

THE RESULT OF PANGLIMA LAOT MEETING IN THE SPECIAL PROVINCE OF ACEH ON 23- 25 JANUARY 1992 IN LANGSA, EAST ACEH

Hearing, considering the opinions, advices, thoughts given and developed in the meeting as well as considering the PERDA no. 2 and 3 year 1989 about the Fisheries Trading and Auction and PERDA no. 2 year 1990 about preservation and development of the culture, custom, and traditional institutions in the Special Province of Aceh, we, the participants of Panglima Laot Meeting in the Special Province of Aceh, concluded:

A. GENERAL PART

1. The culture and custom of laot / sea is a custom that is needed by the fishermen to keep the order in fishing and the living of the people who live in the beach.
2. To support the survival of custom of laot / sea in filling the absence of national law in sea civil cases, the participation of the Government, especially the Defense Department, is extremely need to protect the organization of Panglima Laot, especially in applying the customs.
3. The result of Panglima Laot discussion about the culture and custom of laot / sea is additional to the current custom of laot / sea in each of the District Areas in the Special Province of Aceh. Therefore, all Panglima Laot in this Province could announce this to all the fishermen who live in the area.
4. The custom of laot / sea from all District Areas in the Special Province of Aceh is the custom conducted in its area. Local fishermen or businessmen who do fishing business in the District Areas should follow the custom of the area.
5. Panglima Laot is a Custom Institution and has the function of a Custom Chief for all the living of fishermen living in the beach, as well as the mediator between the Government and the citizen (the fishermen) in the beach to make sure the successful implementation of the fishing development programme and the other Government programmes.
6. The result of this meeting is delivered to all concerned institutions with the hope that should problems occurred concerning the the custom of laot / sea, it could help and protects the custom of laot / sea in the practice.

B. SPECIFIC PART

1. Panglima Laot Organization

Panglima Laot rules a specific area of Lhok where fishermen were stationed and where all communities live.

 - a. The Structure of Panglima Laot

The Structure of Panglima Laot is divided into 2.

 1. Panglima Laot Lhok
 2. Panglima Laot District

The structure of Panglima Laot Lhok consists of:

- 1 Advisory (minimum)
- 1 Chairman
- 1 Vice Chairman
- 1 Secretary, and
- 1 Treasurer

- b. The Structure of Court Institution of the Laot's Custom
- c. The Structure of Court Institution of the Laot's Custom is divided into 2:
 - 1. The Court Institution of Laot Lhok's Custom
 - 2. The Court Institution of District's Custom

The Structure of The Court Institution of Laot Lhok's Custom consists of:

- 1 Advisory (minimum)
- 1 Panglima Laot as Chairman
- 1 Vice Chairman
- 1 non-member Secretary, and
- 3 Organization staffs

The Structure of The Court Institution of District's Custom consists of:

- 1 Advisory (The Chief of Seas & Fisheries Affair / DKP in District level) minimum
- 1 Panglima Laot (district) as Chairman
- 1 Vice Panglima Laot (district) as member
- 1 non-member Secretary and all Panglima Laot Lhok as members of Organization staffs, except for Panglima Laot Lhok from conflicted areas.

2. The Functions and Duties of Panglima Laot

Panglima Laot has the functions and duties of the helper of the Government in helping the construction of Fishing as well as preserving the customs of the people. In fulfilling the functions, Panglima Laot has the duties of:

- a. Preserving and observing the traditional law and custom of laot / sea
- b. Coordinating every attempt of fishing in the sea
- c. Solving dispute which happened between members
- d. Organizing and holding the ceremony of laot / sea custom
- e. Protecting the trees in sea shore from illegal logging, and protecting the fish to keep from going to the middle of the sea.
- f. Being the mediator between fishermen and the Government and Panglima Laot with the other Panglima Laot.

3. The Process of the Election of Panglima Laot

a. The Process of the Election of Panglima Laot Lhok

The election of Panglima Laot Lhok is held if needed. The procedure of election is as followed:

1. The number of candidate is at least 5 people, with following requirements:
 - a) Religious
 - b) A Captain or at least an ex Captain
 - c) Literate
 - d) Live in Lhok.
2. The election is implemented by using discussion as a media.
3. Candidates is elected by all captains of the area
4. The decision is considered legal if being attended by minimally two third of the number of captains in the area and being witnessed by the Advisory (DKP officers and Camat)
5. The Candidate who receives the most votes will directly become the Panglima Laot, the second most the Vice, the third most the Treasurer and the forth and fifth most Members.
6. If in the election it is draw, the decision will be taken in a discussion.

b. The Process of the Election of Panglima Laot (District)

The election of Panglima Laot District will be held if needed.

The procedure of election is:

1. The number of candidate is minimum 5 people with the requirement such as:
 - a. Religious
 - b. Had been a Panglima Laot Lhok
 - c. Literate
 - d. Live in District
 - e. Have supporters
 - f. A written statement of her or his willingness to hold the position
 - g. Honest and Honorable
2. The election will be done by using discussion as a media
3. The candidate is elected in the district area
4. The forum will be considered legal if attended by two thirds of the number of Panglima Laot Lhok inside the district and watched by the Advisory (the Head of District and the Head of DKP).
5. The Candidate who receives the most votes will directly become the Panglima Laot, the second most the Vice, the third most the Treasurer and the forth and fifth most Members.
6. If in the election it is draw, the decision will be taken by discussion.

c. The traditional law and culture of Laot / sea

1. The traditional law of Laot / sea

a. The regulation of fishing and sharing

a.1 In the laot / sea fishing area in each of the district level, there are a number of regulations about fishing and how to share the fish. These regulations are still the traditional law of the fishermen who do the fishing in that area.

a.2. Besides that, there are also a number of similar regulations in all the district level fishing area in the Special Province of Aceh. After the meeting in Langsa, there regulations are made equal for all areas of Aceh. The regulations are as follow:

1. It is not allowed to position permanent fishing device (bagan/bagan apung/palong/unyam or similar devices) in the sailing traffic lane and or in the place near shore deploying net
2. All special places used by the fishermen to tether ships should have permission from the Government.
3. Beaches used by the fishermen to repair and dry the fishing equipment should be kept in preservation.
4. There are some days where all fishermen are prohibited to go fishing and punishment is given to the law breakers.

a. Prohibited days of Laot / Fishing

1. (Kenduri adat laot). Feast of Sea is held at least one in three years depending on the agreement and capability of the local fishermen. In this event, 3 days after sunset that day is considered prohibited days to fish. They can only fish three day after.
2. On Friday, they are prohibited to fish for one day starting from sunset on Thursday to the sunset of Friday.
3. On Aidil Fitri day, fishermen are prohibited to fish for two days starting from the sunset on hari megang (one day before Aidil Fitri) to the sunset of the second day of the (hari raya).
4. (Hari Raya) Aidil Adha, fishermen are prohibited to fish for three days starting from the sunset on the (hari megang) to the sunset of the third day of the (hari raya).
5. The Independence Day on August 17, fishermen are prohibited to fish for one day starting from the sunset on August 16 to the sunset on August 17.

b. Punishment

The fishermen who break the regulations number 4.a.(1, 2, 3, 4 and 5) above will be given the punishment such as:

- a) All caught fish will be confiscated.
- b) They are not allowed to go fishing for at least three days and maximum seven days.
- c. The settlement of dispute and custom sanction
The traditional laws of district level in each area are used in settling fish hauling and sharing disputes, also the custom sanction.

2. The culture of Laot

a. Social

The social aspect in the operation and the living of the fishermen is as follow:

1. When the boat or the equipment is broken in the sea, they should give a sign by flying a flag to ask for help (SOS). Those who see this sign should directly come and give the help needed.
2. If there is a disaster happening where one boat sinks, all boats should search for the dead victims, minimum for one whole day and if there is one boat which finds the dead victim, it is an obligation for them to take and bring the dead victims to the shore.

b. Environment Maintenance

1. It is forbidden to bomb, poison, drug, electrocute, and take coral reefs and other materials which can deteriorate the living environment of the fish and other living creature of the sea.
2. It is forbidden to cut or deteriorate the trees in the sea shore like (Pine tree, pandan, ketapang, and mangrove) and the other trees which stand in the beach.

- c. Custom of kenduri laot in each area of district level in the Special Province of Aceh has certain characteristics and diversity each other according to their condition.

d. Floating objects

Every object (boat, panglong [net], etc) which is floating in the sea and is found by someone or a fisherman should be submitted to local Panglima Laot for further actions.

C. OTHERS

1. The Reporting System

- a. If one fishermen or other members of society see or suspect a alien boat or ship entering the Indonesian sea zone or especially the sea zone of the Special Province of Aceh to fish or other related actions, they should immediately report this to Panglima Laot and then contact the police.
 - b. If a fisherman or a member of the society see a certain person do something which break the sea zone regulation of the Special Province of Aceh, then the violation should be reported to the police.
 - c. If while fishing in the sea, a fish is found to have a certain tag, then that it is a must that the fish to be reported to the officer of local Fisheries Affair Officer for further observation.
2. a. The regulations of the traditional law and the law of laot / sea could not contradict the law of the Government and Religion.
 - b. If very needed, this regulation can be adjusted to the condition of the local area.

D. CLOSING

This result of the Panglima Laot Meeting in the Special Province of Aceh starts to be valid in the day it is decided.

Location : Langsa

Date : 25 Januari 1992

EXPLANATION

A. GENERAL PART

Quite Clear

B. SPECIFIC PART

1. The area of Lhok

The area of Lhok is a coastal area where fishermen live and do the fish hauling activity.

The area mentioned could be oriented for one beach village, some villages (one residence), one sub-district or one island. This Lhok area is ruled by a Panglima Laot Lhok.

2. The Structural Organization of Panglima Laot

The Structural Organization of Panglima Laot is divided into 2:

- a. Panglima Laot Lhok and Panglima District. These two kinds of Panglima Laot have their own rights.

- b. Panglima Laot District has the duties to solve the disputes between fishermen from two or more areas of Panglima Laot District. Panglima Laot District also has the duty to schedule the Kenduri adat Lhok so that that kenduri is not being held in the same day as the others from the same area or district.

APPENDIX I : THE TRADITIONAL LAW OF LAOT / SEA IN THE PROCEDURE OF FISH HAULING AND THE TRADITIONAL LAW IN THE SEA ZONE OF DISTRICT LEVEL OF ACEH BESAR AND BANDA ACEH)

(1) The Meeting Result of Panglima Laot Aceh Besar on January 14, 1972 (officially decided on 6 April 1972)

a. The traditional law of laot /sea about the procedure and the regulation of fish hauling in the sea is arranged in the following articles:

Article 1

The way of behaving in the sea

Case study:

If one motor boat got a lot of fish and then circled them, and if that group of fish are lost from sight while near that seine - boat there is a seined.

