



The Development and Roles of *Panglima Laot* in the Fishermen Community at Pidie, 1990–2007

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This article aims to analyze the role development of *Panglima laot* as the fishermen community at Pidie, Aceh province (1990–2007). There were two concerns in this article, the development of *Panglima laot* in 1990–2007 at Kembang Tanjong district, Pidie and the role of *Panglima laot* among the fishermen community of the region. In order analyze the concerns, the historical method that consists of four steps, was used in this article. This research was conducted using approach by applying social theories and concepts in sociology and anthropology to grasp the situation during the research period. The development of *Panglima laot* among fishermen community cannot be parted from their activities and marine customs that have been established among the community. A *Panglima laot* also as the leader of commanding marine customary law in local community. The result showed that *Panglima laot* in Kembang Tanjong have significant influence from 1990 to 2007. It was proofed by the very fact development customary law as the core of maritime law enforcement. This local institution has specific law regulating on *Meupayang*. A development could be seen in the resurrection of *Panglima laot* soon after the Tsunami hit Aceh.

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1. INTRODUCTION

Aceh has a lot of local wisdom applied, either in the manner of society, farming, gardening and fishing. Local wisdom itself has been running for a long in the principle of Acehnese people. As the time goes by, such wisdom has been already recognized as an indigenous institution through Law No. 11 Year 2006 on chapter XIII Article 98. Based on the law, there are thirteen traditional institutions are officially avowed. For the plantation sector, for example, in Aceh customary is known as *Peutua Seunebok* (the traditional leader of plantation). In agriculture sector is known as *Keujruen Blang* (the water customs officer), while for the ocean is known as *Panglima Laot* (the leader of sea custom).

Recently, maritime issue has become interesting topic to be discussed, both in academics and practitioner sides. The paper also discusses maritime aspects, particularly the field of maritime cultural history; about local wisdom of Aceh Sea.

2. METHODS

This study was used the historical method which is a set of rules or principles that are systematically used to find or use historical sources which then assesses the sources critically and presents

the results of the study generally in written form from results have been achieved.

There are four steps conducted in this research. Each of these steps is also commonly called sequentially with heuristics, criticism or verification, interpretation and historiography. The last one is added by Kuntowijoyo. Until now the history that we know only the history of figures and groups since its position can be reached by official documents.¹

3. DISCUSSION

Referring to Regional Regulation No. 2 of 1990, about the formation and development of customs, habits of Aceh communities and traditional institutions in the Province of Aceh. Mentioned that Article 1 point (m) given the limit that *Panglima Laot* is someone who leads the custom, and the prevailing tradition in term of fishing in the sea.² Regional Regulation No. 7 of 2000 about the organization of indigenous life, article 1, paragraph (14) mention that the *Panglima Laot* is the man who lead the customs and practices applicable in term of fishing and a settlement of the dispute.³ In a decision of meeting/the conference of *Panglima Laot* of the Province of Aceh, which took place on 6th to 7th June, 2000 in Banda Aceh mentioned that

“*Panglima Laot* is customary institution and since its position is customary chairman for the fishermen life on the coast,

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as well as a connecting element between the government and the people (fishermen) on the coast in order to support the success of fisheries development programs and government programs in general.³ The authority area of Panglima Laot is along *bineh pasie* (coast) until the sea which is still covered by local community.⁴

