requires political concessions, even education about the importance of forests is conveyed from an early age in formal education in Aceh.

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Interview:

Imam Juwaini, on January 15, 2024, in Banda Aceh.

Irwan Adabi, on January 7, 2024, in Banda Aceh

Abdul Hadi, on April, 2019, in South Aceh.

Muhajir Alfairusi, on March 2024, in Banda Aceh.

Rudi Saputra, on December 20, 2023, in South Aceh.

Muhammad Yusuf, on January 6, 2024, in Banda Aceh.

Jasman, on November 7, 2023, in Southwest Aceh.

Anjar, on January 4, 2024, in South Aceh.

Jamhuri, on January 22, 2024, in Center Aceh