Regulation:

If the group of fish appeared again beside the boat, then those fishes are still belong to the seined - boat. However, if that group of fish in the back of the Acehnese boat, while the seined - boat chasing from the opposite direction, and the group of fish are far from the seined - boat (approximately) 1 Leuen, then those fish are in the possession of the seined - boat which had (krah) the fish first.

Article 2

If one seined - boat (krah) one group of fish not far from the boat, while the group of fish were caught by the first seined - boat, then the fish are shared equally.

Article 3

If a group of fish is dikrah (seen) by an Aceh seined-boat and in the area there are some other seined - boats, and directly beside the group of fish is another seined boat.

Regulation:

The seined-boat near the group of fish could not catch them. If the “benefit” of both the second or the third seine have been dropped, and after the “benefit” of the third one dropped, then the third seined - boat can catch those fish with the condition that the result will be shared equally.

Article 4

Seined - boat is fishing while Aceh's seine is not. What way can be done so that Aceh's seine can get the right of the fish caught by that seined-boat.

Regulation:

If the fish were caught by the boat itself, then for the Aceh's seine to get the right for the fish captured is see which boat come close to the umbai (group of fish) first. The fish will be shared into two. If the fish were brought down by the boat itself, then the boat which still stays in the sea will be considered to be shared.

Article 5

If a group of fish were dikrah (seen and notice given) by an Aceh seined - boat and other seined boats are pursuing to catch the fish in the condition that the Aceh seined-boat is not possible to pursue the group of fish due to the natural condition. Moreover, there is another boat which helps to catch the fish with the permission of the captain of the seined - boat which pursue the fish. If the group of fish were successfully caught, then the fish will be shared into three, for the seined - boat which mengkrah; (first see) the fish, the boat which pursues the fish, and the boat which helps catching in the condition that the boat can reach the umbai (group of fish)

Article 6

A boat is side by side with an Aceh seined boat and if it meets a school of fish of the seined boat beside it, then the fish seen could not be (dikrah) before it releases itself with the other boat.

Article 7

If a boat which uses the Aceh seine was helped by a kulek (small boat) when it is deploying, the fish then should be brought down by the (kulek) boat. If the fish were brought down by the boat, then the effort or help of the kulek boat is 10% of the fish.

Article 8

An Aceh seined - boat is deploying, then comes a boat and another Aceh seined boat where the Aceh boat is deploying. If the boats together help the seined - boat deploying, then the fish will be shared into two for both boats.

Article 9

Between a boat with another

A group of fish is seen by some boats and those boats together chase for the fish. When they approach them, one of the boats has the exact position to catch the fish. For that boat, half of the fish belong to it and the other half will be divided for the boats which chase the fish.

Article 10

If a boat which uses either Aceh seine or *Langgar* seine drops its umbai (group of fish), then the share for the fish which are being caught is forfeit.

Article 11

Every seine which sail close one to another, those which have the right to catch are the ones who put down their “benefit”, in the condition that they can not catch inside the field of another seine before giving a sign to the first seine which dropped its net.

Article 12

To avoid bad feelings between one boat to the other boat and between one boat and Aceh seine, Nirat fish will be gone. To catch these fishes by sharing, each part gets 5% of the fish.

Article 13 (dilarutkan ke pasal urutan 23)

- b. The traditional law of laot / sea about the procedure of dispute solving, sanction and other regulations which are organized in the following articles:

Article 14

Special Violation

1. Those who catch fish on Friday will have their fish confiscated by Panglima Laot.
2. Those seines are prohibited to fish for three days (they have to stay in quay)
3. Every charge in the sea should be solved by Panglima Laot and the result has to be responsibility to carry out judgment belong to captains the seines which catch the fish.

The seined - boat which hauls the fish should give the money to Panglima Laot in charge (membership fee/rescue fund).

Article 15

1. Everything that has not been mentioned in the articles above should be formulated again in the meetings held by (Badan Perumus).
2. Announcement will be given if there is changing or addition.
3. Should a deviation of the rules happen, the law breaker will be charged according to the traditional law.

- (2) The Result of Panglima Laots of Aceh Besar Meeting on 15 and 16 December 1978 (decided on 16 December 1978)

- a. Custom law of laot regarding to the regulation of fish hauling in the sea is arranged in the following articles:

Article 1 (16)

Case Study:

If a boat is deploying net and needing help from the other boats to get the fishes.

Regulation:

The boat that's deploying net could only ask for help to the first coming boat which through its umbai, and then the fishes will be divided equally (50% / 50%) after 5% deduction of labuh (net owners) right.

Article 2 (17)

Emergence and the way of sharing

Regulation:

if a motor-boat catching fishes which are initially dikrah by another motor-boat or due to the help asked before so that the fishes shared into two (50% / 50%) after 5% deduction of labuh (net owners) right, and if the boat which already hauled the fishes went away, then the fishes which are hauled by the staying boat have to be still shared with the went away boat, and so on.

Additional Articles

Article 4 (18)

Case Study:

If a motor-boat is deploying net and needing help from the other boats to get the fishes.

Regulation:

If needs help, a boat that's deploying net should ask help to the other seined-boat, and not to other small boats like carrier boats (becak)/ fishing boat, unless there is no other seined-boat around.

Article 5 (19)

It is strictly forbidden to urge a small motor-boat in hauling fishes.

Regulation:

If a boat had already caught the fishes (jatuh umbai), then the next boat is forbidden to catch inside or outside the seine / boat to haul the same group of fish

The violation of this regulation would be ended with the confiscation of the whole fishes and return the 5% laboh right, and must take the responsibility to fix the whole damage of the first boat. The result of the confiscation would be given to the first laboh boat.

Article 6 (20)

The obligation to give helps to the boat which is in calamity in the sea

Article 3 (21)

Prohibited days to go to the sea (pantang laut)

Regulation

It is prohibited to haul the fish on these following days:

- a. On Friday (one day), starting from sunset on Thursday to the sunset of Friday.
- b. On Aidil Fitri day, it is prohibited to fish for two days, starting from the sunset on one day before Hari Raya to the sunset of the second day of the Hari Raya.
- c. On Hari Raya Aidil Adha, it is prohibited to fish for three days starting from the sunset on one day before Hari Raya to the sunset of the third day of the Hari Raya.
- d. On the day of (kenduri laut) law area of Laot Custom Law Institution (LHAL) in the Aceh Besar & Banda Aceh District, it is prohibited to fish for three days, starting from the sunset on one day before (kenduri laut) to the sunset of the third day of (kenduri laut).
- e. On Independence Day, it is prohibited to fish for one day starting from the sunset on August 16 to the sunset on August 17.
- f. Calamities, in which:
 - f.1 The motor-boat sink
 - f.2 The sink and disappearance of the sub-boat.The regulation of the prohibited day is for one day. The other regulations will be arranged with the announcement of Panglima Laot after study the situation at that time and initially discuss the case with Laot Custom Law Istituiton (LHAL) Officer.

Article 1 (22)

The conditions of court and decision making.

1. The court could only be held if it is attended by at least 3 (three) of LHAL members/ staff.
2. To support LHAL going smoothly, the member of the court will be add 1 (one) more person from Fisheries Affair.
3. The court decision will be made based on the most votes and will be announced after the court finished.
4. The court will be held on 9.00 WIB until finishes every Friday.
5. The head of the court will be arranged alternately by the Chairman of LHAL.

Article 2 (23)

The conditions to submit the case

1. Every person / captain who submits the case to LHAL (Laot Custom Law Institution; currently known as Sea Custom Court Institution) has to pay “case’s fee” Rp 5.000,- (five thousand rupiah).
2. The case submission should not be after Thursday.
3. The court fee will be taken 10% from the cash received of the case submitted.
4. The plaintiff should bring the witnesses on the open court.
5. The witnesses of the case should take the vow.
6. If the plaintiff or the defendant is absent, the case could be rejected and Law Institution will take 10% court fee from the cash received of the case submitted..

Article 3 (24)

LHAL Financial Arrangement

1. The Source of the fund could be obtained from:
 - a. 10% court fee
 - b. Confiscation
 - c. Members fee
 - d. Case’s fee
2. Expenses
 - a. Court fee (10%)
 - 75% for the needs of court council (institution staff) and 25% for Institution treasury.
 - b. Confiscations
 - a. Institution treasury 30%
 - b. Institution staff 20%
 - c. Panglima Laot Lhok 30%
 - d. Religious place 20%
 - c. Members fee, used for:
 - a. Staff salaries 75%
 - b. Institution treasury 25%
 - d. Case’s fee
 - Used for court expenses.

Article 4 (25)

Law Sanction

1. Any violation of fish hauling custom/ regulations will deal with law action as follows;
 - a. Prohibition of fishing for 3 (three) days
 - b. The whole hauled fish will be confiscated and given to Panglima Laot
2. If any violation toward the law action which already decided occur, then HLAL will take administrative action through the authorized officer by initially discuss the case with Laot / Sea Custom Law Institution staff

(3) The Result of Panglima Laots Meeting in Aceh Besar & Banda Aceh District on December 30, 1991

Article 1 (26)

- a. The election of Panglima Laot Lhok will be done by captains from each kind of fish hauling tools (pukat banting, pukat langgar, fishhook, net, etc), and also by some of fishermen figure based on the result of discussion.
- b. The election of Panglima Laot District will be done by Panglima Laot Lhoks based on the discussion.
- c. The election of Panglima Laot Lhok and Panglima Laot District will be considered valid if attended by more than ½ participants and held in front of the Advisory (DKP Officers, etc)

Article 2 (27)

Every selling and buying boat transaction and the other fish hauling tools (tools which had been used for hauling) should be known by the local Panglima Laot, and from the transaction, Panglima Laot has a right to take 5% from the result of transaction, and it would be charged to the both side (seller and buyer), which later be used for Panglima Laot treasury.

Article 3 (28)

If any dispute occurs in the way of hauling fishes, then the dispute will be solved through laot / sea custom law.

Article 4 (29)

The court of laot / sea custom law will be held by Lhok and District Court Institution

Article 5 (30)

Panglima Laot is the Chairman of Laot Custom Court Institution

Article 6 (31)

The Structure of Laot Custom Court Institution as follows;

- a. Laot Lhok Custom Court Institution, consists of;

Keuchik/ Chief of the Village	: Advisor
Panglima Laot	: Chairman
Vice Panglima Laot	: Member
Secretary	: cum Member
- b. Laot District Custom Constitution, consists of:

Panglima Laot	: Chairman
Vice Panglima Laot	: Member
Secretary	: cum Member
Institution Staff	: The whole Panglima Laot as members, except Panglima Laot from the area which is in trouble.