Panglima Laot has existed from the kingdom of Samudra Pasai in the 14th century, and then confirmed by Sultan Iskandar Muda (1607–1636). At that time, the position of *Panglima Laot* was an extension of the sultan in order to do two main tasks of taking tax of merchant ships that anchored in the harbor and mobilizing the people for the need of war.⁵ According to van Vollenhoven, *Panglima Laot* has become one of the official institutions that is regulated by the state.⁶ Since then, in Aceh, there has been the rules on how far the fishermen are allowed to catch fish in the sea. According to Suroyo, Aceh, during the Sultan Iskandar Muda, had issued the customary law of the sea, which specifically regulate about fishing in the sea, and its relations with fishermen, wages, boats, equipment and others. Officials who took care of all this is the *Panglima Laot*.⁷ Customary institutions have set up almost every principle of fishing system of fishermen in Aceh, such as dispute resolution sea, determining the forbidden day for fishing, customary provisions in preserving the environment, customary provisions of sea festivity, customary provisions of drifting thing, customary law of fishing system, the sharing of result of canoe and boat, the installation of a plaited rattan fish trap, and performing the justice of customary sea. The role of *Panglima Laot* almost cover all aspects of fishermen community in Aceh. Referring to the monograph fisheries of *Daerah Istimewa Aceh*, the main task of *Panglima Laot* are⁸ supervising and maintaining the customary law of the sea, setting the fishing procedure, completing the various conflicts that have occurred in relation to fishing in the sea, and conducting ceremonies sea, dealing with accidents at sea, mutual assistance and other social issues.

Panglima Laot is outside of the government organizational structure, but it is accountable to the local regional head (governor, district heads, subdistrict heads, village heads/*keuchik*). The authority of the area of *Panglima Laot* does not refer to the authority of the government, but based on the location where the fishermen anchor their boats.⁸ Each *Panglima Laot* has a working area in each estuary, where the fishermen anchor the boats. This *Panglima Laot* is commonly known as *panglima laot lhok*, while the district *Panglima Laot* works in accordance with the district, and the provincial *Panglima Laot* covers the working area of the province as well. Likewise, for the *Panglima Laot* of Pidie District and *panglima laot lhok* which are under the district *Panglima Laot*. The new *Panglima Laot* responsible to the local government after the regional government issued Regulation No. 2/1990 about the coaching and developing customs, habits of community and the agency of customary sea itself. Based on the regulation, the government automatically has become adviser to the existing institutions, so that after the regulation issued, the traditional institutions have responsibility to the government as adviser.

Panglima Laot here is the *Panglima Laot* in Kembang Tanjung that has a unique value, so that it is interesting to look at. Both the dynamic condition of *Panglima Laot* organization and the high haul as a barometer of the fishing activity. Based on its history, Kembang Tanjung had only one *Panglima Laot* which covers two estuaries, namely *Kuala Tari* and *Kuala Ie Lebeu*.

But as the time goes by, the *Panglima Laot* is divided into two that each *Panglima Laot* leads one estuary. The *Panglima Laot* in Kembang Tanjung has been running since a long time ago, but people do not know when it was actually started.⁹ The history of *Panglima Laot* of Kembang Tanjung in the kingdom era until before independence was very unclear. Referring to the history of *Panglima Laot* of Aceh, the *Panglima Laot* has existed since *Samudra Pasai* kingdom era in 14th century, and it is later confirmed by Sultan Iskandar Muda (1607–1636). At that time, the position of *Panglima Laot* was an extension of the Sultan in order to do two main tasks which were taking tax of merchant ships anchored in the harbor and mobilizing people for war.⁵ By seeing the above statement, it is suspected that the *Panglima Laot* of Kembang Tanjung has been running along with the *Panglima Laot* of Aceh which was under Aceh Kingdom since Kembang Tanjung was part of the Aceh Kingdom.

Based on the information from Abdullah Aziz as *Panglima Laot* of *Ie Lebeu*, it is known that the Kembang Tanjung *Panglima Laot* at the time after the independence held by Abdullah Bansu.⁹ Abdullah Bansu served as Kembang Tanjung *Panglima Laot* since 1945 until 1965. It took approximately for 20 years. It indicates that the *Panglima Laot* is a customary institution which was a kingdom inheritance. After Abdullah Bansu, the *Panglima Laot* of Kembang Tanjung held by Aziz. His period was not long compare to his predecessor, Abdullah Bansu. He served the position as *Panglima Laot* approximately five years; it was from 1966 until 1971. Aziz came from Pasi Ie Lebeu village which is coastal village that is inhabited by fishermen. After Aziz's period ended, the *Panglima Laot* of Kembang Tanjung replaced by Hasan who is the fisherman from Pasi Jemerang village. Hasan's period was from 1972 until 1981. After Hasan, the *Panglima Laot* of Kembang Tanjung replaced by Abdullah Aziz, in which up to this time Abdullah Aziz is serving as *Panglima Laot* of Kembang Tanjung lhok Ie Lebeu. The period of the election of Abdullah Aziz replaces Hasan was in 1982, or the period of *Panglima Laot* served by Abdullah Aziz is since 1982 until now. He covered two estuaries at that time; *Kuala Tari* and *Kuala Ie Lebeu*. The new *Panglima Laot* of Kuala Tari after being separated in 2007 served by Jafar Zakaria.¹⁰