Article 7 (32)

The Court Institution will be considered valid if attended by the Chairman, Vice Chairman, and more than ½ members of the court

Article 8 (33)

- a. It is not allowed to place permanent fish-hauling tools (bagan/ bagan apung/ palong/ jaring apung or the similar with these) on the sea sailing lane traffic
- b. Special for the operational place for fishing tools bagan apung/ palong, will be decided/ matched with the local Lhok custom

Article 9 (34)

To maintain the environment of the sea (watery and beach), it is prohibited:

- a. To bomb, poison, electrocute, take the coral reefs and other materials which can deteriorate the environment.
- b. To cut/ deteriorate the trees in the sea shore like (pine tree, pandan, ketapang, mangrove) and the other trees which stand in the beach

APPENDIX II : LAOT / SEA CUSTOM IN THE METHODS OF FISH HAULING AND THE CUSTOM SANCTION IN SEA ZONE OF PIDIE DISTRICT

Article 1

1. Every company which runs fish-hauling business with any kind of hauling tools should have the fish-hauling license from Special province of Aceh Fisheries Affair.
2. Any attempt of hauling fishes should be done by following the whole valid regulations and laws.

Article 2

Regarding payang memayang in the sea:

1. If the fishes are laboh by a boat banteng, pukat dayung, may be diampeh by any seine in the condition that there should be 7 (seven) lamps.
2. Those mengepeh seines should be melampu, if not, there would be no sharing, and if the fishes which had been caught were not caged (hana meutham), the mengempeh seine could freely haul the other fishes and won't get involved anymore in sharing with the fish laboh seine. and that empeh mengempeh in which stated in article 1 to article 5 are valid for pukat banteng.
3. If empeh do not reach 5 lamps, then the mengempeh seine will not get the share (right).
4. If the fishes come out from the first seine, and they are caught by the mengempeh seine, then the first seine will be given ½ parts of the shares after taking 20% of abon.
5. If a memanyang seine dilampu by the other two seines, the hauling fishes will be shared to five after taking the abon. The seine which hauls the fishes get three shares, and for those two seines, each get one share.
6. If two seines have the similar reimbang, then one seine will hold, while the other will seine the fishes, then the hauling will be shared equally after taking the abon.
7. With this regulation, then kerah ikan which have already been valid during all this time for Muara Tiga Sub-District (Laweung) are officially invalid for Pidie District

Article 3

Concerning with Pukat Langgar/ Pursene Boat Pukat Banteng and Pukat Dayung

1. If pukat langgar / purse seine catches fishes may be empeh by boat banteng, pukat dayung and its empeh as mentioned in article 2 clause 1 is forbidden to take umbai pukat langgar,

and also is forbidden to be dilampu by boat banteng. Pukat dayung which mengempeh is obliged to give helps at least 2 persons towards the boat which catch fishes and vice versa, and before those two persons back to the boat, the seine with kerah ikan as well as the seine which empeh, are still sharing the hauling fish for one day, unless the pukat dayung and the seined boat have a deliberate share, then the sharing occurs only at that time or once seine catch.

2. If boat banteng or dayung seine melaboh by pukat langgar and could not mengempeh (direct the movement) with the seine, then it could be solved by going around and hitting the water with spear.
3. If pukat boat banteng/ pukat dayung is catching fishes which already given bait, then it is forbidden to melampu or mengempeh by any seine, unless it is asked for lamps by the involved seined or be dilampu(ed) by the seine which shares.

Article 4

Concerns with the methods of giving bait

1. If one group of fish is seen, then it is allowed for some jalo nearby to entice bait, and the sharing would be based on the amount of the jalo which give bait after taking the abon.
2. If a seine catches fishes which have already been enticed with bait, the seine that's catching arrives and takes umbai, then it is forbidden for the outside jalo to get inside and entice bait.
3. If jalo pukat banteng is enticing the bait and the fishes have gathered to the jalo (small fast boat), it is forbidden to laboh by any seine, unless it is asked to catch by the involved jalo or jalo which shares the hauling-fish, and if the fishes still swim freely, then it could be caught by any seine.
4. If boat pukat langgar (purse-seine) is catching fishes, it is forbidden to any jalo to entice bait, except if asked by the involved captain

Article 5

Concerns with the fish – hauling at night on fish nests/ coral, and elsewhere

1. If the seined-boat has already arrived to the corals/ fish nest for dongleun, then the bait jalo has to move back at least one mile square far, and vice verca, if the bait jalo comes first, then the seined-boat should move back with the same distance.
2. Each corals, fish nests in the sea, are not controlled by a community or an individual, due to earth, water, and all the wealthy contained inside are belong to the Country as stated in article 33 clause 3 Undang Undang Dasar year 1945.
3. Each time hauling the fish using nylon net or others drifted net at night, it is obliged to put signs by placing a lamp above the jalo/ boat and another lamp is placed above the net umbai.
4. For seined boat, fishing boat, and other boats which see those signs mentioned above, it is forbidden to pass through. If it occurs, then the whole damage of nylon net and other drifted nets would become the responsibility of those who pass through. On the other hand, if the netted – boat does not put the signs as mentioned in article 3, then the loss of the boat/ jalo pancing and others would be charged to the owner of the boat/ jalo jaring
5. For those who put the nylon net and other drifted nets, it is forbidden to sleep. Any loss emerges if they sleep would become their own responsibility.
6. It is prohibited to fishing with the drifted-net in the estuary because it could bother the general traffic in which many boat/ jalo in and out.

7. It is prohibited to fishing with permanent tools in each estuary because it could disturb the general traffic.

Article 6

Concerns with the land fishing with the other tools of fish-hauling

1. If the land seine is fishing, then the whole fish-hauling tools such as jalo, jaring gisahub, sawook, etc, are not allowed to be used to haul around the seine unless it is outside tali rotan (rondok), then it is permitted to net, and so on before the rondok is moved down.
2. If there is a jermai placed when hauling the fish, then 30m around the wire cu muke belakang, it is prohibited to fish with seine, net, gisahub, and sawook, unless jermai is not placed and if it is placed but not working, then the whole hauling tools could be used to haul fish as it should be.
3. Gisahu, sawook, could be used to haul fish from the sea beach in 40km distance. It is prohibited to haul fish by using seine, net, if the gisahub is inside the water on in the beach, if the there is no gisahub, then the others hauling tool free to be used.
4. If the seine is fishing, then jaring bileh may filter the side of float (benefit) seine to the, and if the net is in the process of hauling then comes the seine to fish, then penjaring bileh should take out the net and look for another place with no seine.

Article 7

Concerns with the way to solve the case emerges

1. The case will be solved in Panglima Laot court which is led by Panglima Laot together with some members of the court. If the case involves two sides from the area of the local Panglima Laot, then the case will be solved by the local Panglima Laot.
2. If the case involves the party from the area of Panglima Laot A and the party from the area of Panglima Laot B, then the case will be solved by the court of Fisheries Institution in district level, located in the office of DKP Pidie or other places pointed by the Chairman of Fisheries Institution in district level.
3. The court fee is taken from the amount money of cases which already decided by local Panglima Laot or the Chairman of Fisheries Institution in district. If the party that report the case has no license of hauling fish, then the party is considered guilty

Article 8

Sanctions of these customs violations:

1. Any one breaks the customs regulations could get sanctions as follows;
 - a. The hauling tools will be confiscated for minimum 3 (three) days, maximum 7 (seven) days.
 - b. Or, will be fined at least Rp. 3.000 (three thousand rupiah), and maximum Rp. 7.000,- (seven thousand rupiah)
2. If the violation occurs for the second time in the six months, then the hauling tools will be confiscated for minimum 6 (six) days and maximum 14 (fourteen days) or will be fined at least Rp 6.000,- (six thousand rupiah) and maximum Rp 14.000,- (fourteen thousand rupiah).
3. If the violation occurs for the third time in the six months, then the hauling tools will be confiscated for minimum 9 (nine) days and maximum 21 (twenty one) days or will be fined at least Rp 9.000,- (nine thousand rupiah) and maximum Rp 21.000,- (twenty one thousand rupiah).

4. The money received from the fine will be noted and kept in the local Panglima Laot treasury. That money will be used for any accident occurs in the sea and also for the general needs of fishermen.
5. If the violation occurs for the fourth time from the first violation in the six months, then the violator is forbidden to haul fish in Pidie district for 1 (one) year and his hauling license will be taken.

Article 9

Concerns with kenduri laut (beach party)

1. Kenduri laut is held minimum once in 3 (three) years, and maximum once in a year, on June 21.
2. On that day, it is prohibited to go fishing for two days. The first day is on the day of Kenduri Laut, and another day is on Friday, starting from 6 in the morning until 6 in the evening, except when there is a dangerous situation at that time.

Article 10

Concerns with the election of Panglima Laot

1. Panglima Laot is elected directly by pawing (captains) Of pukat, seine, net, bait, and other fishing tools which are used in the sea. The election is held once in 3 (three) years for the latest, or every time on Kenduri Laut day.
2. The candidates requirement of Panglima Laot are as follows;
 - a. Indonesia citizenship, male.
 - b. Married, sane
 - c. Below 55 years old, primary school graduated or literate.
 - d. Has experiences with anything concerns with sea, and acknowledge with the sea regulation.
3. With the suggestion of the Chairman of Pidie District Fisheries Affair, Panglima Laot can be elected/ discharged by Chairman of Fisheries Affair in the Special Province of Aceh, if he is proven guilty for misusing his function as Panglima Laot so that the tasks which become his responsibility are not done well.

Article 11

Panglima Laot job scope:

1. Supervise the implementation of the customs law which are not opposed to the exist regulations, and to support the fisheries sector by noticing as well as following the directions of Sea Fisheries Affair.
2. Form the application and implementation of the whole regulations and Government decision in the sea fisheries section.
3. Solve the disputes regarding to any dispute occurs in the fishermen community, by following the valid rules and regulations
4. Take care the social matters, sea accident, etc
5. Help Sea fisheries Affair in giving the license of fish hauling, fish trading, fish carrier, as well as fish retribution.
6. Help Sea Fisheries Affair in implementing fisheries statistical data.
7. The mediator between institutions/ Government officer and fishermen in a certain workshop.
8. Do another tasks which will be decided by Sea Fisheries Affair.

9. In doing the job mentioned above, Panglima Laot is responsible toward the Chairman of Pidie Branch Fisheries Affair
10. The salary of Panglima Laot is taken from the whole fishermen who haul the fish in the sea, 2% from those sellers who buy the fish, and from another reliable income sources
11. From the 2% of Panglima Laot's right, 1% is kept in the Fisheries Institution in Kabupaten Pidie, and another one percent will be fully belong to Panglima Laot

APPENDIX III : LAOT CUSTOM IN THE METHOD OF FISH HAULING AND THE CUSTOM SANCTION IN THE SEA ZONE OF SABANG DISTRICT.

I Fishermen are not allowed to go to the sea and fishing on these following days;

1. On Friday, starting from Thursday at 6 pm until Friday 2 pm (after prayer time)
2. On Hari Raya Islam, i.e Hari Raya Idul Fitri for one full day, and Hari Raya Idul Adha for three days.
3. On Independence Day, every August 17 for one day.
4. On Kenduri Laut day, for three full days.
5. On the day there is a calamity in the sea, for three days.
6. On the particular days which at any time instructed by the police.
7. For anyone who violates the regulations as stated from clause 1 to 6, then he/ she will be given sanctions as follows:
 - 7.1 Prohibited to fishing for seven full days.
 - 7.2 The boat which is used will be confiscated and the hauling fish by the local Panglima Laot, and will be given to local people and added to fishermen treasury.

II The Custom in Hauling Fish

1. Any beach seine which hauls the fish should follow the regulations, regarding the time and place that have been arranged by Panglima Laot. It is forbidden to go first before others.
2. Beach seine has a right to haul the fish at the time and place which have already arranged/ decided for it.
3. It is forbidden to seined-boat to haul the fish in the operational area of the boat which uses bait/ net at night.
4. Any seined boat/ fishermen that find the hauling fish but for some reasons can not haul them, then such case will be differentiated into two categories;
 - Any seined-boat/ fisherman that give signs first by rising the veil when finding the hauling fish, but for some reasons can not haul them, then let the other boat acknowledge the situation, then the result of the hauling fish will be shared equally.
 - Any seined boat/ fishermen that find the hauling fish but for some reasons can not haul them, for example due to the lack of hauling tools, then let the other seined-boat/ fisherman know, then the seined-boat/ fisherman will give the right to share the hauling fish fully to the first seined-boat.

III The Custom of Hauling Shares Agreement

1. Any fisherman who does not haul the fish but he does place the lamps to gather the fish, and the hauling is done by another boat, then the hauling fish will be shared equally.
2. If a fisherman that places lamps comes to an area which is not his hauling area, and the other boat which belongs to that area does the hauling, then the hauling fish should be

shared 30% for the lamp placer, and from that, another 5 % is taken for the village treasury.

IV The Custom of Sea Calamities

In the case of any calamity occur in the sea, such as the sink of motor-boat, or the sink and disappearance of small-boat, then a collective search for the boat will be done for three days, and during those days, it is forbidden to fishing in the sea.

The money used to do the collective search on that calamity is from one percent of fishermen profit which is given to the officer pointed by Panglima Laot.

If during those 3 days, there is a hauling boat/ fisherman, then the hauling fish will be confiscated by the local Panglima Laot and the boat will also be confiscated for 7 days.

V The Custom in Solving the Disputes between Fishermen

If there is a dispute between fishermen in which one of them get injured, then two of them will be subjected to law sanction, i.e pay one goat together with the cooking ingredients as fine, as well as 1 (one) big yellow ketan (sticky rice), and hold a ceremony that address to the injured fisherman.

Besides of that, if any dispute occurs between fishermen, then the local Panglima Laot will take some action; like give advice, but has power to impose a heavy or minor fine. If the disputes can not be solved using those three ways then the case will be taken to the court to get the solution.

VI The Custom of Kenduri Laot

In the implementation of Kenduri Laot in Sabang District until nowadays, there is still no basic agreement, regarding of how many years Kenduri Laot should be held. If necessary, then Panglima Laot will hold a discussion to get the agreement about the time to hold Kenduri Laot. On the day of Kenduri Laot, all boats/ fishermen are not allowed to go to the sea/ haul fish.

VII The Custom of Environment

After discussing some basic custom troubles which have already taken place in Sabang District, then this Custom of Environment should not be ignored just like that.

This custom of environment should be developed due to many of violations occurs toward the environment and because this environment is the gift from Allah SWT which is priceless.

In the way to save and maintain the environment, water and beach, then Panglima Laots in Sabang District have been trying many efforts, such as:

- a. The drained fish should be done correctly by the fishermen by choosing the location that is far from the local people residence. This is very important because the process of draining the fish could cause the local air pollution.
- b. Forbid the fisherman/ local people to cut/ damage the trees in the sea shores, such as pohon arun, cemara, pandanous, ketapang, mangrove, and other trees that stand along the beach.
- c. Prevent any attempt/ action that could bother the fish and other habitat, such as sea pollution by waste, either from industry or from boat.
- d. Forbid hauling fish by bombing, poisoning, and using the particular size of net.

Regarding with the bombing problem, we, as the Panglima Laots of Sabang District are deeply hoping for the attention of Local Government, because until today the bombing done by some certain people still occur, particularly in the sea zone of Rubiah, Sabang.

We have tried to forbid, but it seems they are still freely operating due to the supports of some people behind them. They just take the big fishes and throw away the small ones. Once again, we hope there is special attention from the police to give sanctions for those people and bring them to court. We have no other purpose but to maintain the sea habitats from extinction.

VIII The Custom to Help Government

- Panglima Laots are ready to help the government particularly in the fisheries sector by spreading many kind of information received from government to the fishermen.
- Attempt to solve Government affair which deals with fishermen, for example, the process of having hauling license, retribution payment, etc

Those all are the sea customs that valid in Sabang District. Hopefully Allah SWT give his blessing to all of us

APPENDIX IV: LAOT CUSTOM IN THE METHOD OF FISH HAULING AND CUSTOM SANCTION IN THE SEA ZONE OF NORTH ACEH DISTRICT

The result of all Panglima Laots District meeting in North Aceh regarding Laot / Sea Custom which is held in DKP North Aceh District on Friday, January 20, 1990, are as following:

- a. The hauling tools in North Aceh District can be categorized:
 - Pukat dayung
To be called as pukat dayung, it should meet these requirements; the number of the oars is minimum five oars, fisherman is minimum 7 people, there is a pole and sail, as well as keumudo duk.
 - Pukat banting
It could be called pukat banting if there is a machine to replace the oar, and the minimum fisherman is 7 persons.
 - Pukat langgar, if there is a machine and minimum fishermen is 10 persons.
 - Pukat labi – labi
- b. If between those hauling tools mentioned above, there is a dispute occurs due to the haul of fish, such as;
 - Between pukat dayung and pukat banting, and pukat langgar, and pukat labi – labi, the profit should be shared equally.
 - Between pukat labi – labi and pukat dayung, and pukat banting, the profit should be shared equally.
 - While dispute between pukat labi – labi and pukat langgar or vice versa, then the profit depends on the regulation of the local laot law.
- c. If the sea dispute is solved by the local Panglima Laot, then the court fee would be charged 10% from the money that is cased. If that dispute is brought to the court in the level of Kabupaten, the it would be charged 20% court fee from the money that is cased.
- d. The court fee mentioned above is charged to the lose party of the case.
- e. If in the process of solving the dispute, there is an accusation between the two parties, then the nyerat fee is announced gone.

The Placement of Tuasan, Rumpon, and Bubu (Fish attracting devices and traps)

- a. Tuasan, rumpon, and bubu which are placed in the sea should be signed a big round float or bamboo, and the sign should be easily seen.
- b. If there is a collision between tuasan, rumpon, bubu with seine or other hauling tools accidentally, then the damage of tuasan, rumpon, bubu, should be paid 50% from the price of those tuasan, rumpon, bubu. But if the damage of those tuasan, rumpon, bubu, are caused by the seine and the other hauling tools deliberately, then 100% charged from the price of tuasan, rumpon, and bubu will be taken.
- c. The placement of the tuasan, rumpon, and bubu, should have the permission from DKP North Aceh. If not, then the damage would not be covered.
- d. Pukat banting, pukat langgar, and the other kind of seines, could only haul fish in the distance of +200 meters from the tuasan, unjam, and other fish-gathered tools.

The haul of benur and nener (fish seed):

- a. After finish hauling benur, then the kayu pancang which is placed by the benur hauler in the sea shores should be taken back. This is to prevent unwanted events.
- b. If the damage of the hauling tools occurs because pancang(stake) benur is not taken away, then that damage of fish hauling seine should be charged to the benur hauler.

The prohibition of hauling fish, shrimp, benur, etc:

- Every fisherman is forbidden to haul fish, shrimp, benur, nener, etc, on these following days:
 1. On Friday, starting from Thursday until Friday 5 pm.
 2. On Hari Raya Idul Fitri and Hari Raya Idul Adha for three days, starting from Slaughter's day (megang)
 3. On Indonesia Independence Day, August 17.
 4. On Kenduri Laut day, fishermen are forbidden to go to the sea for three days.
 5. If those regulations is violated by the fishermen, then as followed the sea law custom, these following sanctions will be taken:
 - All the hauling fish will be confiscated and 75% of the profit will be belong to Panglima Laot and ill be used for the wealthy of the fishermen in his area, while another 25% will be used for the Panglima Laot and his staff.
 - Forbidden to haul fish, shrimp, benur, etc for 7 (seven) days.
 - The pawang (captain) of boat/ seine and the pukat (net) owner who violates the regulations will be charged Rp 50.000 (fifty thousand rupiah) and money will become the property of Panglima Laot treasury, to be used for the benefit of the local fisherman.

Calamities on the Sea

Calamities in the sea, such as the broken of the floating machine and the fisherman who falls to the sea when hauling fish. to solve those problems. It is already arranged/ needed to be arranged a sea law custom as stated in these following;

- 1.If there is a boat in which the machine is broken/ sunk, the nearby float which acknowledges the situation must help/ bring back the boat to the nearest land/ harbor.
2. If there is a fisherman which falls to the sea/ disappears, then the whole boats in that area should look for him for 3 (three) day respectively.
3. Corpse which is found in the sea will be given to Panglima Laot and become his responsibility. If the regulations mentioned above (1 and 2) are violated by the fisherman/

boat owner, then the laot custom sanctions would occur, in which it is prohibited to go to the sea for 27 (twenty seven) days.

APPENDIX V : LAOT CUSTOM IN THE METHOD OF HAULING FISH AND CUSTOM SANCTION IN THE SEA ZONE OF EAST ACEH DISTRICT

THE FISHERMEN OFF-DUTY DAYS:

1.Public Holiday

Public holiday is the holiday for the fishermen, in which it is a historic day for Indonesian Republic and also historic days for Islam followers. This holiday is based on the result of discussion.

2.Friday

Friday is a holiday for a fisherman. On that day, a fisherman is allowed to go fishing on 2pm WIB, or after prayer time ends.