The separation happened due to the economic oriented. The separation process was done by encouraging the parties to carry out the regional separation of *Lhok* Kembang Tanjung become two *Lhok*. The *pawang* has also been divided into two factions. The first faction is Abdullah Aziz, who was the incumbent *Panglima Laot* of *Lhok*. Then the second faction is Jafar Zakaria, who was a *Panglima Laot* of *Kuala Tari*. The petition of separation was submitted on March 1, 2007. The petition was proposed by *pawang* and village head whose people submit to *Kuala Ie Lebeu*. The division is that the *Panglima Laot* of Kembang Tanjung became two. Based on assessment of deliberation about separation of *Panglima Laot* of *Kuala Ie Lebeu* NO: 01/MUS/10/08/2007 about legalization of *Panglima Laot*, vice of *Panglima Laot*, secretary, and treasurer and Abdullah Aziz was elected as *Panglima Laot* along with its structure by the decision letter. This is the important moment of the *Panglima Laot* history of Kembang Tanjung Since independence era the *Panglima Laot* of Kembang Tanjung had been led by one person for two estuaries. Since 2007, the *Panglima Laot* of Kembang Tanjung has separated into two. *Kuala Ie Lebeu* led by Abdullah Aziz and *Kuala Tari* led by Jafar Zakaria

In the decade of 1990–2007, the role of *Panglima Laot* in fishermen community of Kembang Tanjong still worked properly in running sea custom and sea abstinence. The *Panglima Laot* in the decade of 1990–2007 there were several *meupayang* law issued, both the laws agreed together by other *Panglima Laot* which submit under Pidie district or special law issued by *Panglima Laot* for the area of Kembang Tanjong.

There are some disputes happened during 1990–2006. Most of them related to *Meupayang law* which were finally solved through reconciliation. The other disputes related to *Law of Sea Custom* which were finally solved by confiscating the haul.

4. CONCLUSION

Panglima Laot of Kembang Tanjong experienced the fundamental development during 1990–2007. The fundamental development was the separation of *Panglima Laot* into two *Lhok*, namely *Kuala le Lebeu* and *Lhok Kuala Tari*. The separation occurred in 2007 because of Tsunami happened in Aceh. During 1990–2007, the *meupayang* law had a development which was based on the needs of fishermen as beneficiaries and impact of the law itself.

Panglima Laot of Kembang Tanjong during 1990–2007 still played the role that can be seen from the implementation of sea custom, customary law, and *meupayang* law in the sea of Kembang Tanjong. Based on the data, it indicates that the *Panglima Laot* of Kembang Tanjong still carried out the sea festivity as sea custom in the period of 1990–2007. In addition to sea custom, the *Panglima Laot* of Kembang Tanjong still played a role in running the customary law and *meupayang* law that can be seen from a series of cases which was through the Court of Sea

Custom Law (LPHAL). It showed the role of *Panglima Laot* was still very strong in upholding and running the law of sea custom. Besides playing the role in the law of sea custom, the *Panglima Laot* also played the role in *meupayang* law. It was seen from the role of *Panglima Laot* in issuing the *meupayang* law; both in running and enforcing the law. The enforcement of *meupayang* law was clearly seen from several cases were examined custom court where the *Panglima Laot* acted directly as chairman of the panel.

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