3.Hari Raya Fitrah

Hari Raya Fitrah is one day (1 syawal) special holiday, but based on the result the discussion, it is often added another additional holiday, become 2 (two) days.

4.Hari Raya Qurban

Hari Raya Qurban is a special day for fishermen, three days respectively.

5.Calamity holiday

Calamity holiday occurs when a local fishermen (local people) dies in the sea. The holiday starts for one full day, starts from 6am to 6pm. This holiday is made for the local fishermen on that village. For those local fishermen who do not acknowledge the situation and go fishing, then the custom sanction is not valid to them. For any boat which goes back to the land on Friday night because its machine is broken, or in the evening haul its seine, and hauls more than enough fishes that needs another boat's help, then the custom sanction is also not valid for that boat. If anyone against the given sanctions, then Panglima Laot or the local figures will ask help to Dan Kamla (Navy) to face the violators directly.

LAW SANCTION

For any fisherman who violates the regulations mentioned above, then following sanctions will occur:

1. If a violator still go to fishing, then all the hauling fish he got will be confiscated, and 50% of the profit will be used for the building of holy places in that village.
2. 25% of the remaining 50% will used as the court fee.
3. And the other 25% will be given to the boat owner. For any guest fisherman that visits Langsa on Friday from 6am to 6pm, the similar sanction will occur. For the other holidays, the guest fisherman wont be given law sanction, but if the guest fisherman have already been in a village, then that guest fisherman has to obey the valid regulations, such as the prohibition of not fishing in the calamity day.

SOLVING CALAMITIES ON THE SEA

If there is any calamity which causes the fisherman drown in the sea, then the search for the fisherman should be held, as well as the diving in the location to find the body. The search would

be held for 3 respective days. If the body could not be found after three days, then the search would be stopped.

In solving such calamity, the owner of each boat should prepare enough fuel and meals to the boat crew to support their search to the victim. The fund will be charged to the owner of each boat. Panglima Laot or the local figures have to participate in arranging the way to search the victim, so that the search will run smoothly.

If the calamity occurs of a fisherman outside Telaga Tujuh village takes place in Telaga Tujuh village, then the fisherman of Telaga Tujuh have to help to search the victim based on the humanity culture which has been rooted in Telaga Tujuh village.

THE CALAMITY OF THE BROKEN BOAT IN THE SEA

The broken boat in the sea should give signs by waving a flag or another wide cloth. The other fisherman who sees the sign should give help. If the broken boat is bigger than the boat which gives help, and if it could not pull the broken boat, then a dialogue should be made regarding the message that needs to be passed to the boat owner in the land

THE ISSUE OF PLACING TUASAN / UNJAM IN THE SEA

There is a need for a clear regulation for any boat to place tuasan in the sea. For any pukat langgar or pukat banting boat which places tuasan, then the distance between one tuasan and another boat tuasan would be around 500 meters, so there would be no disturbance while another boat using its tuasan.

A boat which places tuasan should place it from the land direction to the sea or vice versa, so it will be orderly and perfect.

THE ISSUE OF CUTTING TUASAN/ UNJAM

It is a cursed thing to find an owner of a boat cuts tuasan/ unjam that belongs to another boat. If this case is acknowledged by the owner of the unjam(unjam, Acehese; rumpon Bahasa Indonesia; fish attracting device, English) and supported by the witness, and reported to the police, then the owner the boat should pay the loss occur toward the owner of the other boat.

The loss of the tuasan which has been cut would be charged to the owner, while the fisherman will be free of charged (the payment should be at least paid maximum after one week of the court result). The owner of the tuasan is given one month period to report the case to Panglima Laot or local figures. If it is made after that period, then the report will be ignored.

HAULING FISH IN ANOTHER BOAT'S TUASAN / UNJAM

These are the regulations of hauling fish from another boat's tuasan:

1. The boat which plans to haul fish from another boat's tuasan should firstly ask permission to the owner. The profit get should be shared equally, after initially being deducted 20% of ikan cukuk (tuasan owners portion of fish catch) for the boat which haul the seine.
2. For the boat which haven't ask permission to the owner of the tuasan, then after comes to the land, the owner of the boat should have the initiative to report to the owner of the tuasan. The profit get should be shared equally, after the deduction of 20% ikan cukuk, or in that case, agreement between the owner of the boat and the owner of tuasan.

3. If a boat hauls fish in another boat's tuasan without the acknowledgment of the owner, and also does not report it when arrives to the land, while another boat owner sees the boat is hauling fish and report it to the owner of the tuasan, then the owner has the right to sue the boat which hauls fish from his tuasan. Even if there is no fish succeeded to haul, then the fish hauled from his own tuasan could be taken by the other boat. If the case is already reported to the police, then Panglima Laot (local figures) will immediately tell the fishermen to confiscate temporary the profit while waiting the result of the court held by Panglima Laot or the local figures. If the court decides that the profit is get from the other boat's tuasan, then it will be shared as following;
 - a. Deduction of ice's fee used for the fish.
 - b. Deduction of staff commission
 - c. Deduction of 10% court fee
 - d. Deduction of 20% witness fee
 - e. Ikan cucuk (tuasan owners portion) is free of deduction
 The remaining after all the deductions would be shared equally, some for the plaintiff, the other for the defendant. For the fisherman, it is hoped that he could take some actions to help Panglima Laot or the local figures in applying the regulations, so they could run smoothly.
4. For the plaintiff, it is given 2 x 24 hours to bring the case to Panglima Laot or the local figures.
5. If more than 2 x 24 hours, then the report made by the plaintiff will be ignored.
6. For pukat langgar or pukat banting that hauls fish from another boat's tuasan, then the result get will be shared three parts, two parts will belong to the boat which haul seine.
7. These rules valid in which the fishermen tuasan is placed in Kuala Langsa.

THE ISSUE OF HAULING IKAN TONGKOL/ BODONG

A dispute often occurs while hauling ikan tongkol/ bodong due to each boat is competing in hauling seine. To prevent those unexpected things, then these following regulations are arranged;

1. If there are two boats chasing one another to get closer to bodong ikan tongkol/ another bodong ikan in order to haul, and those two boats are already in the position to haul their seines, then for the boat which throws the lampung first should continue melingkung his seine, while the other boat which is late in throwing the lampung nong, it is forbidden to continue deploying his seine, and he should pull back its seine to the boat.
2. If those two boats keep deploying their seines, and the damage of the seines occur due to the overlaps of the seines, then the boat which is late in throwing the lampung nong (net) should pay all the losses emerged. While the damage of the boat which is late throwing its lampung, becomes its own responsibility.

THE ISSUE OF STEALING

Currently many stealing boat-machines issue occur, that is why a regulation/ policy is taken to solve this issue. If a boat is stolen in a harbor, then to the fishermen of the other boats, it is prohibited to fishing for one full day. They are asked to look for the missing boat. If the search is already held for one full day, and the boat is still not founded, then the search would be stopped, and the case will be reported to the police.

The prohibition of fishing mentioned above only valid to the small fishermen boats, and to the local village involved. While the pukat langgar/ banting boat, at the time this case occurs, should

give help in blocking/ informing the tracks which are probably taken by the stealer, and only when there is a substitution position, the pukat langgar/ banting boat is allowed to go back to the harbor or go fishing.

To get a description of the methods or the custom of kenduri laut (Sea Festival) which had been held in East Aceh, together with this, we report that this method have disappeared since 1953, and have been forgotten until now.

That is why in order to bring back this custom of kenduri laut, this report is trying to re-tell about its custom, concern with the agreement in searching for animals, the signs for useable animals, customs of keeping an eye of animals, things before kenduri, preparation of ceremony, and also the release of animals to the sea

THE CUSTOM OF KENDURI LAOT

In revealing the pieces of 'The Custom of Kenduri Laot which has been beautifully described as a string of jewel that grows inside each person who lives in the earth of Serambi Mekah / Court of Mecca which is nowadays almost vanished because of the wave hit, as well as to support the efforts made by the Government of Special Province of Aceh in order to hold the Meeting of the whole Panglima Laot in Aceh, which took place in East Aceh, Kuala Idi, the writer is called to write about 'The Custom of Kenduri Laot' as a gift to the people of the Land of Rencong.

THE CUSTOM OF MUFAKAT

MUESAFAT

Far before Kenduri Laot is held or 15 days before the ceremony is held, Panglima Laot will initially invite all the people of duek pakat in Meunasah. The Duek Pakat will be lead by Panglima Laot and Tengku Imum. The purpose of Duek Pakat is to decide the day and the date to hold Kenduri Laot and how much fund is needed (from the society)

SLAUGHTERED ANIMALS

The task to look for slaughtered animals will become the responsibility of Panglima Laot. These are the conditions of slaughtered animals used as customs of Kenduri Laot; As Panglima Laot looks for a buffalo/ sheep, that animal raises its head to see Panglima Laot, then he will get closer and wipe the animal's head gently (that is the condition of a slaughtered animal to be used for Keunduri's custom and the price can not be bargained)

THE CUSTOM CEREMONY OF ANIMALS PEUNGEU

The buffalo or sheep are covered with red-white cloth, then they will be brought along sea shores.

THE AGENDA BEFORE "KENDURI LAOT CUSTOM"

Seven days to the kenduri laot ceremony is held, or after the discussion which is lead directly by Panglima Laot, there would be many activities run.

The first day to the fifth day (at night), local people will mengaji till kahatam Al'quran ,which is led by Imam Mesjid/ Meunasah. The sixth day to the seventh day, the similar agenda will be held at the sea shores, and will be ended with a pray.

PREPARATION

A set of peusijok

1. 1 (one) talam pulut kuning and tumpou.
2. 1 (one) talam alat peusijok and hulled rice.
3. 1 (one) talam bahan used for the animal usage, consists of;
 - mirror
 - comb
 - celak
 - scissors
 - powder
 - perfume
 - knife

Before being slaughtered, the animals would have their make up first, they will be touched with perfume, powder, mirror, and then dipeusijok. After this ritual done, then the slaughtering will be held. The animals will be peeled and only the meat is taken, while the bones and the internal organs will be wrapped again with the skin or sewed so that they will be seen pure, as if haven't been slaughtered before (rattan sewed)

THE PREPARATION OF RELEASING SLAUGHTERED ANIMALS TO THE SEA

A boat is decorated beautifully. Then, the slaughtered animals are put inside the boat, as well as the meals that are prepared for the boat crew, local figures, and some Imam.

After all the conditions needed are fulfilled, then the boat will start to move, followed by other boats. The ritual will be held when the boat is getting far from the land. It will begin with having the meals together/ kenduri which will be closed with a pray, and continued with Azan. After that, the peureun of slaughtered animals as well as the remaining meals of keunduri that are brought from land (and are forbidden to take home). After the ritual of releasing the slaughtered animals and the remaining meals end, then the custom ceremony of keunduri laut is considered

finish. Then, it is forbidden to go fishing for 5 days. If anyone violates the rules, Panglima Laot will take some actions also give him a fine.

APPENDIX VI: LAOT CUSTOM IN THE METHOD OF HAULING FISH AND THE CUSTOM SANCTIONS IN THE SEA ZONE OF WEST ACEH DISTRICT

The custom in prohibiting to haul fish in a signed-area

Places which are already signed by someone, either at the river or at the sea, or at the sea shores, then it is forbidden for anyone to haul fish in that area.

In that forbidden area, people usually put a sign with a pancang and the white coconut leaf would be put in its tip, this sign is called unjam. This sign is valid for jang, bubu, bubu laut, pukat paying, and pukat darat. For anyone who violates the rule or hauls the fish in that signed area, or haul, or cut kawan ikan which called Gawo, then the one who puts the sign has a right to take half of the profit resulted from his area. If the unjam owner does nothing, he may report this case to Panglima Laot, and Panglima Laot should take the action of asking the violators to pay in cash the fish he got.

Unjam

Unjam in a sea zone is placed in a similar length with tali pukat. In a sea which its depth is 30 or 60 fathoms, usually people put unjam sign. This sign is made from a bamboo with its tip (its twigs). On that bamboo, a hole is made and it will be tied with thumb size fiber ropes, and at the tip of the ropes, a stone which already chained with rattan or fiber ropes will be tied up, after that it will be thrown in the sea.. If it runs smoothly, the bamboo stem and twigs will float in the sea. This is what we call as unjam in which its area belongs to the fisherman or boat that makes the sign and it is forbidden for others to haul in that area. If someone hauls fish in this place, and the owner of the unjam report this case to Panglima Laot, then Panglima Laot has a right ask the violators to give the fish back to the unjam owner. In such case, Panglima Laot usually take a win-win solution, in which he will ask the violators to give the half or two third of the fish to the unjam owner, the amount fish given is based on the meeting result with captain.

Taking groups of fish

This prohibition usually valid for a fisherman who uses one sign (sain kodo). If a seined boat sees a group of fish and there is a 'sign' that another boat is coming to haul that fish with a sain kodo together with tudung. This sain is called ayeuyek (reject assistance with a hand-waving). If the other boat is still taking the fish, then he should give half of the fish he got to the boat which already give the sign first.

Sea Tax Fee

All the fish got from seined boat, net boat, and so on, will be taken to land, and gathered at jumbo eungkot (fish tax). There, he would sell the fish to muge – muge (brokers) that will buy the fish in a big numbers and later sell them again. The sales will be charged around 5 % from

the price which is offered by buyer. In this sales affair, a Government Officer will take control and observe the fish tax (long time ago this tax is taken daily), and he will later give the all taxes to Harbor Master or anyone else that represents the treasury of the area, while in the era of Dutch Government, this tax was given to Landahapakas in each area (currently called as Local Government)

Kenduri Laut

Once in a year, in the end of west season/ high wave season and in the welcoming of east season, the fisherman will hold kenduri laot in the sea shores by slaughtering a buffalo/ sheep/ goat. The one who holds that kenduri is specially the one who is inside the seined boat, net boat, perahu kawé (bait) and so on. Those who become the participants are the local people and also people from neighbor villages. Based on the result meeting of Panglima Laots from all over West Aceh District year 1982, the following things are arranged regarding to kenduri laut;

1. Kenduri Laut is one of the custom which have already been a tradition for fishermen in specific, and for local people in general, that is why kenduri laut should be always maintained, by hold it continuously in each estuary in the area of West Aceh District
2. Kenduri Laut in each estuary in West Aceh District is coordinated by the local Panglima Laot, and the method to hold kenduri laot will become the responsibility of him as well as the local fishermen figures.

The technical things to hold the ceremony

The ceremony is held by specialized officers that are experienced enough in handling things deal with the ceremony itself. These officers are those function as active officers. Their position usually can not be changed each time a ceremony held, except in illness Their tasks as active officers are routine tasks which are handled seriously. Besides them, they are also assisted by some people to do heavy tasks, such as slaughter buffalo, sheep, goat, or grind spices, cook, arrange plates, glass, and so on.

All the committee, either the active officers or the assistants, are those who are already given salary by Panglima Laot. That is why they have to do their job in discipline, arranged by active officers, and coordinated directly by Panglima Laot.

The active officers act as the ceremony organizer. They are consisted of smart people which have reputations in a local society, that is why people put respect to them and they are considered as the elder, either as the ceremony activists or as smart local figures in society

The requirement to be a ceremony activist is to have experience in arranging a ceremony, in other word someone who had participated in organizing the ceremony in a certain period of time.

People involved in the ceremony

People involved in the ceremony are those who have been chosen as the ceremony organizer in the meeting which is held as one step of ceremony preparations. In that meeting, active officers and their assistants are chosen. Besides that, some invitation are also given as the witnesses of the ceremony toward government and local society figures, also the most important person

among the invitee is the orphans, and people who lead the prayer. There are many tasks that should be done, that is why every party involved take the responsibility of the ceremony, either to do their own task smoothly, or to do other social tasks in the ceremony, such as toward the boat crews, captains, as well as toward all the fishermen who haul fish in the local area of Panglima Laot daily. And regarding the social tasks, they should be done by following the meeting result held by Panglima Laot in the step to prepare the ceremony.

The equipment of the ceremony

Regarding the materials and tools that are needed in the ceremony, they are usually prepared while the ceremony begins, and directly prepared by the organizer of the ceremony, which are the active officers.

The materials and tools that are needed in the ceremony are; a buffalo, two pieces of white clothes, one to be tied in the head of the buffalo which is brought to sea shores, and the other piece of cloth will be used by an activist to fan behind the buffalo, while pull the buffalo slowly along the sea shores. After it is done, that buffalo will be slaughtered in its own way. A few moment before the animal is slaughtered, it will be initially peusijuk (ditepung tawari) by one of the ceremony activist, after that the animal will be given to person who is used to slaughter buffalos.

The process of the ceremony

The ceremony beginning can be seen when the processes are done step by step until the closing. The ceremony preparation process is a process where Panglima Laot and its staff hold a meeting with boat's captains to get a conclusion as well as the decision about when the ceremony should be held, how much the fund needed, as well as how much the cost for each seine, also to form a committee of ceremony organizer, and who is in charge in the ceremony. Besides that, it is also arranged when the organizer could start doing their tasks, such as taking the fee, preparing the buffalo, sheep, and goat, also prepare other tools needed in the ceremony. While in this process, the organizers will invite the certain chosen people, as well as the orphans and the poor to participate in the ceremony, also the religious figures who are specially invited to give prays. The beginning of the ceremony starts with the going-to-be- slaughtered buffalo walks in the sea shore. During it walks, the buffalo will be touched up with a white cloth in its head, and an activist will do fanning in its back. Besides that, in this process, the beginning of the ceremony is also signed by praying together while lead the buffalo at the sea shores. The prayers are Surat Yasin, surat Fatihah, Surat Al-Ikhlas, and other Surats from Al-Qur'anul Karim. The process of the implementation of the ceremony start by slaughtering the buffalo, sheep, or goat for kenduri toward the invitee, especially the orphans and the poor. All the meat, either meat of buffalo, sheep, or goat, should be cook in the location where the ceremony is held. These meats are not allowed to be taken home even just a little, and they are also forbidden to be eaten before any instruction from the organizer given. After the meats are cooked, part of them will be given to seined boat or for those who say prayers.

The boat will bring the group of people who say prayers will go to the middle of the sea. In the distance about 1 mile from the sea shores, the boat will throw its anchor, and stop there, followed with prayers, while the meals are also brought down slowly. The process of bringing down the meals into the sea is the climax of the ceremony, after it is done, the organizer will announce to

the invitee that kenduri meals are already eatable. At that exact moment, every one particularly the orphan and the poor will have the kenduri meals together.

The end of the ceremony is signed from the instruction to have meal by the ceremony leader until the returning home invitee.

The prohibitions

In the closing of the ceremony, Panglima Laot will announce to the whole captains and boat's crews, either land or seined boat, and to all fishermen which are in the area of the Panglima Laot, that it is forbidden to go fishing for one full day. If during the fishing-prohibition day, there is any seines or other fishing tools operates, then Panglima Laot has a right to arrest the seine owner, bring him to the court, and then give him a fine by following the valid regulation. Besides that, there is a prohibition of meat from kenduri / feast, which are;

- a. It is forbidden to be taken home
- b. It is forbidden to give it to a dog or a chicken, even just a little
- c. The meat can not be eaten before the instruction, even just to sip the gravy
- d. The dishes cant not be bothered by anyone, except the chosen organizers or people
- e. The coconuts waste, in which the milk is already squeezed as one of the ceremony dishes, can not be given to a dog or chicken before the ceremony finishes

A PROHIBITED DAYS FOR FISHERMEN TO GO FISHING

These followings are some meeting result of Panglima Laots from all over West Aceh District year 1980:

1. On Friday, starting from the sunrise at 6 pm to the end of prayer time (as stated in Koran surat Al-Jumat article 10)
2. On Hari Raya Islam, i.e Hari Raya Idul Fitri for one full day, and Hari Raya Idul Adha for three days, starting on the first day of sacrifice to the third day.
3. On Independence Day, every August 17 for one day.
4. If a fisherman go fishing on Friday night, then he should be back to land before 8 am
5. On Kenduri Laut day, for one full day.
6. On the day of calamity of the local people, until the funeral ceremony ends
7. On the particular days which at any time instructed by the police.
8. For anyone who violates the regulations as stated from clause 1 to 7 above, then he will be given sanctions as follows:
 - 7.1 Prohibited to fishing for seven full days.
 - 7.2 The boat which is used will be confiscated and the hauling fish by the local Panglima Laot, and will be used for;
 - Baitul mal 25%
 - Fishermen welfare 25%
 - The Fund for Badan Musyawarah Panglima Laot West Aceh District Meulaboh 25%

- Panglima Laot/ local staff 25%

B THE REGULATIONS TO PRACTICE THE OPERATION OF HAULING FISH

1. Beach-seine which haul fish should follow the time and place regulations which have been arranged by the local Panglima Laot, in another word no chasing after another seines is allowed.
2. If one beach seine does not haul fish in the time and place given, then the next beach seine is allowed to haul fish in that place.
3. It is not allowed to haul fish in unjam which is not belong to him
4. it is not allowed to haul fish in the areas which do not use the similar hauling tools, for example in the operational area of seine, it is forbidden to operate for net/bait or vice versa.
5. For a boat which sees a group of fish but due to some reason cant haul the fish, so the boat let another boat acknowledge the situation, then the result got will be shared equally.
6. For anyone who violates the regulation stated in article 1 to article 3 above, then all the fishes he got will be confiscated and given to the owner (the owner while finding the group of fish in unjam)
7. For anyone who violates the regulation stated in article 4 and article 5, all the fish he profit he got will be confiscated by the local Panglima Laot, and 50% from the profit will be given to the owner, 25% for the local fishermen welfare (rukun nelayan), and 25% for the fund of the local Panglima Laot

Those are all the brief description of the fishing custom in West Aceh District

APPENDIX VII : LAOT / SEA CUSTOM IN THE METHOD OF HAULING FISH AND CUSTOM SANCTION IN THE SEA ZONE OF SOUTH ACEH DISTRICT

THE AGREEMENT / REGULATION OF SHARING PROFIT

Article 3

1. The profit shared between the fishermen and the owner is based on the boat or the kind of hauling tools used.
2. Regarding of profit shared, the owner of the hauling tools is responsible in preparing the fuel and the fund needed for the maintenance of the boat and its hauling tools. While the fisherman is the one who responsible to maintain it together with his crew (Captain and his men)
3. The money spent for the transportation fee, sales fee, social fee and many other expenses based on the custom, will become both side responsibility after the deduction of gross profit.
4. If the fishes got are not so many and only sufficient for the fisherman daily life, then the hauling fish will not be given to the owner of the tools. The owner only gets sea fish or ikan makan (fish for daily eating).
5. Besides getting the shared which have already been arranged, the fisherman also gets the sea fish which come as the daily profit. Meanwhile, the real share will be given on Friday.

Article 4

The profit shared in hauling fish between one boat and another boat are arranged as following:

- a. If a boat have seen a group of fish which close to his boat and give signs to acknowledge another boat, then those fish can not be haunted anymore by another boat (the way in giving sign is by using spear and point to the area of the hauling fish, or by waving a cloth followed with a yell)
- b. If a boat is chasing a group of fish, then haul its seine, but before that seine complete to round the fish, and the fish runaway, so the fish can be hauled by another seine.
- c. If at one certain moment, a boat haul too many fish, or beyond its capacity, and have to ask help to another boat, then the profit given to the boat which gives help is around 10 - 50% from the amount of fish that it hauls.
- d. If at one certain moment, a boat hauls fish on an unjam which is placed by someone else, and before the boat arrives the land, it meets the unjam owner, then the hauling result will be shared equally.
- e. A boat which hauls nothing in their effort of fishing will get a share from a boat which hauls more than enough, just for the daily use for the boat crew.
- f. If in one are nearby, there is three boats; A, B, and C. Boat A sees the fish which is less than half middle line in distance between boat A, B, and C, then the fish is 100% are belongs to boat A. However, if boat A sees the fish which is more than half middle line between boat A and boat B, and boat A gives sign to sign the fish, but since the fish closer to boat B, and boat B is faster to melabuh than boat B, then the profit will be shared equally. In this case, boat A have to help boat B until the hauling process ends. While hauling the fish, boat A sees another group of fish and try to chase or give clue to boat C, then its right for the fish which is hauled by boat B is gone, and the whole will belong to boat B. Boat A will get its share from boat C if the hauling success

CHAPTER III THE CUSTOM REGULATION OF HAULING FISH

Article 5

1. The sea zone close to the beach of a fisherman village is considered as a part of the village, and the regulations of that village are arranged by the local people.
2. The distance of the sea zone which is considered as part of the village is equal with the length from the beach line of that village to the middle of the sea where people could haul fish by using pukat tepi.

Article 6

1. Other villagers are not allowed to haul fish in the sea zone as mentioned in article 5, and if any violation occurs, the 50% fine will be charged.
2. There is an exception for article 1, in which the fishermen from another villagers asks for permission first toward the local Panglima Laot and pay some money to be used for any social and other expenses.
3. For the staying-fisherman, he should make a report first to the local Panglima Laot.

Article 7

1. Hauling fish in the sea shores and beach using pukat banting is arranged alternately.
2. In the hauling area of pukat banting, it is forbidden to do hauling with permanent tools, such as jermal, jaring selam, jaring apung, sero, bubu, and other tools which could bother the operational of hauling with pukat banting (pukat Aceh).
3. In the limited (small) hauling area, the amount of the seine which haul fish is being limited.

CHAPTER IV THE REGULATIONS CONCERN WITH DISPUTES BETWEEN FISHERMEN

Article 8

The dispute of hauling can be caused by the following reasons;

- a. While hauling fish, sak – sak pukat (pukat langgar) occur.
- b. Dispute about who is having a right for the group of fish first.
- c. Dispute caused by the damage of the Aceh seined boat/ other boats, or caused by violations done by the boats.
- d. Dispute between boats or between boat crew.
- e. A boat haul its seine in the forbidden pukat Lhok
- f. Dispute between a boat with the other hauling traditional tools.

Article 9

1. All the disputes are solved through the court held by local Panglima Laot Lhok and Panglima Laot District. The orientation that is used in solving the disputes is the written law custom as well as the oral customs which have already been agreed.
2. The court of a dispute or any law violation is held on Friday, the day when fisherman does not go fishing.
3. Each case of a dispute that is brought to the court has to fulfill these following conditions;
 - a. Each person/ captain who brings the case to Panglima Laot should pay case's fee Rp 5.000,-
 - b. The case submitted can not after Thursday.
 - c. Court fee is charged 10% from the money of the case submitted
 - d. The plaintiff should present witnesses when the court starts
 - e. The witnesses from the case should take a vow
 - f. If the plaintiff or the defendant is absent for the second session of the court, then the court will make the decision.
 - g. If in the third session of the court, the defendant or the plaintiff is absent, the case might be rejected and the law institution will charge 10% court fee of the case submitted.
4. In making decisions at the level of district, the court should be attended by at least 3 members of the court, and one person from DKP. The court decision is made based on

the most votes given, and chairman of the court is chosen alternately between Panglima Laot who become the member of sea custom

5. Any action that against the law/ kerah adat laut, either the written or oral one, will cause the violators to have the custom sanctions. The sanctions could be one or more of the following:
 - a. The sanction to pay the loss, such as the loss emerged of hauling tools caused by another boat.
 - b. This custom sanction is the additional sanction, .i.e. peusijuk in one case.
 - c. Confiscate the hauling dish
 - d. Dismiss from the custom alliance toward the continuous actions.
 - e. The sanction of sharing profit, regarding with the disputes in the sea.
 - f. The other law sanctions which are stated in the sea custom.

CHAPTER V CUSTOM / KENDURI LAUT CEREMONY

Article 10

- 1.The ceremony of kenduri laut is fishermen activity that is held in the beginning of wes season or in the beginning of east season.
- 2.The main purpose of the ceremony of kenduri laut is to pray for safety and fortune toward Allah SWT.
- 3.The expenses of the ceremony of kenduri laut are the responsibility of captain, the owner of the boat/ kapal muge, and toke bangku.
4. The date of the part is decided together. In this case, Panglima Laot invites all captains, boat crew, government officer, as well as the village administrator.

CHAPTER VI CALAMITY / ACCIDENT IN THE SEA

Article 11

- 1.Calamities in the sea could be;
 - a. The boat is sink
 - b. The boat crew is drown and gone
- 2.A boat should give help to the boat which experiences the calamity of the sink boat
- 3.All boats will go to the sea in order to find the missing boat/ boat crew

CHAPTER VII THE PROHIBITION OF GO FISHING

Article 12

The moments which are prohibited to go fishing;

- a. Every Friday (except after prayer time/ in the evening)
- b. One day before and after kenduri laut
- c. Lebaran/ Aidil Fitri Day for 3 days, and on Aidil Adha Day for 5 days
- d. Proclamation day, on August 17
- e. When calamities in the sea occur
- f. When there is a death in one fisherman village.

Article 13

Any fisherman that violates the regulations of prohibiting days in hauling fish will be given sanctions which forbid them to go to the sea for 3 days and have to pay a fine, either in the form of money or items based on the local custom of the village

CHAPTER VIII CLOSING

Article 14

Things which have not been arranged in this law custom will be arranged further in Panglima Laot meeting.

PERATURAN DAERAH PROPINSI DAERAH ISTIMEWA ACEH Number 2 Year 1990

ABOUT ELUCIDATION AND DEVELOPMENT OF SOCIETY CUSTOMS, TRADITION, AS WELL AS CUSTOM INSTITUTION IN SPECIAL PROVINCE OF ACEH

WITH THE BLESSING OF GOD

THE GOVERNOR OF SPECIAL PROVINCE OF ACEH

- By considering:
- a. That the customs and traditions have grown and raised for centuries in history, and have already given a worth contribution toward the local people life, the struggle for Independence, and the construction of Special Province of Aceh..
 - b. That the customs and traditions of the local people which function as a set of value which grow and arise together with the growth of the local people in Gampong/ Village, have been acknowledged, understood, and applied by them, so that the customs and traditions turn into Custom Institution.

- c. That the purpose of the elucidation and development of the Custom Institution is to improve the roles, function, and maintain the custom institution which follow the development and growth of governmental system and the demanding of national construction, which all in harmony with Pancasila (political) values.
- d. That in achieving that purpose, it is needed regulations arranged in a Peraturan Daerah (regional regulation).

- Remembering:
1. Act No 5 year 1974 about the local government.
 2. Act No 24 year 1956 about the Formation of Aceh Province
 3. Act No 5 year 1979 about the Village Government
 4. Act No 8 year 1985 about Society Organization
 5. The Decision of Minister of Indonesia Republic No 1/Missi/1959 on May 26, 1959 about the term of Daerah Swantra tingkat I Aceh that refers to Special Province of Aceh regarding of Religion, Custom, and Education
 6. The Regulation of Internal Affair Minister No. 14 year 1974 about the Formation of Peraturan daerah (regional regulation).
 7. The Regulation of Internal Affair Minister No.1 year 1981 about the Organization Structure and the Village Government Working System.
 8. The Regulation of Internal Affair Minister No 11 year 1984 about Elucidation and Development of Customs at the level of Village
 9. The Decision of Internal affair Minister No 44 year 1980 on March 10, 1980 about the Orientation of Organization Structure and Village Governing Working System.
 10. Internal Affair Minister Instruction No 17 year 1989 on May 30, 1989 about the Elucidation and Development of Custom Institution in the area of Village/ Kelurahan.

DECIDE

Regulate: **PROVINCIAL RULES OF SPECIAL PROVINCE OF ACEH ABOUT ELUCIDATION AND DEVELOPMENT OF THE SOCIETY CUSTOMS, TRADITIONS, AS WELL AS CUSTOM INSTITUTIONS IN THE SPECIAL PROVINCE OF ACEH**

CHAPTER I GENERAL REGULATION

Article 1

In this Provincial Rules, what is meant by:

- a. Governor is Governor of Special Province of Aceh.
- b. The Head of District/ Mayor is The Head of District/ Mayor in the Special Province of Aceh.

- c. Camat is the Chief of Sub-district in the Special Province of Aceh.
- d. Gampong/ Village is an area which is inhabited by a number of people as law society unity that has their lowest Government organization, straight under Camat, and has a right to hold its own affair in the boundaries of Indonesian Republic.
- e. Kelurahan is an area which is inhabited by a number of people that has the Government organization straight below Camat, and does not have a right to hold its own affair.
- f. Customs is a set of values, norms, and social belief which have grown together with the society growth in the involved Village, in which those customs have been acknowledged, understood, and applied by the society repeatedly and continuously all the time.
- g. Tradition is an activity or action which basically does not come from the customs, however it has been admitted by the society and been applied repeatedly and continuously.
- h. Custom Institution is a society organization which is formed by certain people which possess particular area and wealth, so they have the right to arrange as well as to solve things deal with custom.
- i. Custom law is a custom law of Aceh as well as the living traditions in Acehnese society.
- j. Tuha Peut is a kind of organization that functions in giving advice and consideration toward Keuchik/ Chief of the Village, and the head of Kelurahan, regarding of custom law, customs, and society habit.
- k. Imuem Meunasah is a person who leads all activities of the society which has significance with Islam.
- l. Kjrue Blang is a person who helps Keuchik/ The Chief of Village and the head of Kelurahan in the arrangement and the usage of irrigation for farming.
- m. Panglima Laot is a person who leads the Customs, and traditions that are valid in the sea regarding of hauling fish, as well as to arrange the area of fish hauling, the additional boats, and to solve disputes in profit sharing.
- n. Petua Seunebok is a person who leads and arranges the regulations of the soil used for farming/ plantation
- o. Haria Peukan is a person who is in charge of the market safety and cleanliness, and also take the market retribution
- p. Syahbanda is a person who leads and arrange the additional boat, as well as in and out traffic of the boat in the sea.

CHAPTER II CUSTOM INSTITUTION

Article 2

- (1) Custom Institutions that exist and grow in the society of Special Province of Aceh are;
- a. Tuha Peut
 - b. Imeum Meunasah

- c. Kjrueu Blang
 - d. Panglima Laot
 - e. Petua Seunebok
 - f. Haria Peukan
 - g. Syahbanda
- and other Custom Institutions which are acknowledged with other names but have the similar function and purposes with Custom Institution.
- (2) The Head of District might decide other Custom Institutions which has the similar situation and conditions with the custom and traditions of the local society, as long as the institution made are not against Pancasila and Undang – Undang Dasar 1945.

CHAPTER III THE PRINCIPLE, POSITION, FUNCTION, AND THE DUTY OF CUSTOM INSTITUTION

Article 3

The principle of Custom Institution is Pancasila (political)

Article 4

Custom Institution is positioned as the additional element for Keuchik./ The Chief of Village and Kepala Kelurahan in implementing their daily jobs, which concern with the Custom Law, Customs, and traditions of the society.

Article 5

Imeum Mukim is positioned as the coordinator of Keuchik/ The Chief of Village and Kepala Kelurahan, as well as Custom Institution, as long as the issue concern with the Custom Law, Customs, and traditions of the society.

Article 6

- (1) Custom Institution has the following functions;
- a. to help Government in attempting the smoothness implementation of construction in all sectors, particularly in society and culture sector.
 - b. to maintain the Custom Law, Customs, and Traditions of the society.
 - c. to give custom law decision toward issues deal with custom disputes.
 - d. hold a elucidation and development of custom values in Aceh in order to improve, maintain, and develop National culture in general and Aceh Culture in specific.
- (2) The functions mention in article (1) above are implemented based on the discussion of these following principles;

- Adat Bak Po Teumeureuhom, Hukom Bak Syiah Kuala
- Kanun Bak Putro Phang, Resam Bak Laksamana
- Hukom Ngon Adat Lagee Zat Ngon Sifeut

Article 7

Custom Institution has a duty to maintain and implement the Custom Law, the Customs, and tradition of the society which support the construction, government implementation, society elucidation, as well as National defense, and does not oppose to Islam/Pancasila, public orientation, and the valid regulations.

Article 8

All activities of Custom Institution which deal with the discussion and decision in the term of Custom Law, Customs, and traditions of society, is held and decided in Meunasah, or others which have the similar function and purposes with it.

CHAPTER IV ELUCIDATION

Article 9

- (1) The Elucidation and development of Custom Institution is held by Governor and the Head of District together with Camat.
- (2) Governor and the Head of District / Mayor together with Camat in doing their duties as mentioned in article (1), are assisted by Majelis Ulama Indonesia (MUI), Lembaga Adat dan Kebudayaan Aceh (LAKA), based on their levels.

Article 10

- (1) In general, the elucidation and development of Custom Institution, the Customs, and tradition of the society is held by Governor
- (2) The method of further elucidation and development is arranged by the Head of District by considering the social-culture situation and condition, as well as the valid custom and tradition of the local society.

CHAPTER V THE INAUGURATION AND THE DISCHARGE

Article 11

The conditions and the method of the inauguration and the discharge of the Members of Aceh Institution is decided by the Head of District / Mayor by considering the social-culture situation and condition as well as the customs and traditions of the local society

**CHAPTER VI
THE DIVERT REGULATION**

Article 12

The Custom Institution which is exist in the validation of this Provincial Rules is announced as the Custom Institution which is based on article 2 clause (1) in this Peraturan Daerah.

Article 13

The Custom Institution which is exist in the validation of this Provincial Rules continues to do their duties, unless it is arranged differently by this Provincial Rules.

Article 14

The whole exist regulations and rules, which do not oppose to this Provincial Rules, are considered valid as long as these regulations have not been taken away or substituted based on this Provincial Rules

**CHAPTER VII
CLOSING REGULATION**

Article 15

Issues that have not arranged in this Provincial Rules will be regulated later by Governor, by considering the social-culture situation and condition, as well as the customs and tradition of the local society.

Article 16

This Peraturan Daerah will be valid on the date it is stated in document of Special Province of Aceh.

Banda Aceh, 1 june 1990

THE REPRESENTATIVE CONCIL OF
SPECIAL PROVINCE OF ACEH

THE GOVERNOR OF
SPECIAL PROVINCE OF ACEH

CHAIRMAN
H Achmad Amins

Ibrahim Hasan

Stated in the document of Special
Province of Aceh No 13 year 1991 on 1
March 1991 Series D No.12

This Provincial Rules has been
legalized with Internal Affair
Minister Decision No.132.21-203
on 23 February 1991

THE SECRETARY OF WILAYAH/ DAERAH

(ASNAWI HASJMY,SH)
NIP. 390003081

Copied/ Published by:
Law Bureau Secretariat of Special
Province of Aceh.

DESCRIPTION

I. GENERAL

1. Act No 5 year 1979 about Village Government, basically just arrange Village in the sector of its Government. The Village Government is no longer being involved with elucidation, development, and the maintenance of the customs which still lives and grows, and is being followed by the involved local villagers.
However, according to the soul of Act No 5 year 1979, as stated in general description that the law custom unity of local people, the customs, and traditions which still alive to support the construction and nation defense, are still admitted.
2. It has been centuries since the Customs function as a set of values and social belief that grows and had been rooted in the life of Acehnese. The Customs have given a great contribution toward the local people life, the struggle for independence, and National construction.
3. By orienting to the decision of Prime Minister of Republic of Indonesia No. I/MISSI/ 1959 which begin to valid on May 26, 1959, it is decided that Daerah Swatantra

Tingkat I Aceh is recognized as 'Special Province of Aceh'. That specialty is included in the sector of Religion, Customs, and Education. The existence of this special province of Aceh is also being admitted as stated in Act No 5 year 1974, about the main government.

4. The settlement of Internal Affair Minister Regulation No 11 year 1984 about elucidation and development of Customs in the level of Village/ Kelurahan, causes the Custom Affair gets its actual law orientation.
5. As had been acknowledged that the general function of customs is to harmonize people, particularly in making the balance between personal and social life.
In implementing the functions, the customs are fully oriented in these followings;
 - Adat Bak Po Teumeureuhom, Hukom Bak Syiah Kuala
 - Kanun Bak Putro Phang, Resam Bak Laksamana
 - Hukom Ngon Adat Lagee Zat Ngon Sifeutis in harmony with the teachings of Islam which followed by Aceh People.
6. Based on the facts mentioned above and by considering the future prospect, the existence of Custom Institution which lives and grows in the life of people in Special Province of Aceh, is also arranged by a Provincial Rules, for the sake of its elucidation, development, and maintenance.

ARTICLE BY ARTICLE

1. Article 1 to Article 2 are clear enough
2. Article 2 clause (2):
Besides the Custom Institutions stated in clause (1) this Article, the Head of District/ Mayor might decide the other Custom Institutions which has the similar culture values which live and grows in each area, including the social values that grow in the life of Aceh people, which needed to be elucidated and developed and posses ethics, logics, and esthetics.
3. Article 3 is clear enough
4. Article 4
The Custom Institution has a function as the advisor of Keuchik/ the Chief of the Village/ Kepala Kelurahan, particularly in the sector of Custom Law, Customs, and tradition of local people.
5. Article 5
Imuem Mukim has a function as the advisor of Keuchik/ the Chief of the Village/ Kepala Kelurahan, as long as the issues emerged concern with the Custom Law, Customs, and tradition of local people, and also has a function to solve the problem and disputes emerged and has a significance with 2 (two) Gampong/ Villages or more.
6. Article 6 clause (1) letter 'a':
It is included the customs and tradition of local people which motivate the farming and industry productivity increase, people participation in the construction that cause the growth of its information, as well as the customs that touch the other sectors of people life, such as the art of local people.
7. Article 6 clause (2)
The intention of what is stated in article 6 clause (2) is;

‘The life and living of Aceh people are led by Umara and the Law is led by Ulama, while the Law and Customs are inseparable, similar with essence and substance.’

Article 9 clause (2)

8. The Governor, The Head of District/ Mayor and Camat, in implementing the elucidation and development of the Custom Institution are assisted by MUI and LAKA in each level.

9. Article 10 clause (1) is clear enough

10. Article 10 clause (2)

The method of elucidation and the development of Custom Institution is given in detail to The Head of District/ Mayor in order to be matched with the social-culture situation and condition, customs and traditions of local people, which live in each district.

11. Article 11 to Article 16 are clear enough